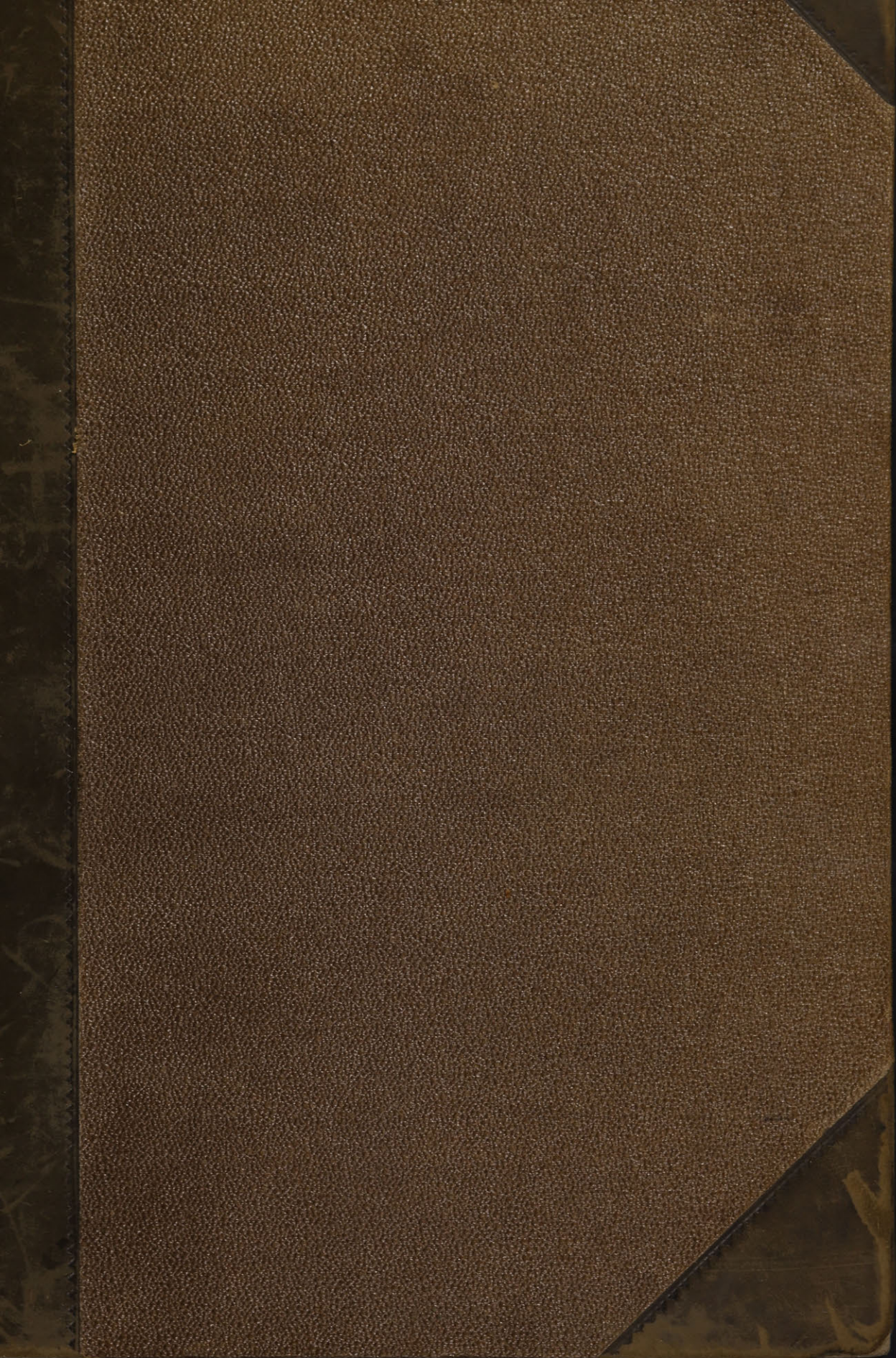
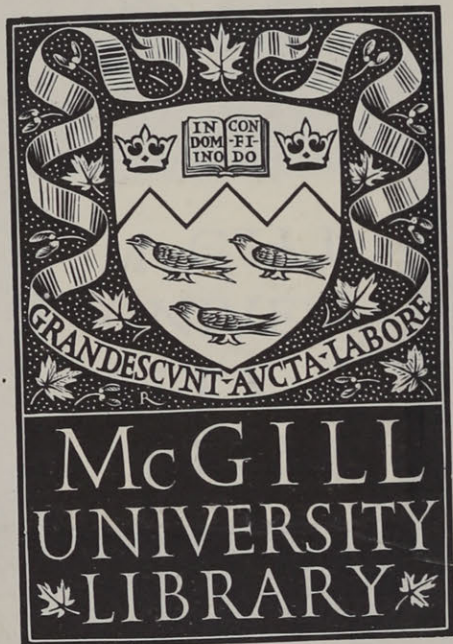
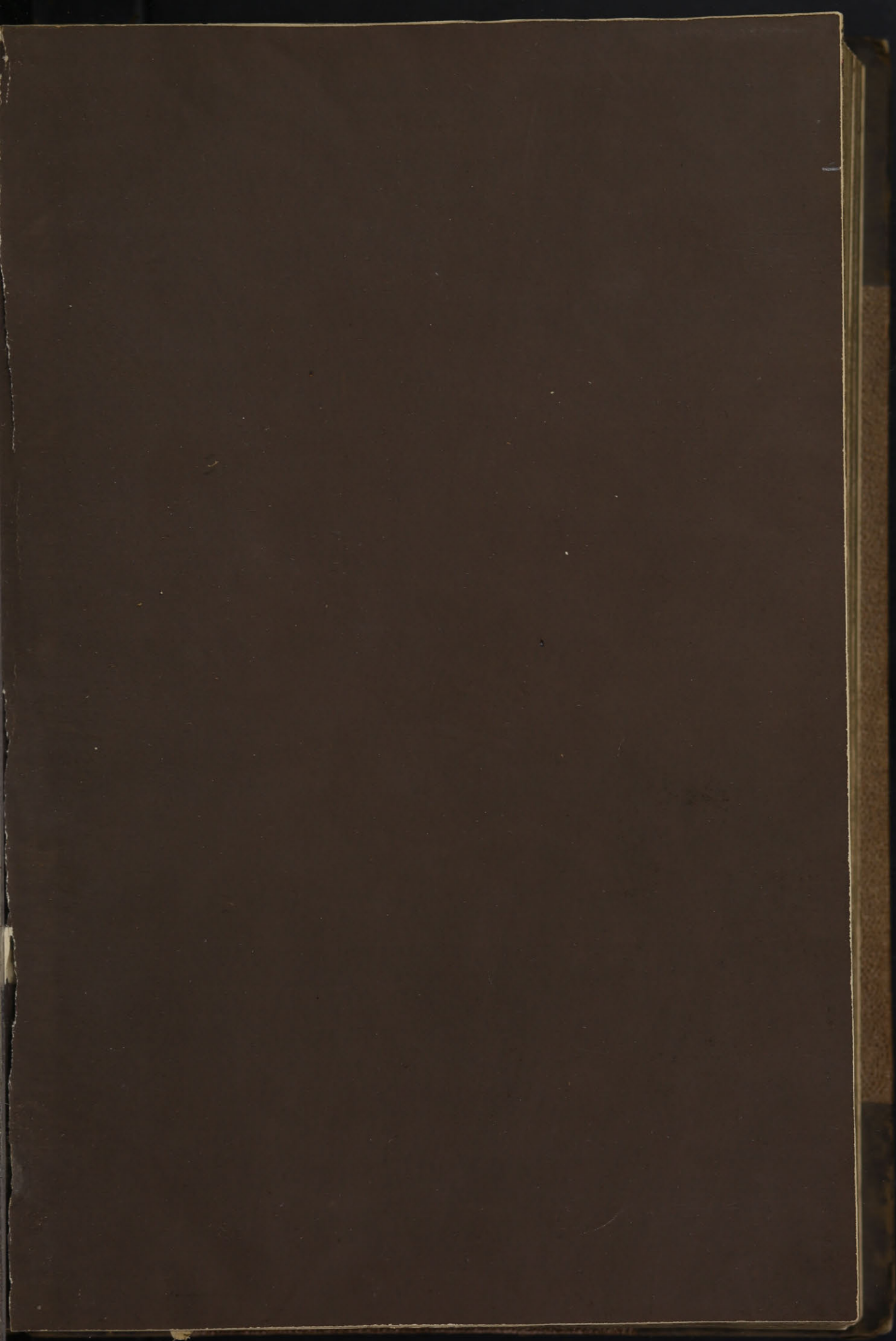
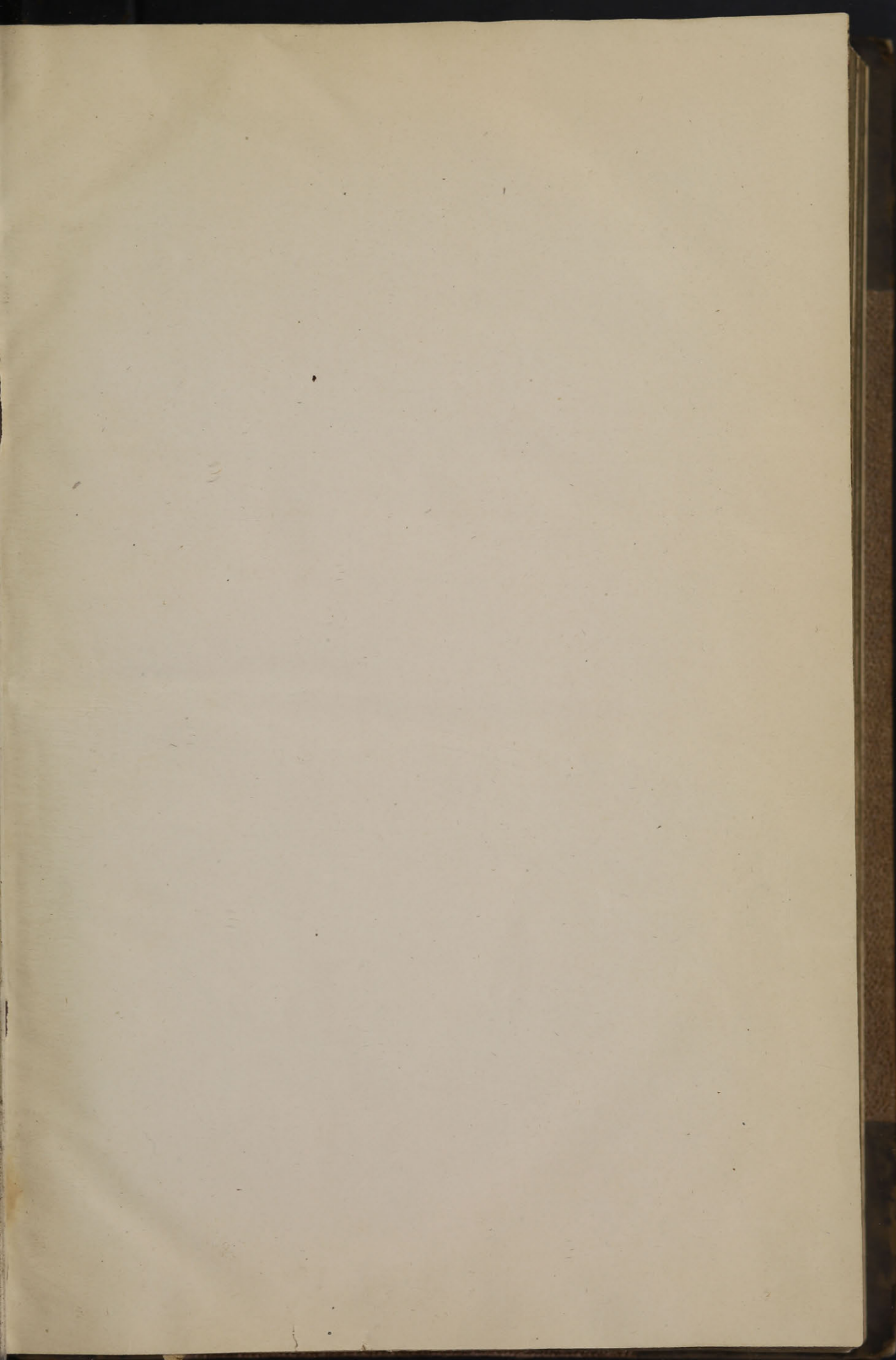






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The Argument of the Frontispeice.

TEn distinct Squares heere seene apart,
Are ioyn'd in one by Cutters art.

1 Old Democritus vnder a tree,
Sittes on a stone with booke on knee,
About him hang there many features,
Of Cattes, Dogges and such like creatures,
Of which he makes Anatomy,
The seat of blacke choler to see.
Ouer his head appeares the skye,
And Saturne Lord of Melancholy.

2 Toth' left a Landskip of Icaloufye,
Presents it selfe vnto thine eye.
A Kingfisher, a Swan, an Herne,
Two fighting Cockes you may decerne,
Two roareing Bulles each other high,
To assault concerning Venery.
Symboles are these, I say no more,
Conceane the rest by that's afore.

3 The next of Solitarinesse,
A portrature doth well expresse,
By sleeping dog, cat: Bucke and Doe
Hares, Conies in the desert goe:
Battes, Owles the shady bowers ouer,
In melancholy darknesse houer,
Marke well: If't be not as't should be,
Blame the bad Cutter and not me.

4 Itb' vnder Columnne there doth stand,
Imamorato with folded hande.
Downe hanges his head, terse and polite
Some Dittie sure he dote endite.
His lute and bookes about him lye,
As symptomes of his vanity.
If this doe not enough disclose,
To paint him, take thy selfe byth' nose.

5 Hypochondriacus leanes on his arme,
Winde in his side doth him much harme,
And troubles him full sore God knowes,
Much paine he hath and many woes.
About him pottes and glasses lye,
Newly brought from's Apothecary,
This Saturnes aspects signify,
You see them portraid in the skye.

6 Beneath them kneeling on his knee,
A Superstitious man you see:
He fastes, prayes, on's Idole fixt,
Tormented hope and feare betwixt:
For hell perhaps he takes more paine,
Then thou dost, Heauen it selfe to gaine.
Alas poore Soule, I pittie thee,
What starres inclin'd thee so to be?

7 But see the Madman rage downe right
With furious lookes, a gastly sight.
Naked in chaines bound doth he lye,
And roares amaine he knowes not why?
Obserue him, for as in a glasse,
Thine angry portrature it was.
His picture keepe still in thy præsence,
Twixt him and thee, ther's no difference.

8.9 Borage and Hellebor fill two sceanes,
Soveraigne plants to purge the veines,
Of melancholy, and cheare the heart,
Of those blacke fumes which make it smart.
To cleare the Braine of misty fogges,
Which dull our senses and Soule clogges.
The best medicines that ere God made
For this malady, if well essayd.

10 Now last of all to fill a place,
Presented is the Authors face;
And in that habit which he weares,
His Image to the world appeares.
His minde no art can well expresse,
That by his writings you may guesse.
It was not pride, nor yet vaine glory,
(Though others doe it commonly)

Made him doe this: if you must know,
The Printer would needs haue it so.
Then doe not frowne or scoffe at it,
Deride not, or detract a whit.
For surely as thou dost by him,
He will doe the same againe.
Then looke vpon't, behold and see,
As thou likest it, so it likes thee.

And I for it will stand in view,
Thine to commande, Reader Adew.

Vade Liber, *qualis*, non ausum dicere, *felix*,
Te nisi foelicem fecerit Alma dies.
Vade tamen quocunque lubet, quascunque per oras,
Et *Genium* Domini fac imitere tui.
Iblandas inter Charites, mystamque saluta
Mularum quemvis, si tibi lector erit.
Rura colas, urbem, subeasve palatia Regum,
Submissè, placidè, te sine dente geras.
Nobilis, aut si quis te fortè inspexerit heros,
Da te morigerum, perlegat usque lubet.
Est quod nobilitas, est quod desideret heros,
Gratior hæc forsan charta placere potest.
Si quis morosus *Cato*, reticulique Senator,
Hunc etiam librum fortè videre velit,
Sive magistratus, tum te reverenter habeto,
Sed nullus, *muscas non capiunt Aquila*.
Non vacat his tempus fugitivum impendere nugis,
Nec tales cupio, par mihi lector erit.
Si matrona gravis casu diverterit istuc,
Illustris domina, aut te Comitissa legat:
Est quod displiciat, placeat quod forsitan illis,
Ingerere his noli te modò, pande tamen.
At si virgo tuas dignabitur inclyta chartas
Tangere, sive schedis hæreat illa tuis:
Da modo te facilem, & quædam folia esse memento,
Convenient oculis quæ magis apta suis.
Si generosa ancilla tuos aut alma puella
Visura est ludos, annue, pande lubens.
Dic utinam nunc ipse meus * (nam diligit istas)
In præsens esset conspiciendus herus.
Ignotus notusve mihi de gente togatâ
Sive aget in ludis, pulpita sive colet,
Sive in Lycæo, & nugas evolverit istas,
Si quasdam mendas viderit inspiciens,
Da veniam Authori, dices, nam plurima vellet
Expungi, quæ jam displicuisse sciat.
Sive Melancholicus quisquam, seu blandus Amator,
Aulicus aut Civis, seu benè Comptus eques
Huc appellat, age & tutò te crede legenti,
Multa istic forsan non malè nata leget.
Quod fugiat, caveat: quodque amplexabitur, ista
Pagina fortassis promere multa potest.
At si quis Medicus coram te sistet, amicè
Fac circumspicere, & te sine labe geras:
Inveniet namque ipse meis quoque plurima scriptis,
Non leve subsidium quæ sibi forsan erunt.

* Hæc comice
dicta cave ne
malè capias.

Si

Si quis Causidicus chartas impingat in istas,
Nil mihi vobiscum, pessima turba vale,
Sit nisi vir bonus, & juris sine fraude peritus,
Tum legat, & forsan doctior inde fiet.
Si quis cordatus, facilis, lectorque benignus
Huc oculos vertat, quæ velit ipse legat;
Candidus ignoscet, metuas nil, pande libenter;
Offensus mendis non erit ille tuis,
Laudabit nonnulla. Venit si Rhetor ineptus,
Limata & tersa, & qui benè cocta petit,
Claude citus librum, nulla hic nisi ferrea verba,
Offendent stomachum quæ minus apta suum.
At si quis non eximius de plebe poeta,
Annue, namque istic plurima ficta leget.
Nos sumus è numero, nullus mihi spirat Apollo;
Grandiloquus Vates quilibet esse nequit.
Si Criticus Lector, tumidus Censorque molestus,
Zoilus & Momus, si rabiosa cohors:
Ringe, freme, & noli tum pandere, turba malignis
Si occurrat fannis invidiosa suis:
Fac fugias, si nulla tibi sit copia eundi,
Contemnes, tacitè scommata quæque feres.
Frendeat, allatret, vacuas gannitibus auras
Impleat, haud cures, his placuisse nefas.
Verùm agè si forsan divertat purior hospes,
Cui que sales, ludi, displiceantque joci,
Objiciatque tibi sordes, lascivæque: dices,
Lasciva est Domino & Musa jocosa tuo,
Nec lasciva tamen, si pensitet omne, sed esto,
Sit lasciva licet pagina, vita proba est.
Barbarus, indoctusque rudis spectator in istam
Si mensem intrudat, fuste fugabis eum,
Fungum pelle præcûl (jubeo) nam quid mihi fungo?
Conveniunt stomacho non minus ista suo.
Sed nec pelle tamen, læto omnes accipe vultu,
Quos, quas, vel quales, inde vel unde viros.
Gratus erit quicumque venit, gratissimus hospes
Quisquis erit, facilis difficili que mihi.
Nam si culpârit, quædam culpâsse juvabit,
Culpando faciet me meliora sequi.
Sed si laudârit, neque laudibus efferar ullis,
Sit satis hiscè malis opposuisse bonum.
Hæc sunt quæ nostro placuit mandare libello,
Et quæ dimittens dicere jussit Herus.

THE SYNOPSIS OF
THE FIRST PARTITION.

Their Cau- { Impulsive ; { sinne, concupiscence, &c.
 ses. *Subs. 1.* Instrumentall ; { intemperance, all second causes, &c.
 In diseases
 consider
Set. 1.
Memb. 1. Or { Of the bo- { Epidemical ; as Plague, Plica, &c.
 dy 300. { Or
 which are { Particular ; as Gout, Dropsie, &c.
 Definition, { In disposition ; as all perturbations, evil af-
 Member, { ffection, &c.
 Division, {
Subsect. 2. Or { Or { Dotage.
 of the head { Habits, as { Phrensie.
 or minde. { *Subs. 4.* { Madnesse.
Subs. 3. { { Extasie.
 { { Lycanthropia.
 { { Chorus sancti Viti.
 { { Hydrophobia.
 { { Possession or obsession of De-
 { { vils.
 { { Melancholy. See V
 Its Equivocations, in Disposition, Improper, &c. *Subsect. 5.*
 { Humours 4. Blood. Phlegme, &c.
Memb. 2. { Body { contained as { Spirits ; vitall, naturall, animall.
 To its ex- { hath { or { Similar ; spermatical, or flesh, bones,
 plication, a { parts { containing { nerves, &c.
 digression { *Subs. 1.* { { Dissimular ; braine, heart, liver, &c.
 of anatomy, { { *Subs. 4.*
 in which { Or {
 observe {
 parts of { Soule and his faculties, as { Vegetall. *Subs. 5.*
Subs. 1. { { Sensible. *Subs. 6, 7, 8.*
 { { Rationall. *Subsect. 9, 10, 11.*
 V
 Melancho-
 ly: in which
 consider *Memb. 3.*
 Its definition, name, difference, *Sub. 1.*
 The part and parties, affected, affection, &c. *Sub. 2.*
 The matter of melancholy, naturall, unnaturall, &c. *Sub. 4.*
 { Of the head alone, Hy- { with their seve-
 { Proper to { pocondriacall, or windy { rall causes, symp-
 { parts, as { melancholy. Of the whole { tomes, progno-
 { Or { Body { sticks, cures.
 { Indefinite ; as Love melancholy, the subject of the third
 { partition.
 Its Causes in generall. *Set. 2. A.*
 Its Symptomes or signes. *Set. 3. B.*
 Its Prognosticks or indications. *Set. 4. 4.*
 Its Cures ; the subject of the second Partition.

Synopsis of the first Partition.

Bread; course and blacke, &c.
 Drinke; thicke, thinne, sowre, &c.
 Water uncleane, milke, oyle, vineger, wine, spices, &c.
 Substance { Parts; heads, feet, entralls, fat, bacon, blood, &c.
 { Kindes { Beeffe, Porke, Venison, Hares, Goats, Pigeons, Pea-
 { cocks, Fen-fowle, &c.
 { Herbes, Of fish; all shell-fish, hard and slimy fish, &c.
 { Fish, Of herbs; pulse, cabbage, mellons, garlick, onions, &c.
 { &c. { All roots, raw fruits, hard and windy meats.
 Diet of- {
 sending in {
 Sub. 3. { Quality, { Preparing, dressing, sharpe fauces, salt meats, indurate, sowced, fried,
 { as in { broyled, all made dishes, &c.
 { Quantity { Disorder in eating, immoderate eating, or at unseasonable times, &c.
 { Subsec. 2.
 { Custome, delight, appetite, altered, &c. Subf. 3.
 Necessary causes, as those six non-natural things which are, Sect. 2. Mem. 2.
 { Defect, phlebotomy, purging, &c.
 { Aire; hot, cold, tempestuous, darke, thicke, foggy, moorish, &c. Subf. 5.
 { Exercise, { Unseasonable, excessive, or defective of body or mind, solitariness, idleness, a life
 { Sub. 6. { out of action, &c.
 { Sleepe and waking, unseasonable, inordinate, over much, over little, &c. Sub. 7.

Memb. 3. Sect. 2. Passions and perturbations of the minde, *Sub. 2.* With a digression of the force of imagination, *Su. 2.* and division of passions into *Sub. 3.*

Ira-
scible
or
concu-
piscible

Sorrow, cause and symptome, *Sub. 4.* Feare, cause and symptome, *Sub. 5.* Shame, repulse, disgrace, &c. *Sub. 6.* Envie and malice, *Sub. 7.* Emulation, hatred, faction, desire of revenge, *Sub. 8.* Anger a cause, *Sub. 9.* Discontents, cares, miseries, &c. *Sub. 10.*

Vehement desires, ambition, *Sub. 11.* Covetousnesse, *Philagryphia, Sub. 12.* Love of pleasures, gaming in excessse, &c. *Sub. 13.* Desire of praise, pride, vain-glory, &c. *Sub. 14.* Love of learning, study in excessse, with a digression of the misery of Scholars, and why the Muses are melancholy. *Sub. 15.*

Body, as ill digestion, crudity, winde, dry ~~urine~~, ~~small~~, ~~thick~~ bloud. much waking,
heavinesse and palpitation of heart, leaping in many places, &c. *Sub. 1.*

Cōmon to all or most { Feare and sorrow without a iust cause, suspition, jealousie, discontent, solitarinesse, irksomnesse, continuall cogitations, restless thoughts, vaine imaginations, &c. *Subf. 2.*

Celestial influences, as ♄. ♃. ♀. &c. parts of the body, heart, braine,
liver, spleene, stomacke, &c.

Humours { Sanguine are merry still, laughing, pleasant, meditating
on playes, women, musicke, &c.
Phlegmatick, slothfull, dull, heauey, &c.
Cholericke, furious, impatient, subject to heare and see
strange apparitions, &c.
Black, solitary, sad, they think they are bewitched, dead, &c.

Or mixt of these foure humours adust, or not adust, infinitely varied.

Their severall cu-
 stomes, conditions,
 inclinations, disci-
 pline, &c. } Ambitious thinks himselfe a King; a Lord; cove-
 vetous runs on his money; lascivious on his mi-
 stris; religious, hath revelations, visions, is a
 Prophet, or troubled in mind; a scholar on his
 booke, &c.

Continuance of time, as the humor is intended or remitted, &c.

Pleasant at first, hardly discerned, afterwards harsh and intolerable, if inveterate.

Hence some make three degrees,

1. *Falsa cogitatio.*
2. *Cogitata loqui.*
3. *Exequi loquuta.*

By fits, or continue, as the object varies, pleasing or displeasing.

Simple, or as it is mixt with other diseases, Apoplexies, Gout, *Caninus appetitus*, &c. so the symptoms are various.

Symptomes of the first Partition.

Particular symptomes to the three distinct spe- cies. <i>Sett. 3.</i> <i>Mem. 2.</i>	Head me- lancholy. <i>Sub. 1.</i>	In body	Headach, binding, heavinesse, vertigo, lightnesse, finging of the eares, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great signe of melancholy in the other parts.
	Or	In mind	Continuall feare, sorrow, suspition, discontent, su- perfluous cares, sollicitude, anxiety, perpetuall cogitation of such toys they are possessed with, thoughts like dreames, &c.
	Hypo- condria- call or windie melan- choly. <i>Sub. 2.</i>	In body	Winde, rumbling in the guts, belly ake, heat in the bowels, convulsions, crudities, short winde, cause and sharp belchings, cold sweat, paine in the left side, imbecillities, &c.
	Or	In mind	Fearfull, sad, suspitious, discontent, anxiety, &c. La- scivious by reason of much winde, troublesome dreames, affected by fits, &c.
	Over all the body. <i>Sub. 3.</i>	In body	Blacke, most part leane, broad veines, grosse, thicke bloud, their hemrods commonly stopped, &c.
	Or	In mind	Fearfull, sad, solitary, hate light, averse from com- pany, fearfull dreames, &c.
	Symptomes of Nunnes, Maids, and Widowes melancholy, in body and minde, &c.		
	Areason of these symp- tomes. <i>Mem. 3.</i>	Why they are so feartful, sad, suspitious without a cause, why so litary, why melancholy men are witty, why they suppose they heare and see strange voices, visions, apparitions.	
		Why they prophesie, and speak strange languages, whence comes their crudity, rumbling, convulsions, cold sweat, heavinesse of heart, palpitation, cardiaca, fearfull dreames, much waking, prodigious phantasies.	
C Prognos- ticks of me- lancholy. <i>Sett. 4.</i>	Tending to good, as		Morphew, Scabs, Itch, Breaking out, &c. Blacke Jandise. If the Hemrods voluntarily open. If varices appeare.
	Tending to evil, as		Leannesse, drinessse, hollow-eyed, &c. Inveterate melancholy is incurable. If cold, it degenerates often into Epilepsie, Apo- plexy, Dotage, or into Blindnesse. If hot, into madnesse, despaire, and violent death.
Corollaries and questions.		The grievousnesse of this above all other diseases. The diseases of the minde are more grievous then those of the body. Whether it be lawfull in this case of melancholy, for a man to offer violence to himselfe, <i>Neg.</i> How a melancholy or mad man offering violence to himselfe, is to be censured.	



DEMOCRITUS

JUNIOR TO THE

READER.



Gentle Reader, I presume thou wilt be very inquisitive to know what antick or personate actor this is, that so insolently intrudes upon this common theatre, to the worlds view, arrogating another mans name, whence he is, why he doth it, and what he hath to say; Although, as ^a he said, *Primum si noluero, non respondebo, quis coacturus est?* I am a free man borne, and may chuse whether I will tell, who

can compell me? If I be urged I will as readily reply as that Egyptian ^b in *Plutarch*, when a curious fellow would needs know what he had in his basket, *Quum vides velatam, quid inquiris in rem absconditam?* It was therefore covered, because he should not know what was in it. Seek not after that which is hid, if the contents please thee, ^c and be for thy use, suppose the Man in the Moone, or whom thou wilt to be the Author; I would not willingly be known. Yet in some sort to give thee satisfaction, which is more than I need, I will shew a reason, both of this usurped name, title, and subject. And first of the name of *Democritus*; lest any man by reason of it, should be deceived, expecting a pasquill, a satyre, some ridiculous treatise (as I my self should have done) some prodigious tenent, or paradox of the earths motion, of infinite Worlds in infinite vacuo, *ex fortuita atomorum collisione*, in an infinite waste, so caused by an accidentall collision of Motes in the Sun, all which *Democritus* held, *Epicurus* and their Master *Lucippus* of old maintained, and are lately revived by *Copernicus*, *Brunus*, and some others. Besides it hath been alwaies an ordinarie custome, as ^d *Gellius* observes, for later Writers and impostors, to broach many absurd and insolent fictions, under the name of so noble a philosopher as *Democritus*, to get themselves credit, and by that means the more to be respected, as artificers usually doe, *Novo qui marmori ascribunt Praxatilem suo*. Tis not so with me.

^e *Non hic Centauros, non Gorgonas, Harpyasque
Invenies, hominem pagina nostra sapit.*

A

^a *Seneca in ludo in morrem Claudii Caesaris.*

^b *in ludo in morrem Claudii Caesaris.*

^c *Modo haec tibi usui sunt, quem vis auctorem fingere.* Wecker.

^d *Lib. 10. c. 12. Multa a male feriatis in Democriti nomine commenta data, nobilitatis, autoritatis ejus perfugio utentibus.*
^e *Martialis lib. 10. epigr. 14.*

No

f Iuv. Sat. 1.
g Aub. Pet.
Bessio edit.

Coloniae 1616.

h Hip. Epist.

Danagert.

i Laert. lib. 9.

k Hortulo sibi

cellulam seli-

gens, ibique se-

ipsum inclu-

dens, vixit so-

litaria.

l Floruit Olym-

piade 80, 700.

annis post Tro-

iam.

m Diacos. quod

cunctis operibus

facile excellit,

Laert.

n Col. lib. 1. c. 1

o Const. lib. de

agric. passim.

p Volucrum

voces & lin-

guas intelligen-

te se dicit Ab-

deritans Ep.

Hip.

q Sabellius ex-

empl. lib. 10.

oculis se pri-

vavit, ut meli-

us contemplati-

oni operam da-

ret, iuxta

vir ingenio,

profunde cogi-

tationis, &c.

r Naturalia,

Moralia, Ma-

thematica, libe-

rales discipli-

nas, artiumque

omnium periti-

am callebat.

s Veni Athenas,

& nemo me

movit.

t Idem contem-

ptui & admi-

rationi habitus.

u Solebat ad

portam ambu-

lare, & inde,

&c. Hip. Ep.

Danag.

x Perpetuo ri-

su pulmonem

agitare solebat

Democritus.

Iuv. Sat. 7.

y Non sum dig-

nus prestare

matellâ, Mart.

No Centaures here, or Gorgons look to find,

My subject is of man, and humane kind.

Thou thy self art the subject of my discourse.

*Quicquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nosti farrago libelli.*

What ere men doe, vows, fears, in ire, in sport,
Joyes, wandrings, are the sum of my report.

My intent is no otherwise to use his name, then *Mercurius Gallobelgicus*,
Mercurius Britannicus, use the name of *Mercurie*, & *Democritus Christia-*

nus, &c. Although there be some other circumstances, for which I have
masked my self under this visard, and some peculiar respects, which I
cannot so well expresse, untill I have set down a brief character of this

our *Democritus*, what he was, with an Epitome of his life.

Democritus, as he is described by *Hippocrates* and *Laertius*, was a little
wearish old man, very melancholy by nature, averse from company in
his latter daies, ^k and much given to solitarinesse, a famous Philosopher
in his age, ^l *coævus* with *Socrates*, wholly addicted to his studies at the
last, and to a private life, writ many excellent works, a great Divine, ac-
cording to the divinitie of those times, an expert Physician, a Politician,
an excellent Mathematician, as ^m *Diacosmus*, and the rest of his works do
witness. He was much delighted with the studies of Husbandrie, saith
ⁿ *Columella*, and often I finde him cited by ^o *Constantinus* and others
treating of that subject. He knew the natures, differences of all beasts,
plants, fishes, birds; and, as some say, could ^p understand the tunes and
voyces of them. In a word, he was *omnifariam doctus*, a generall scho-
lar, a great student, and to the intent he might better contemplate, ^q I find
it related by some, that he put out his eyes, and was in his old age volun-
tarily blinde, yet saw more then all Greece besides, and ^r writ of everie
subject, *Nihil in toto opificio natura, de quo non scripsit*. A man of an ex-
cellent wit, profound conceit; and to attain knowledge the better in his
younger years, he travelled to *Egypt* and ^s *Athens*, to conferre with
learned men, ^t *admired of some, despised of others*. After a wandering life,
he settled at *Abdera* a town in *Thrace*, and was sent for thither to be their
Law-maker, Recorder or Town-clerke, as some will; or as others, he
was there bred and born. Howsoever it was, there he lived at last in a
garden in the suburbs, wholly betaking himself to his studies, and a pri-
vate life, ^u *saving that sometimes he would walk down to the haven*, ^x and
laugh heartily at such varietie of ridiculous objects, which there he saw.
Such a one was *Democritus*.

But in the mean time, how doth this concerne me, or upon what re-
ference doe I usurpe his habit? I confesse indeed that to compare my
self unto him for ought I have yet said, were both impudencie and arro-
gancie. I do not presume to make any parallel, *Antistat mihi millibus tre-*
centis, ^y *parvus sum, nullus sum, altum nec spiro, nec spero*. Yet thus much I
wil say of my self, and that I hope without all suspicion of pride, or self-
conceit, I have liv'd a silent, sedentary, solitary, private life, *mihi & musis*,
in the University as long almost as *Xenocrates* in *Athens*, *ad senectam ferè*,
to

to learne wisdom as he did, penned up most part in my studie. For I have been brought up a student in the most flourishing Colledge of Europe, ^z *Augustissimo collegio*, and can bragge with ^{*} *Jovius*, almost, *in ea luce domicilii Vacicani, totius orbis celeberrimi, per 37 annos multa opportunaque didici*; for 30 years I have continued (having the use of as good ^a Libraries as ever he had) a scholar, and would be therefore loth, either by living as a drone, to be an unprofitable or unworthie member of so learned and noble a societie, or to write that which should be any way dishonourable to such a royall and ample foundation. Something I have done, though by my profession a Divine, yet *turbine raptus ingeni*, as ^b he said, out of a running wit, an unconstant, unsettled mind, I had a great desire (not able to attain to a superficial skill in any) to have some smattering in all, to be *aliquis in omnibus, nullus in singulis*, which ^c *Plato* commends, out of him ^d *Lipsius* approves and furthers, as fit to be imprinted in all curious wits, not to be a slave of one science, or dwell altogether in one subject, as most do, but to rove abroad, *centum puer artium, to have an oare in every mans boat*, ^e to taste of everie dish, and sip of everie cup, which faith ^f *Montaigne*, was well performed by *Aristotle* and his learned Countreyman *Adrian Turnebus*. This roving humor (though not with like success) I have ever had, & like a ranging spaniell, that barks at every bird he sees, leaving his game, I have followed all, saving that which I should, & may justly complain, and truly, *qui ubiq; est, nusquam est*, which ^g *Gesner* did in modestie, that I have read many books, but to little purpose, for want of good method, I have confusedly tumbled over divers Authors in our Libraries, with small profit, for want of ^h *memorie*, judgement. I never travelled but in Map or Card, in which mine unconfined thoughts have freely expatiated, as having ever been especially delighted with the study of *Cosmography*. ⁱ *Saturn* was Lord of my geniture, culminating, &c. and *Mars* principall significator of manners, in partile conjunction with mine *Ascendent*; both fortunate in their houses, &c. I am not poore, I am not rich; *nihil est, nihil deest*, I have little, I want nothing: all my treasure is in *Minerva's* tower. Greater preferment as I could never get, so am I not in debt for it, I have a competency (*Laus Deo*) from my noble and munificent Patrons, though I live still a Collegiat student, as *Democritus* in his garden, and lead a monastique life, *ipse mihi theatrum*, sequestred from those tumults and troubles of the world, *Et tanquam in specula pos-* ^j *tus* (as he said) I hear what is done abroad, how others ^k run, ride, turmoile, and macerate themselves in court and countrey, far from those wrangling law suits, *aula vanitatem, fori ambitionem, ridere mecum soleo*. I laugh at all, ^l only secure, lest my suit go amisse, my ships perish, corn & cattell miscarry, trade decay, I have no wife nor children, good or bad to provide for. A meere spectator of other mens fortunes and adventures, and how they act their parts, which me thinks are diversly presented unto me, as from a common theatre or scene. I hear new news every day, and those ordinary rumors of war, plagues, fires, inundations, thefts, murders, massacres, meteors, comets, spectrums, prodigies, apparitions, of towns taken, cities besieged in *France, Germany, Turkey, Persia, Poland, &c.* daily musters and preparations, and such like, which these tempestuous

^z Christ-Church in Oxford.
^{*} *Prefat. hist.*
^a Keeper of our colledge librerie lately revived by *Ortho Nicolson* Esquire.
^b *Scaliger.*
^c *In Theat.*
^d *Phil. Stoic. li. diff. 8. dogma cupidis & curios ingenii imprimendum, ut sit talis qui nulli rei serviat, aut exacte unum aliquid elaborat, alia negligens, ut artifices, &c.*
^e *Delibare gratum de quocunq; cibo, & pittisare de quocunq; dolio jucundum.*
^f *Essaies lib. 3. & de orat. bibliothec.*
^h *Ambo sortes & fortunati, Mars idem magisterii dominus juxta primam Leovitii regulam.*
ⁱ *Hensius.*
^k *Calide ambientes, solliciti litigantes, aut misere excident, voces, strepitum, contentiones, &c.*
^l *Cyp. ad Donat. Unice securus, ne excidam in foro, aut in mari Indico bonis eluam, de dote filie, patri monio filii non sum sollicitus.*

times affoord, battels fought, so many men slain, monomachies, shipwracks, piracies, and sea-fights, peace, leagues, stratagems, and fresh alarms. A vast confusion of vows, wishes, actions, edicts, petitions, law-suits, pleas, laws, proclamations, complaints, grievances, are daily brought to our ears. New books everie day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts, new paradoxes, opinions, schismes, heresies, controversies in philosophie, religion, &c. Now come tidings of weddings, maskings, mummeries, entertainments, jubilies, embassies, tilts and tournaments, trophies, triumphs, revels, sports, playes: Then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous villanies in all kinds, funerals, burials, death of princes, new discoveries, expeditions; now comicall, then tragicall matters. To day we heare of new Lords and officers created, to morrow of some great men deposed, and then again of fresh honors conferred; one is let loose, another imprisoned; one purchaseth, another breaketh: he thrives, his neighbour turns bankrupt; now plentie, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps, &c. Thus I daily hear, and such like, both private, and publike news, amidst the gallantrie and miserie of the world; jollitie, pride, perplexities and cares, simplicitie and villanie; subtiltie, knaverie, candor and integrity, mutually mixt and offering themselves, I rub on *privus privatus*, as I have still lived, so I now continue, *statu quo prius*, left to a solitarie life, and mine own domestick discontents: saving that sometimes, *ne quid mentiar*, as *Diogenes* went into the citie, and *Democritus* to the haven to see fashions, I did for my recreation now and then well abroad, look in to the world, and could not choose but make some little observation, *non tam sagax observator, ac simplex recitator*, not as they did to scoffe or laugh at all, but with a mixt passion.

m Bilem sapè, jocum vestri movère tumultus.

m Hor.

n Per.

o Hor.

p Secundum

monia locus

erat frondosus

populus opacus,

utribusq. spon-

te natis, tenuis

prope aqua de-

fluebat, placide

murmurans, ubi

sedile & domus

Democriti con-

spiciebat ur.

q Ipse composite

confidebat, su-

per genua volu-

men habens, &

utrinque alia

parentia para-

ta, dissestaque

animalia cumu-

latim strata,

quorum viscera

rimabatur.

r Cum mundus

extra se sit, &

mente captus

fit, & nesciat

se languere, ut

medelam ad-

hibeat.

I did sometime laugh and scoffe with *Lucian*, and satyrically taxe with *Menippus*, lament with *Heraclitus*, somtimes again I was *petulanti sple-* *ne chachinno*, and then again, *urere bilis jecur*, I was much moved to see that abuse which I could not amend. In which passion howsoever I may sympathise with him or them, 'tis for no such respect I shroud my self under his name, but either in an unknown habit, to assume a little more libertie and freedome of speech, or if you will needs know, for that reason and only respect, which *Hippocrates relates* at large in his Epistle to *Damegetus*, wherein he doth expresse, how comming to visit him one day, he found *Democritus* in his garden at *Abdera*, in the Suburbs, under a shadie bower, & with a book on his knees, busie at his studie, sometimes writing, sometime walking. The subject of his book was melancholy and madnes, about him lay the carcasses of many severall beasts, newly by him cut up and anatomized, not that he did contemn Gods creatures, as he told *Hippocrates*, but to finde out the seat of this *atra bilis*, or melancholy, whence it proceeds, and how it was engendred in mens bodies, to the intent he might better cure it in himself, by his writings and observations teach others how to prevent and avoid it. Which good intent of his, *Hippocrates* highly commended: *Democritus Junior* is therefore bold

bold to imitate, & because he left it unperfect, & it is now lost, *quasi succenturiator Democriti*, to revive again, prosecute and finish in this treatise.

You have had a reason of the name; If the title and inscription offend your gravitie, were it a sufficient justification to accuse others, I could produce many sober treatises, even sermons themselves, which in their fronts carry more phantasticall names. Howsoever it is a kinde of policie in these daies, to prefix a phantasticall title to a book which is to be sold: For as Larks come down to a day-net, many vain readers will tarrie and stand gazing like silly passengers, at an antick picture in a painters shop, that will not look at a judicious peece. And indeed, as *Scaliger* observes, *nothing more invites a reader than an argument unlooked for, unthought of, and sels better than a scurrile pamphlet*, tum maxime cum novitas excitat * palatum. Many men, saith *Gellius*, are very conceited in their inscriptions, and able (as *Plinie* quotes out of *Seneca*) to make him loyter by the way, *that went in hast to fetch a mid-wife for his daughter, now readie to lye down*. For my part I have honourable^u presidents for this which I have done: I will cite one for all, *Anthonie Zara Pap. Episc.* his *Anatomie of Wit*, in four sections, members, subseptions, &c. to be read in our Libraries.

If any man except against the matter or manner of treating of this my subject, and will demand a reason of it, I can alleage more than one, I write of melancholy, by being busie to avoid melancholy. There is no greater cause of melancholy than idlenesse, *no better cure then businesse*, as *Rhasis* holds: and howbeit, *stultus labor est ineptiarum*, to be busied in toys is to smelt purpose, *Seneca* better aliud agere quam nihil, better do to no end than nothing. I writ therefore, & busied my self in this playing labour, *otiosaq; diligentia ut vitarem torporem feriandi* with *Veetius* in *Macrobius*, atq; otium in utile verterem negotium.

y — Simul & jucunda & idonea dicere vita,
Lectorem delectando simul atque monendo.

To this end I write, like them, saith *Lucian*, that recite to trees, and de-
claime to pillars for want of auditors: as *Paulus Aegineta* ingeniously
confesseth, *not that any thing was unknown or omitted, but to exercise my
self*, which course if some took, I think it would be good for their bo-
dies, and much better for their souls; or peradventure as others do, for
fame, to shew my self (*Scire tuum nihilest, nisi te scire hoc sciat alter.*) I
might be of *Thucydides* opinion, *to know a thing and not to expresse it, is
all one as if he knew it not*. When I first took this task in hand, & quod ait
b ille, *impellente genio negotium suscepi*, this I ayed at; *vel ut lenirem
animum scribendo*, to ease my minde by writing, for I had *gravidum cor*,
fatum caput, a kind of impostume in my head, which I was very desirous
to be unladen of, and could imagin no fitter evacuation than this. Besides
I might not well refrain, for *ubi dolor, ibi digitus*, one must needs scratch
where it itches. I was not a little offended with this maladie, shall I say
my Mistris *melancholy*, my *Ageria*, or my *malus genius*, & for that cause
as he that is stung with a scorpion, I would expel *clavum clavo*,^d comfort
one sorrow with another, idlenes with idlenes, *ut ex viperâ Theriacum*,
make an Antidote out of that which was the prime cause of my disease.

1 Scaliger Ep.
ad Parisienses.
nihil magis le-
giorem invitat
quam inopina-
tum argumen-
tum, neque ven-
dibilior merx
est quam petu-
lans liber.

* Lib. 20. c. 11.
miras sequun-
tur inscrip-
tionum festivi-
tates.

t Prae. Nat.
hist. patri ob-
stetricem par-
turienti filie
accersenti mo-
ram injicere
possunt.

u Anatomie of
poperie.

immortalitie.
Angelus Salas.

Anatomie of
Antimony, &c.

x Cont. l. 4. c. 9.

Non est cura
melior quam

labor.

y Hor.

z Non quod de
novo quid ad-
dere, aut a ve-

teribus prae-
missum, sed

proprie exerci-
tationis causa.

a Qui novit,

neque id quod
sentit expri-

mit, perinde est
ac si nesciret.

b Jovius Praef.
Hist.

c Erasmus.

d Otium otio

dolorem dolore

sum solatur.

f Observat. l. 1. Or as he did, of whom ^f Felix Plater speaks, that thought he had some of
 Aristophanes frogs in his belly, still crying *Brecc' ckex, coax, coax, oop, oop,*
 and for that cause studied physick seven years, and travelled over most
 part of Europe to ease himself: To do my self good I turned over such
 physicians as our libraries would afford, or my ^g private friends impart,
 and have taken this pains. And why not? Cardan professeth he writ his
 book *De consolatione* after his sons death, to comfort himself; so did Tully
 write of the same subject with like intent, after his daughters departure,
 if it be his at least, or some impostors put out in his name, which Lipsius
 probably suspects. Concerning my self, I can peradventure affirme with
 Marius in *Salust*, ^h that which others hear or reade of, I felt and practised
 my self, they get their knowledge by books, I mine by melancholizing, Ex-
 pecto crede Roberto. Something I can speak out of experience, *erum-*
nabilis experientia me docuit, and with her in the Poet, ⁱ *Haud ignara*
malis miseris succurrere disco. I would help others out of a fellow-fee-
 ling, and as that vertuous Lady did of old, ^k being a Leper her self, bestow
 all her portion to build an Hospitall for Lepers, I will spend my time and
 knowledge, which are my greatest fortunes, for the common good of all.
 Yea but you will infer, that this is ^l *actum agere*, an unnecessary worke,
cramben bis coctam apponere, the same againe and againe in other words.
 To what purpose? ^m *Nothing is omitted that may well be said*, so thought
 Lucian in the like theam. How many excellent Physicians have written
 just Volumes and elaborate tracts of this subject? no newes here, that
 which I have is stoln from others, ⁿ *Dicitq; mihi mea pagina fures*. If that
 severe doom of ^o *Synesius* be ~~not~~ ^o *offence to seate dead mens*
~~labours, than their clothes~~, what shall become of most Writers? I hold
 up my hand at the bar amongst others, and am guiltie of felonie in this
 kind, *habes confitentem reum*, I am content to be pressed with the rest.
 'Tis most true, *tenet insanabile multos scribendi cacoethes*, and ^p *there is*
no end of writing of books, as the Wise-man found of old, in this ^q scrib-
 ling age, especially wherein ^r *the number of books is without number* (as
 a worthie man saith) presses be oppressed, and out of an itching humor, that
 everie man hath to shew himself, ^s *desirous of fame and honour* (*Scribi-*
mus indocti doctiq; —) he will write no matter what, and scrape toge-
 ther it boots not whence. ^t *Bewitched with this desire of fame, etiam mediis*
in morbis to the disparagement of their health, and scarce able to hold a
 pen, they must say somthing, ^u *and get themselves a name*, saith Scaliger,
though it be to the down-fall and ruine of many others. To be counted
 writers, *scriptores ut salutentur*, to be thought and held Polymathes and
 Polyhistor, *apud imperitum vulgus ob ventosa nomen artis*, to get a paper-
 kingdome: *nulla spe questus sed amplâ fama*, in this precipitate, ambiti-
 ous age, *nunc ut est seculum, inter immaturam eruditionem, ambitiosum &*
præceptis (^x *'tis x Scaligers censure*) and they that are scarce auditors, *vix*
auditores, must be masters and teachers, before they be capable and fit
 hearers. They will rush into all learning, *togatam, armatam*, divine, hu-
 mane authors, rake over all *Indexes & Pamphlets* for notes, as our mer-
 chants do strange havens for traffique, write great Tomes, *Cum non sint re-*
vera doctiores, sed loquaciores, when as they are not therby better scholars,
 but

g M. Joh. Rous
 our Protobib.
 Oxon.

M. Hopper:
 M. Guthridge
 &c.

h *Quæ illi au-*
dire & legere
solent, eorum
partim vidi
egomet, alia
gesti, quæ illi li-
teris, ego mili-
tando didici,
nunc vos existi-
mate facta an-
distia pluris sint
i Dido Virg.

k Camden, *Ipsa*
elephantiasis
corrupta ele-
phantiasis ho-
spicium con-
struxit.

l *Iliada post*
Homerum.
 m *Nihil præ-*
termisum quod
a quovis dici
possit.

n *Scaliger*
 o *Magis impi-*
um mortuorum
lucubrationes,
quam vestes
jurari.

p *Eccl. ult.*
 q *Libros Eunu-*
chi gignunt,
steriles pariunt
 r D. King præ-
 fet. lect. Jonas
 the late right
 reverend Lord

B. of London.
 s *Homines fa-*
melici gloriæ
ad ostentatio-
nem eruditio-
nis undique con-
gerunt. Bucha-
nanus.

t *Effascinati e-*
tiam laudis a-
more, &c. Ju-
stus Baronius.
 u *Ex ruinis a-*
liena existima-
tionis sibi gra-
dum ad famam
struunt.

x Exercit. 288.

but greater praters. They commonly pretend publike good, but as ^a Gesner observes, 'tis pride and vanitie that egges them on, no news or ought worthie of note, but the same in other termes. *Ne feriarentur fortasse typographi, vel ideo scribendum est aliquid ut se vixisse testentur.* As Apothecaries we make new mixtures everie day, poure out of one vessell into another; and as those old *Romanes* rob'd all the cities of the world, to set out their bad sited *Rome*, we skim off the creame of other mens wits, pick the choice flowers of their till'd gardens to set out our own sterill plots. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant* (so ^{*} *Jovius* inveighs) They lard their leane books with the fat of others works. *Ineruditi fures, &c.* A fault that everie Writer findes, as I doe now, and yet faultie themselves, ^b *Trium literarum homines*, all theeves; they pilfer out of old Writers to stufte up their new Comments, scrape *Ennius* dung-hills, and out of ^c *Democritus* pit, as I have done. By which means it comes to passe, ^d that not only libraries and shops are full of our putid papers, but every close-stoole and jakes, *Scribunt carmina quæ legunt cacantes*; they serve to put under pies, to ^e lap spice in, and keep rost-meat from burning. With us in France, saith ^f *Scaliger*, every man hath libertie to write, but few abilitie. ^g Heretofore learning was graced by judicious scholars, but now noble sciences are vilified by base and illiterate scriblers, that either write for vaine-glorie, need, to get money, or as Parasites to flatter and collogue with some great men, they put out ^h *bur-ras, quisquiliâsque ineptiâsque.* Amongst so many thousand authors you shall scarce finde one, by reading of whom you shall be any whit better, but rather much worse, *quibus inficitur potius, quam perficitur*, by which he is rather infected than any way perfected.

—^k *Qui talia legit,*

Quid didicit tandem, quid scit nisi somnia, nugas?

So that oftentimes it fals out (which *Challimachus* taxed of old) a great Book is a great mischief. ^l *Cardan* findes fault with French men and Germans, for their scribbling to no purpose, *non inquit ab edendo deterreo, modo novum aliquid inveniant*, he doth not barre them to write, so that it be some new invention of their own; but we weave the same web still, twist the same robe again and again, or if it be a new invention, 'tis but some bauble or toy, which idle fellows write, for as idle fellows to read, and who so cannot invent: ^m *He must have a barren wit, that in this scribbling age can forge nothing.* ⁿ *Princes shew their armies rich men vaunt their buildings, souldiers their man-hood, and scholars vent their toys, they must read, they must hear whether they will or no.*

^o *Et quodcunque semel chartis ille verit, omnes*

Gestiet à furno redeuntes scire lacuque,

Et pueros & anus —

What once is said and writ, all men must know,

Old wives and children as they come and goe.

What a company of poets hath this year brought out, as *Pliny* complaines to *Sossius Sinesius*; ^p *This April every day some or other have recited.* What a catalogue of new books all this year, all this age (I say) have our *Franc-furt Marts*, our domestick *Marts* brought out: Twice a year,

^a *Proferunt*

^a *Omnes sibi famam quæ-runt & quovis modo in orbe m-spargi contendunt, ut novæ alicujus rei habeantur auctores. Pref. biblioth.*

^{*} *Prefat. hist. b Plautus.*

^c *E Democriti puteo.*

^d *Non tam re-jertæ bibliothecæ quam clo-*

^e *acc.*

^f *Et quicquid cartis amittitur ineptis.*

^g *Epist. ad Petas. in regno*

^h *Franciæ omnibus scribendi datur libertas, paucis jacultas.*

ⁱ *Olim literæ ob homines in*

^j *precio, nunc sordent ob ho-*

^k *mines.*

^l *Ansp. pac.*

^m *Inter tot mil-le volumina vix unus a cu-*

ⁿ *jus lectione quis meliore-*

^o *vadat, immo potius non*

^p *pejor.*

^q *Palingenius.*

^r *Lib. 5. de sap.*

^s *Sterile oportet esse ingeni-*

^t *um quod in hoc scripturientum*

^u *pruritus, &c.*

^v *Cardan pref. ad consol.*

^w *Hor. ser. 1.*

^x *Sat. 4.*

^y *Epist. Lib. 1.*

^z *Magnum poetarum proven-*

^{aa} *tum annus hic attulit, mense*

^{ab} *April inullus jere dies quo*

^{ac} *non aliquis re-citavit.*

a Idem.

b Principibus
& doctoribus
deliberandum
relinquo, ut ar-
guantur aucto-
rum furta &
millies repeti-
ta tollantur, et
temere scriben-
di libido coer-
ceatur, aliter
in infinitum
progressura.

c Onerabuntur
ingenta, nemo
legendis suffi-
cit.

d Libris obrui-
mur, oculi le-
gendo, manus
volitando do-
lent. Fam.

Strada Momo.
Lucretius.

e Quicquid
ubique bene di-
ctum facio me-
um, & illud
nunc meis ad
compendium,
nunc ad fidem
& authorita-
tem alienis ex-
primo verbis,
omnes auctores
meos evincere
esse arbitror.

& c. Sarisbu-
riensis ad Po-
lycrat. prol.

f In Epitaph.
Nep. illud Cyp-
hoc Lact. illud

Hitar. est. Ita
Victorinus, in

hunc modum
loquutus est

Arnobius, & c.

g Pref. ad Syn-
tax. med.

a Proferunt se nova ingenia & ostentant, we stretch our wits out, and set them to sale, *magno conatu nihil agimus*. So that which ^b Gesner much desires, if a speedie reformation be not had, by some Princes Edicts and grave Supervisors, to restrain this libertie, it will run on *in infinitum*. *Quis tam avidus librorum belluo*, Who can reade them? As already, we shall have a vast Chaos and confusion of Books, we are ^c oppressed with them, ^d our eies ake with reading, our fingers with turning. For my part I am one of the number, *nos numerus sumus*, I doe not denie it, I have only this of Macrobius to say for my self, *Omne meum, nihil meum*, 'tis all mine and none mine. As a good house-wife out of divers fleeces weaves one peece of cloath, a Bee gathers wax and hony out of many flowers, and makes a new bundle of all,

Floriferis ut apes in saltibus omnia libant,

I have laboriously ^e collected this Cento out of divers Writers, and that *sine injuria*, I have wronged no authors, but given every man his own; which ^f Hierom so much commends in *Nepotian*, he stole not whole verses, pages, tracts, as some doe now adaies, concealing their authours names, but still said this was *Cyprians*, that *Lactantius*, that *Hilarius*, so said *Minutius Felix*, so *Victorinus*, thus far *Arnobius*: I cite and quote mine authors (which howsoever some illiterate scriblers accompt pedanticall, as a cloke of ignorance, and opposite to their affected fine stile, I must and will use) *sumpsi, non surripui*; and what *Varro Lib. 6. de re rust.* speaks of Bees, *minime malefica nullius opus vellicantes faciunt deterius*, I can say of my self, whom have I injured? The matter is theirs most part, and yet mine, *apparet unde sumptum sit* (which *Seneca* approves) *aliud ta-*
men quam unda salum ^g *apparet*, which nature doth with the aliment of our bodies, incorporate, digest, assimilate, I do *conquovere quod hausi*, dispose of what I take. I make them pay tribute, to set out this my *Macronicon*, the methode only is mine own, I must usurpe that of ^h *Wecker & Ter. nihil dictum quod non dictum prius, methodus sola artificem ostendit*, we can say nothing but what hath been said, the composition and method is ours only, and shews a Scholar. *Oribasius, Aesius, Avicenna*, have all out of *Galen*, but to their own methode, *diverso stylo, non diversa fide*, our Poets steal from *Homer*, he spews, saith *Aelian*, they lick it up. Divines use *Anstins* words *verbatim* still, and our Storie-dressers doe as much, he that comes last is commonly best,

—donec quid grandius atas

Postera forsque ferat melior.—

Though there were many Giants of old in Phyfick and Philosophie, yet I say with ^h *Didacus Stella*, *A dwarfe standing on the shoulders of a Giant may see farther than a Giant himself*; I may likely adde, alter, and see farther then my Predecessors; And it is no greater prejudice for me to endite after others, then for *Aelianus Montaltus* that famous Physitian, to write *de morbis capitis* after *Jason Pratenfis*, *Heurnius*, *Hildeshcim*, & c. Many horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

*Allatres licet usque nos & usque,
Et gannitibus improbis laceffas.*

I solve

I solve it thus. And for those other faults of barbarisme ^a *Dorick* dialect, extemporanean stile, tautologies, apish imitation, a rapsodie of rags gathered together from severall dung-hills, excrements of authors, toys and fopperies, confusedly tumbled out, without art, invention, judgement, wit, learning, harsh, raw, rude, phantastickall, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull and dry; I confesse all ('tis partly affected) thou canst not think worse of me than I doe of my self. 'Tis not worth the reading, I yeeld it, I desire thee not to lose time in perusing so vain a subject, I should be peradventure loth my self to reade him or thee, so writing, 'tis not *opera pretium*. All I say, is this, that I have ^b presidents for it, which *Isoocrates* calls *per fugium iis qui peccant*, others as absurd, vain, idle, illiterate, &c. *Nonnulli alii idem fecerunt*, others have done as much, it may be more, and perhaps thou thy self, *Novimus & quite*, &c. we have all our faults; *scimus, & hanc veniam*, &c. ^c thou censurest me, so have I done others, and may doe thee, *Cedimus inque vicem*, &c. 'tis *lex talionis*, *quid pro quo*. Go now censure, criticize, scoffe, and raile.

^a Nec araneorum textus ideo melior quia ex se filagignuntur, nec nofter indeo vitior, quia ex alienis libamus ut apes. *Lipfius aduersus dialogist.*

^b Uno absurdo dato mille sequuntur.

^c Non dubito multos lectores hic fore stultos.

^d Marrial. 13. 2.

^d *Nasutus sis usque licet, sis denique nasus:*

Non potes in nugas dicere plura meas,

Ipsē ego quā dixi, &c.

Wer't thou all scoffes and flouts, a very *Momus*,

Then we our selves, thou canst not say worse of us.

Thus, as when women scold, have I cryed whore first, and in some mens censures, I am afraid I have over shot my self, *Laudare se vani, vituperare stulti*, as I do not arrogate, *non sum, nec imus*, I am none of the best, I am none of the meanest of you. As I am an inch, or so many feet, so many parasanges, after him or him, I may be peradventure an ace before thee. Be it therefore as it is, well or ill, I have assay'd, put my self upon the stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our stile bewrayes us, & as ^e hunters find their game by the trace, so is a mans *genius* descried by his works, *Multo melius ex sermone quā lineamentis, de moribus hominū judicamus*; 'twas old *Cato's* rule. I have layd my self open (I know it) in this treatise, turned mine inside outward, I shall be censured, I doubt not, for to say truth with *Erasmus*, *nihil morosius hominum iudiciis*, there's naught so peevisish as mens judgments, yet this is some comfort, *ut palata, sic iudicia*, our censures are as various as our palats.

^e Ut venatores feramē vestigio impresso, virum scriptiuncula. *Lipf.*

^f *Tres mihi convivæ prope dissentire videntur*

^f *Hor.*

Poscentes vario multum diversa palato, &c.

Our writings are as so many dishes, our readers guests, our books like beautie, that which one admires, another rejects; so are we approved as mens fancies are inclined.

Pro captu lectoris habent sua fata libelli.

That which is most pleasing to one is *amaracum sui*, most harsh to another. *Quot homines, tot sententia*, so many men, so many minds: that which thou condemnest he commends.

^g *Hor.*

^g *Quod petis, id sane est invisum acidumque duobus.*

He respects matter, thou art wholly for words, he loves a loose and free

B

stile,

* *Antwerp. fol. 1607.* stile, thou art all for neat composition, strong lines; he desires a fine frontispiece, enticing pictures, such as Hieron: * *Natali* the Jesuite hath cut to the Dominicals, to draw on the Readers attention, which thou rejectest; that which one admires, another explodes as most absurd and ridiculous. If it be not point blank to his humour, his method, his conceit,

h *Muretus.*

i *Lipsius.*

h *Si quid forsan omissum, quod is animo conceperit, si quæ dictio, &c.* If ought be omitted or added, which he likes or dislikes, thou art *mancipium paucæ lectionis*, an idiot, an ass, *nullus es*, or *plagiarius*, a trifler, a tri-vant, thou art an idle fellow; or else 'tis a thing of meere industrie, a collection without wit or invention, a very toy. i *Facilia sic putant omnes quæ jam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their labours vilified by fellows of no worth themselves; as things of nought, who could not have done as much: *unusquisque abundat sensu suo*, everie man abounds in his own sense; and whil'ft each particular partie is so affected, how should one please all?

k *Hor.*

l *Fieri non potest, ut quod quisq; cogitat, dicat unus.*

m *Lib. 1. de ord. cap. 11.*
n *Erasmus.*

k *Quid dem, quid non dem? Renuis tu quod jubet ille.*

How shall I hope to expresse my self to each mans humour & l conceit, or to give satisfaction to all? Some understand too little, some too much, *Qui similiter in legendos libros, atq; in salutandos homines irruunt, non cogitantes quales, sed quibus vestibibus induti sint*, as m *Austin* observes, not regarding what, but who write, n *orexin habet authoris celebritas*, not valuing the mettle, but stamp that is upon it, *Cantharum aspiciunt, non quid in eo*. If he be not rich, in great place, polite and brave, a great doctor, or full

o *Erasm. dial.*

p *Epist. lib. 6.*

q *Præf. hist.*

r *Laudari a laudato laus est.*

s *Vit. Persii.*

Some are too partiall as friends, others come with a prejudice to carp, vilifie, detract, and scoffe; (*qui de me forsan, quicquid est, omni contemptu contemptius judicant*) some as bees for honey, some as spiders to gather poyson. What shall I do in this case? As a dutch host, if you come to an *Inne* in Germany, & dislike your fare, diet, lodging, &c. replies in a surly tone, o *aliud tibi quæras diverforium*, if you like not this, get you to another *Inne*: I resolve, if you like not my writing, go reade something else. I do not much esteeme thy censure, take thy course, 'tis not as thou wilt, nor as I will, but when we have both done, that of p *Plinius Secundus* to Trajan will prove true, Every mans witty labour takes not, except the matter, subject, occasion, and some commending favorite happen to it. If I be taxed, exploded by thee and some such, I shal haply be approved & commended by others, and so have been (*Expertus loquor*) and may truly say with q *Jovius* in like case (*absit verbo jactantia*) *heroum quorundam, pontificum, & virorum nobilium familiaritatem & amicitiam, gratasque gratias, & multorum bene laudatorum laudes sum inde promeritus*, as I have been honoured by some worthie men, so have I been vilified by others, and shall be. At the first publishing of this book; (which r *Probus* of Persius satyrs) *editum librum continuo mirari homines, atque a videripere caperunt*, I may in some sort apply to this my work, The first, second, and third edition were suddenly gone, eagerly read, and as I have said, not so much approved by some, as scornfully rejected by others. But it was *Democritus* his fortune, *Idem admirationi & irrisioni habitus*. 'Twas *Seneca's* fate, that superintendent of wit, learning, judge.

* *Minuit præsentia famam.*

judgement, *ad stuporem doctus*, the best of Greek and Latine writers, in *Plutarch's* opinion; That renowned corrector of vice, as *Fabius* termes him, and painfull omniscious philosopher, that writ so excellently and admirably well, could not please all parties, or escape censure: How is he vilified by *Caligula*, *Agellius*, *Fabius*, and *Lipsius* himself, his chief propugner? In coplerea, pernitiōsa, faith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, & remisse, as *Agellius* observes, *oratio vulgaris & protrita, dicaces & inepta sententia, eruditio plebeia*, an homely shallow writer as he is, In partibus *spinas & fastidia habet*, faith *Lipsius*, and as in all his other works, so especially in his epistles, *alia in argutiis & ineptiis occupantur, intricatus alicubi, & parum compositus, sine copiā rerum hoc fecit*, he jumbles up many things together immethodically, after the Stoicks fashion, *parum ordinavit, multa accumulavit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra tanti philosophi*, hope to please? No man so absolute, *Erasmus* holds, to satisfy all, except antiquitie, prescription, &c. set a barre. But as I have proved in *Seneca*, this will not alwaies take place, how shall I evade? 'Tis the common doome of all writers, I must (I say) abide it, I seek not applause; *Non ego ventosa venor suffragia plebis*; again *non sum adeo informis*, I would not be vilified:

— *laudatus abunde,*

Non fastiditus si tibi lector ero.

I fear good mens censures, and to their favourable acceptance I submit my labours, — *& linguas Mancipiorum*

Contemno, —

As the barking of a dog, I securely contemne those malicious and scurrile obloquies, flouts, calumnies, of railers and detractors, I scorne the rest. What therefore I have said, *pro tenuitate meā* I have said.

One or two things yet I was desirous to have amended if I could, concerning the manner of handling this my subject, for which I must apologize, *deprecari*, & upon better advice give the friendly reader notice. It was not mine intent to prostitute my muse in *English*, or to divulge *secreta Minervæ*, but to have exposed this more contract in *Latine*, If I could have got it printed. Any scurrile pamphlet is welcome to our mercenarie Stationers in *English*, they print all, — *caduntque libellos*

In quorum foliis vix simia nuda cacaret;

But in *Latine* they will not deale; which is one of the reasons *Nicholas Car* in his Oration of the paucitie of *English* writers, gives; that so many flourishing wits are smothered in oblivion, ly dead and buried in this our nation. Another main fault is, that I have not revised the copie, and amended the stile, which now flowes remissly, as it was first conceived, but my leasure would not permit, *Feci nec quod potui, nec quod volui*, I confesse it is neither as I would, or as it should be.

Cum relego scripsisse pudet, quia plurima cerno

Me quoque qua fuerant iudice digna lini.

When I peruse this tract which I have writ, I am abash'd, and much I hold unfit.

Lipsius Judic. de Seneca.

Lib. 10. Plurimum studii, multam rerum

cognitionem, omnem iudiciorum materiam

&c. multa in eo probanda, multa admira-

randa.

x Suet. Arena sine calce.

** Introduc. ad Sen.*

y Judic. de Sen. Vix aliquis tam

absolutus, ut alteri per omnia

satisfaciat, nisi longa temporis præscrip-

tiō, semota iudicandi libertate, religione

quadam animos occupavit.

z Hor. Ep. 1. lib. 19.

a Equæ turpe frigide laudari ac insectantes

viruperant. Phavorinus

A. Gel. lib. 19. cap. 2.

b Ovid. trist. 1. eleg. 6.

c Juven. Sat. 5.

d Aut artis inciti aut que stude

magis quam literis student:

hab. Cantab. & Lond. Excus.

1576. c Ovid. de pont. Eleg. 1. 6.

f Hor.

Et quod gravissimum, in the matter it self, many things I disallow at this present, which when I writ, ^f *Non eadem est etas, non mens*; I would willingly retract much, &c. but 'tis too late, I can only crave pardon now for what is amisse.

I might indeed (had I wisely done) observed that precept of the poet,

— *nonumque prematur in annum*,

And have taken more care: Or as *Alexander* the physician would have done by *Lapis Lazuli*, fiftie times washed before it be used, I should have revised, corrected and amended this tract; but I had not as (I said) that happy leasure, no *Amanuenses* or assistants. *Pancrates* in *Lucian*, wanting

Tom. 3. Philopseud. accepto pessulo, quum carmen quoddam dixisset, effecit ut ambularet, aquam hauriret, urnam pararet, &c.

* Eusebius eccles. Hist. lib. 6. h Stans pede in ano, as he made verses.

* Virg.

i Non eadem a summo expetites, minimus; poeta. k Stylus hic nullus prater parvum.

l Qui rebus se exercet, verba negligit; & qui callet artem dicendi, nullam disciplinam habet recognitam. m Palingenius. n Cujuscunque orationem vides politam, & sollicitam, scito animum in pueriliis occupatum, in scriptis nil solidum. Epist. lib. 1. 2. 1.

o Philostratus.

lib. 8. vit. Apol.

Negligentiora-

riorum facultate-

tem, & penitus

aspernabatur

eius professores,

quod linguam

duntaxat, non

autem mentem

redderent eru-

ditiorem.

a servant as he went from *Memphis* to *Coptus* in *Egypt*, took a doore barre, and after some superstitious words pronounced (*Eucrates* the relator was then present) made it stand up like a serving-man, fetch him water, turn the spit, serve in supper, and what work he would besides; and when he had done that service he desired, turned his man to a stick again. I have no such skill to make new men at my pleasure, or means to hire them; no whistle to call like the master of a ship, and bid them runne, &c.

I have no such authoritie, no such benefactors as that noble * *Ambrosius* was to *Origen*, allowing him six or seven *Amanuenses* to write out his dictats, I must for that cause do my businesse my self, And was therefore enforced, as a Beare doth her whelps, to bring forth this confused lumpe, I had not time to lick it into forme, as she doth her yong ones,

but even so to publish it, as it was first written, *quicquid in buccam venit*, in an extemporean stile, as ^h I do commonly all other exercises, *effudit quicquid attulit genius meus*, out of a confused companie of notes, and writ with as small deliberation as I doe ordinarily speak, without all affectation of big words, fustian phrases, jingling termes, tropes, strong

lines, that like * *Acesta's* arrows caught fire as they flew; straines of wit, brave heats, eulogies, hyperbolicall exornations, elegancies, &c. which many so much affect. I am ⁱ *aqua potor*, drinke no wine at all, which so much improves our moderne wits, a loose, plain, rude writer, *siccum voco*

siccum, & *ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, I call a spade a spade, *animis hac scribo, non auribus*, I respect matter, not words; remembring that of *Cardan*, *verba propter res, non res propter verba*: and seeking with *Seneca*, *quid scribam non quemadmodum*, rather what, then how to write. For as *Philo* thinks, ^l *He that is conversant about matter, neglects words, and those that excell in this art of speaking, have no profound learning*,

ⁿ *Verba nitent phaleris, at nullas verba medullas intus habent* —

Besides, it was the observation of that wise *Seneca*, ⁿ when you see a fellow carefull about his words, and neat in his speech, know this for a certaintie, that mans mind is busied about toys, there's no soliditie in him. *Non est ornamentum virile concinnitas*, as he said of a nightingale,

— *voxes, prater ea nihil, &c.*

I am therefore in this point a professed disciple of *Apollonius*, a scholar of *Socrates*, I neglect phrases, and labour wholly to informe my readers understanding, not to please his eare; 'tis not my studie or intent to com-

pose

pose neatly, which an Orator requires, but to expresse my self readily & plainly as it happens. So that as a River runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my stile flow: now serious, then light; now comicall, then satyricall; now more elaborate, then remisse, as the present subject required, or as at that time I was affected. And if thou vouchsafe to reade this treatise, it shall seem no otherwise to thee, then the way to an ordinarie Traveller, sometimes fair, sometimes foule; here champion, there inclosed; barren in one place, better soyle in another: by woods, groves, hills, dales, plaines, &c. I shall leade thee *per ardua montium*, & *lubrica vallium*, & *roscida cespitum*, & *glebosa camporum*, through varietie of objects, that which thou shalt like and surely dislike.

For the matter it self or method, if it be faultie, consider I pray you that of *Columella*, *Nihil perfectum*, aut à *singulari consummatum industria*, no man can observe all, much is defective no doubt, may be justly taxed, altered, and avoided in *Galen*, *Aristotle*, those great Masters. *Boni venatoris* (P one holds) *plures feras capere, non omnes*; He is a good Huntsman

p Pet. Nannium
not. in hor.

can catch some, not all: I have done my endeavour. Besides, I dwell not in this studie, *Non hic sulcos ducimus, non hoc pulvere desudamus*, I am but

a smatterer, I confesse, a stranger, there and there I pull a flower; I doe easily grant, if a rigid censurer should criticize on this which I have writ,

q Non hic colonus
domicilium
habeo, sed topi-
arii in rorem,
hinc inde flores
vellico, ut canis
Nittum capiens.

he should not finde three sole faults, as *Scaliger* in *Terence*; but 300. so many as he hath done in *Cardans* subtilties, as many notable errors as

Gul. Laurembergius, a late professor of *Kostocke*, and *Barocius* the *Venetian* in *Sacro-boscus*. And although

r Supra his mil-
le notabiles er-
rores Laurentii
demonstravi,
&c.

this be a fifth Edition, in which I should have been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult

and tedious, that as Carpenters do find out of experience, 'tis much better build a new sometimes, then repaire an old house; I could as soone

write as much more, as alter that which is written. If ought therefore be amisse (as I grant there is) I require a friendly admonition, no bitter in-
vective,

Sint Musis socii Charites, Furia omnis abesto,

(Philo de Cor.

Otherwise as in ordinarie controversies, *funera contentione nectamus, sed cui bono?* We may contend, and likely misuse each other, but to what purpose? We are both scholars, say,

— Arcades ambo,

(Virg.

Et cantare pares, & respondere parati.

If we do wrangle, what shall we get by it? Trouble and wrong our selves, make sport to others. If I be convicted of an error, I wil yeeld, I wil amend.

Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis à me dictum sit, id nec dictum esto. In the meantime I require a fa-
vourable censure of all faults omitted, harsh compositions, pleonasmes

of words, tautologicall repetitions (though *Seneca* bear me out, *nunquam nimis dicitur, quod nunquam satis dicitur*) perturbations of tenses,

numbers, printers faults, &c. My translations are sometimes rather para-
phrases, then interpretations, *non ad verbum*, but as an author, I use

more libertie, and that's only taken, which was to my purpose: Quotati-
ons

ons are often inserted in the Text, which make the stile more harsh, or in the margent as it hapned. *Greek* authors, *Plato*, *Plutarch*, *Athenaus*, &c. I have cited out of their interpreters, because the originall was not so readie. I have mingled *sacra prophanis*, but I hope not prophaned, and in repetition of authors names, ranked them *per accidens*, not according to Chronologie; sometimes Neotericks before Ancients, as my memorie suggested. Some things are here altered, expunged in this fifth Edition, others amended, much added, because many good * authors in all kinds are come to my hands since, and 'tis no prejudice, no such *indecorum*, or oversight.

* *Frambesarius*,
Sennertus,
Ferandus, &c.

x *Ter. Adelph.*

x *Nunquam ita quicquam bene subductâ ratione ad vitam fuit,
Quin res, atas, usus, semper aliquid apportent novi,
Aliquid moneant, ut illa qua scire te credas, nescias,
Et qua tibi putâris prima, in exercendo ut repudias.*
Ne're was ought yet at first contriv'd so fit,
But use, age, or something would alter it;
Advise thee better, and, upon peruse,
Make thee not say, and what thou tak'st, refuse.

But I am now resolved never to put this treatise out again, *Ne quid nimis*, I will not hereafter adde, alter, or retract, I have done. The last and greatest exception is, that I being a divine have medled with physick,

y *Heaut. Act. 1.*
Scen. 1.

— *tantumne est ab re tuâ otii tibi,*

Aliena ut cures, eaque nihil qua ad te attinent?

z *Gellius. lib.*
18. cap. 3.

Which *Menedemus* objected to *Chremes*: have I so much leasure, or little business of mine own, as to looke after other mens matters which concerne me not? What have I to doe with physick? *quod medicorum est promittant medici.* The *Lacedemonians* were once in counsell about state-matters, a deboshed fellow spake excellent wel, and to the purpose, his speech was generally approved: A grave Senator steps up, and by all means would have it repealed, though good, because *dehonestabatur pessimo authore*, it had no better an author; let some good man relate the same, and then it should passe. This counsel was embraced, *factum est*, and it was registred forth-with, *Et sic bona sententia mansit, malus author mutatus est.* Thou saist as much of me, stomachous as thou art, and grantest peradventure this which I have written in physick, not to be amittē, had another done it, a professed physician, or so; but why should I meddle with this tract? Hear me speak: There be many other subjects, I doe easily grant, both in humanitie and divinitie, fit to be treated of, of which had I written *ad ostentationem* only, to shew my self, I should have rather chosen, and in which I have been more conversant, I could have more willingly luxuriated, and better satisfied my self and others; but that at this time I was fatally driven upon this rock of melancholy, and carried away by this by-streame, which as a rillet, is deducted from the main chanell of my studies, in which I have pleased and busied my self at idle houres, as a subject most necessarie and commodious. Not that I preferre it before Divinitie, which I doe acknowledge to be the Queen of professions, and to which all the rest are as handmaids, but that in Divinitie I saw no such great need. For had I written positively, there

there be so many books in that kinde, so many commentators, treatises, pamphlets, expositions, sermons, that whole teemes of oxen cannot draw them; and had I been as forward and ambitious as some others, I might have haply printed a sermon at *Pauls-Crosse*, a sermon in *St. Maries Oxon.* a sermon in *Christ-Church*, or a sermon before the right honourable, right reverend, a sermon before the right worshipfull, a sermon in latine, in english, a sermon with a name, a sermon without, a sermon, a sermon, &c. But I have been ever as desirous to suppress my labours in this kinde, as others have been to presse and publish theirs. To have written in controverfie, had been to cut off an *Hydra's* head, ^a *lis litē generat*, one begets another, so many duplications, triplications, & swarms of questions, *In sacro bello hoc quod stili mucrone agitur*, that having once begun, I should never make an end. One had much better, as ^b *Alexander* the sixth pope, long since observed, provoke a great prince than a begging friar, a Jesuite, or a seminarie priest, I wil adde, for *inexpugnabile genus hoc hominum*, they are an irrefragable societie, they must & wil have the last word; and that with such eagernes, impudence, abominable lying, falsifying, and bitternesse in their questions they proceed, that as ^c he said, *furor ne cecus, an rapit vis acrior, an culpa, responsum date?* Blind furie, or error, or rashnesse, or what it is that egges them, I know not, I am sure many times, which ^d *Austin* perceived long since, *tempestate contentiois, serenitas charitatis obnubilatur*, with this tempest of contention, the serenitie of charitie is over-clouded, and there be too many spirits conjured up already in this kinde, in all sciences, and more than we can tell how to lay, which do so furiously rage and keep such a racket, that as ^e *Fabius* said, *It had been much better for some of them to have been burnt together altogether illiterate, than so far to dote to their own destruction.*

At melius fuerat non scribere, namque tacere

Tutum semper erit, —

'Tis a generall fault, so *Severinus* the Dane complains ^f in physick, *unhappy men, as we are, we spend our daies in unprofitable questions and disputations*, intricate subtilties, *de lanā caprinā*, about moon-shine in the water, leaving in the meantime those chiefest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found, and do not only neglect them our selves, but hinder, condemn, forbid and scoffe at others, that are willing to enquire after them. These motives at this present, have induced me to make choice of this medicinall subject.

If any phyfician in the meane time shall infer, *Ne sutor ultra crepidam*, and find himself grieved that I have intruded into his profession, I will tell him in brief, I doe not otherwise by them, than they doe by us. If it be for their advantage, I know many of their sect which have taken Orders, in hope of a benefice, 'tis a common transiſion, and why may not a melancholy divine, that can get nothing but by simonie, profess physick? *Drusianus* an Italian (*Crusianus*, but corruptly, *Trithemius* calls him) because he was not fortunate in his practice, forsook his profession, & writ afterwards in Divinitie. *Marcilius Ficinus* was *semel & simul*, a priest & a phyfician at once, and ^h *T. Linacer* in his old age took orders. The *Jesuits* profess both at this time, divers of them *permissu superiorum*, Chi-

rurgions,

^a Et inde catena quedam fit, que heredes etiam ligat. Cardan. Hensius.
^b Malle se bellum cum magno principe gerere, quam cum uno ex fratrum mendicantium ordine.
^c Hor. epod. lib. od. 7.
^d Epist. 86. ad Casulam presb.
^e Lib. 12. cap. 1. Mutos nasci, et omni scientia egere satius fuisset, quam sic in propriam perniciem insanire.
^f Infelix mortalis in multis questionibus ac disceptationibus vitam traducimus, nature principes thesauros, in quibus gravissime morborum medicinae collocatae sunt, interim intactos relinquimus. Nec ipsi solum relinquimus sed et alios prohibemus, impedimus, condemnamus, ludibris afficimus.
^g Quod in praxi minime fortunatus esset, medicinam reliquit, & ordinibus initiatus in Theologia postmodum scripsit. Gesneri Bibliotheca.
^h P. Jovius.

i M. W. Burton
Preface to his
description of
Lecestershire,
printed at
London by W.
Jaggard, for
J. White, 1622.
k In Hygiasticon, neque enim
hec tractatio
aliena videri
debet à theologo, & c. agitur
de morbo animæ.
l D. Clayton in
comitiis, anno
1621.

m Hor.

n Lib. de pestil.

o In Newarke
in Notting-
hamshire. Cum
duo edificasset
castella, ad tol-
lendā structionis
invidiam,
& expiandam
maculam, duo
instituit ceno-
bia, & collegia
religiosis im-
plevit.

rurgions, panders, bawds, and midwives, &c. Many poor countrey-
vicars, for want of other means, are driven to their shifts; to turn mounte-
banks, quacksalvers, empiricks, and if our greedie patrons hold us to
such hard conditions, as commonly they do, they will make most of us
work at some trade, as *Paul* did, at last turn taskers, malsters, coster-
mongers, grafiers, sell ale as some have done, or worse. Howsoever in un-
dertaking this task, I hope I shall commit no great errour or indecorum,
if all be considered aright, I can vindicate my self with *Georgius Braunus*,
and *Hieronymus Hemingius*, those two learned Divines; who (to borrow
a line or two of mine ⁱ elder brother) drawn by a naturall love, the one of
pictures and maps, prospectives and corographicall delights, writ that
ample theatre of cities; the other to the studie of genealogies, penned thea-
trum genealogicum. Or else I can excuse my studies with ^k *Lessius* the
Jesuite in like case, 'tis a disease of the soul, on which I am to treat, and
as much appertaining to a Divine, as to a physician; and who knows not
what an agreement there is betwixt these two professions? A good Di-
vine either is or ought to be a good physician, a spirituall physician at
least, as our Saviour calls himself, and was indeed, *Mat. 4. 23. Luke 5. 18.*
Luke 7. 8. They differ but in object, the one of the bodie, the other of the
soul, and use divers medicines to cure: one amends *animam per corpus*,
the other *corpus per animam*, as ^l our Regius Professor of physick well in-
formed us in a learned lecture of his not long since. One helps the vices
and passions of the soul, anger, lust, desperation, pride, presumption, &c.
by applying that spirituall physick; as the other use proper remedies in
bodily diseases. Now this being a common infirmie of bodie and
soul, and ^m *Alterius sic altera poscit opem.* that hath as much need of spirituall as a corporall
cure, I could not find a fitter task to busie my self about, a more appo-
site theame, so necessarie, so commodious, and generally concerning all
sorts of men, that should so equally participate of both, and require a
whole physician. A divine in this compound mixt maladie, can do little
alone, a physician in some kinds of melancholy much lesse, both make an
absolute cure.

And 'tis proper to them both, and I hope not unbeseeming me, who am
by my profession a Divine, and by mine inclination a physician. I had Ju-
piter in my sixt house; I say with ⁿ *Beroaldus*, *Non sum medicus, nec me-*
dicina prorsus expers, in the theorick of physick I have taken some pains,
not with an intent to practise, but to satisfie my self, which was a cause
likewise of the first undertaking of this subject.

If these reasons doe not satisfie thee good Reader, as *Alexander Mu-*
nificus that bountifull prelate, sometimes bishop of *Lincolne*, when he had
built six castles, *ad invidiam operis eluendam*, saith ^o *M. Camden*, to take
away the envie of his work (which very words *Nubrigensis* hath of *Roger*
the rich bishop of *Salisbury*, who in King *Stephens* time, built *Shirburne*
castle, and that of *Devises*) to divert the scandall or imputation, which
might be thence inferred, built so many religious houses: If this my dis-
course be over medicinall, or favour too much of humanitie, I promise
thee, that I will hereafter make thee amends in some treatise of divinity.
But this I hope shall suffice, when you have more fully considered of the
matter

matter of this my subject, *rem substratam*, melancholy, madnesse, and of the reasons following, which were my chief motives: The generalitie of the disease, the necessitie of the cure, and the commoditie or common good that will arise to all men by the knowledge of it, as shal at large appear in the ensuing preface. And I doubt not but that in the end you will say with me, that to anatomize this humour aright, through all the members of this our *Microcosmus*, is as great a task, as to reconcile those Chronologicall errors in the Assyrian monarchie, finde out the *quadrature* of a circle, the creeks and sounds of the north-east, or north-west passages, & all out as good a discoverie, as that hungrie *Spaniards* of *Terra Australis Incognita*, as great trouble as to perfect the motion of *Mars & Mercurie*, which so crucifies our Astronomers, or to rectifie the *Gregorian Kalender*. I am so affected for my part, and hope as *Theophrastus* did by his characters, *That our posteritie, O friend Policles, shall be the better for this which we have written, by correcting and rectifying what is amisse in themselves by our examples, & applying our precepts and cautions to their own use.* And as that great captain *Zisca* would have a drum made of his skin when he was dead, because he thought the verie noise of it would put his enemies to flight, I doubt not, but that these following lines, when they shall be recited, or hereafter read, wil drive away melancholy (though I be gone) as much as *Zisca's* drum could terrifie his foes. Yet one caution let me give by the way to my present or future Reader, who is actually melancholy, that he reade not the symptomes or prognosticks in this following tract, lest by applying that which he reades to himself, aggravating, appropriating things generally spoken, to his own person (as melancholy men for the most part doe) he trouble or hurt himself, and get in conclusion more harme then good. I advise them therefore warily to peruse that tract, *Lapides loquitur* (so said *Agrippa de occ. Phil*) & caveant *le-ctores nec cerebrum iis excutiat*. The rest I doubt not they may securely reade, and to their benefit. But I am over-tedious, I proceed.

p Ferdinando de Quir. anno 1612. Amsterdami impress. q Prefat. ad Characteres: spero enim (O Policles) libros nostros meliores inde futuros, quod istiusmodi memoria mandata reliquerimus, ex preceptis & exemplis nostris ad vitam accommodatis, ut se inde corrigant. t Part. 1. sect. 3

(Pref. Lectori.

Of the necessitie and generalitie of this which I have said, if any man doubt, I shall desire him to make a brief survey of the world, as *Cyprian* adviseth *Donat*, supposing himself to be transported to the top of some high mountaine, and thence to behold the tumults and chances of this wavering world, he cannot chuse but either laugh at, or pitie it. *S. Hierome* out of a strong imagination, being in the wildernesse, conceived with himself, that he then saw them dancing in *Rome*; and if thou shalt either conceive, or clime to see, thou shalt soone perceive that all the world is mad, that it is melancholy, dotes: that it is (which *Epichthonius Cosmopolites* expressed not many years since in a map) made like a fools head (with that Motto *Caput helleboro dignum*) a crazed head, *cavea stultorum*, a fools paradise, or as *Apollonius*, a common prison of gulls, cheaters, flatterers, &c. and needs to be reformed. *Strabo* in the ninth book of his geographie, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* map, approves; The breast lyes open from those *Acroceraunian* hils in *Epirus*, to the *Sunian* promontorie in *Attica*; *Paga* and *Magara* are the two shoulders; that *Isthmos* of *Corinth* the neck; and *Peloponnesus* the head. If this allusion hold, 'tis sure a mad head; *Morea* may be *Moria*; & to speak what I think, the inhabitants of

t Ep. 2. l. 2. ad Donatum. Paulisper te crede subduci in ardui montis verticem celsiorem, speculare inde rerum jaccentium facies, & oculis in diversa porrectis, fluctuantis mundi turbines intueri, jam simul aut ridebis aut misereberis, &c.

u Controv. l. 2.
cont. 7. & l. 6.
cont.

x Horatius.
y Idem Hor. l. 2.
Satyra 3.

Damascippus
Stoicus probat
omnes stultos
insanire.

z Tom. 2. Sym-
pos. lib. 5. c. 6.
Animi affectio-
nes, si diutius
inhereant, pra-
vos generant
habitus.

a Lib. 28. cap. 1.
Syn. art. mir.
Morbus nihil est
aliud quam dis-
solutio que-
dam ac pertur-
batio fœderis in
corpore existen-
tis, sicut & sa-
nitas est con-
sistentis vene-
corporis con-
summatio que-
dam.

b Lib. 9. Georg.
Plures olim
gentes naviga-
bant illuc sani-
tatis causa.

c Eccles. 1. 24.

moderne Greece, swerve as much from reason, & true religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like sort, and you shall finde that kingdoms and provinces are melancholy, cities and families, all creatures, vegetall, sensible, and rationally, that all sorts, sects, ages, conditions, are out of tune, as in *Cebes* table, *omnes errorem bibunt*, before they come into the world, they are intoxicated by errors cup, from the highest to the lowest, have need of physick, and those particular actions in *Seneca*, where father & son prove one another mad, may be generall; *Porcius Latro* shall plead against us all. For indeed who is not a fool, melancholy, mad? — *Qui nil molitur ineptè*, who is not brain-sick? Folly, melancholy, madnes, are but one disease, *Delirium* is a common name to all. *Alexander, Gordonius, Jason Pratensis, Savanayola, Guianerius, Montaltus*, confound them as differing *secundum magis & minus*; so doth *David*, *Psal. 37. 5. I said unto the fools, deal not so madly, & 'twas an old Stoicall paradox, omnes stultos insanire*, y all fools are mad, though some madder then others. And who is not a fool, who is free from melancholy? Who is not touched more or lesse in habit or disposition? If in disposition, *ill dispositions beget habits, if they persevere*, saith *Plutarch*, habits either are, or turn to diseases. 'Tis the same which *Tully* maintains in the second of his *Tusculanes*, *omnium insipientum animi in morbo sunt, & perturbatorum*, Fooles are sick, and all that are troubled in mind: for what is sicknesse, but as *a Gregorie Tholosanus* defines it, *A dissolition or perturbation of the bodily league, which health combines*: And who is not sick, or ill disposed? in whom doth not passion, anger, envie, discontent, fear and sorrow raige? Who labours not of this disease? Give me but a little leave, and you shall see by what testimonies, confessions, arguments I will convince it, that most men are mad, that they had as much need to go a pilgrimage to the *Anticyra* (as in *b Strabo's* time they did) as in our daies they run to *Compostella*, our Ladie of *Sichem*, or *Lauretta*, to seek for help; that it is like to be as prosperous a voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.

That men are so mis-affected, melancholy, mad, giddy-headed, hear the testimonie of *Solomon*, *Eccl. 2. 12. And I turned to behold wisdom, madnesse and folly, &c. And ver. 23. all his daies are sorrow, his travell grief, and his heart taketh no rest in the night*. So that take melancholy in what sense you will, properly or improperly, in disposition or habit, for pleasure or for pain, dotage, discontent, fear, sorrow, madnesse, for part, or all, truly, or metaphorically, 'tis all one. Laughter it self is madnesse according to *Solomon*, & as *S. Paul* hath it, *worldly sorrow brings death. The hearts of the sons of men are evil, & madnes is in their hearts while they live, Eccl. 9. 3. Wise men themselves are no better, Ecc. 1. 18. In the multitude of wisdom is much grief, and he that increaseth wisdom, increaseth sorrow, Cap. 2. 17. He hated life it self, nothing pleased him; he hated his labour, all, as c he concludes, is sorrow, grief, vanitie, vexation of spirit*. And though he were the wisest man in the world, *sanctuarium sapientie*, & had wisdom in abundance, he wil not vindicate himself, or justifie his own actions. Surely I am more foolish then any man, & have not the understanding of a man in me, *Pro. 30. 2. Bethey Solomons words, or the words of Agur the son of Jakeh, they*

they are canonicall. *David* a man after Gods own heart, confesseth as much of himself, *Psalm* 37. 21, 22. *So foolish was I and ignorant, I was even as a beast before thee.* And condemns all for fools, *Psalm* 93. & 32. 9. & 49. 20. He compares them to *beasts, horses, and mules, in which there is no understanding.* The apostle *Paul* accuseth himself in like sort, *2 Cor.* 11. 21. *I would you would suffer a little my foolishnesse, I speak foolishly.* The whole head is sick, saith *Esay*, and the heart is heavie, *Cap.* 1. 5. And makes lighter of them then of oxen and asses, *The ox knows his owner, &c.* reade *Deut.* 32. 6. *Jer.* 4. *Amos* 3. 1. *Ephes.* 5. 6. *Be not mad, be not deceived, foolish Galatians, who hath bewitched you?* How often are they branded with this Epithet of madnesse and folly? No word so frequent amongst the fathers of the Church and Divines; you may see what an opinion they had of the world, and how they valued mens actions.

I know that we think far otherwise, and hold them most part wise men that are in authoritie, princes, magistrates, ^drich men, they are wise men borne, all Politicians and States-men must needs be so, for who dare speak against them? And on the other, so corrupt is our judgement, we esteeme wise and honest men fools. Which *Democritus* well signified in an *Epistle* of his to *Hippocrates*: ^eThe *Abderites* account vertue madnes, and so do most men living. Shall I tell you the reason of it? ^fFortune and Vertue, Wisedome and Folly, their seconds, upon a time contended in the *Olympicks*; Everie man thought that fortune and folly would have the worst, and pitied their cases. But it fell out otherwise. Fortune was blind and cared not where she stroke, nor whom, without lawes, *Audabatarum instar, &c.* Folly rash and inconsiderate, esteemed as little what she said or did. Vertue and Wisedome gave place, were hissed out, and exploded by the common people, ^gand have all their followers ever since: knaves and fooles commonly fare and deserve best in worldlings eyes & opinions. Many good men have no better fate in their ages: *Achish*, *1 Sam.* 21. 14. held *David* for a mad man. ^h*Elisha* & the rest were no otherwise esteemed. *David* was derided of the common people, *Psa.* 9. 7. *I am become a monster to manie.* And generally we are accounted fools for Christ, *1 Corinth.* 14. *We fools thought his life madnesse, and his end without honour, Wisd.* 5. 4. Christ and his Apostles were censured in like sort, *John* 10. *Mark* 3. *Act.* 26. And so were all Christians in ⁱ*Pliny's* time, *fuerunt & alii similis dementia &c.* And called not long after, ^k*Vesania sectatores, eversores hominum, polluti novatores fanatici, canes, malefici, venefici, Galilai homunciones, &c.* 'Tis an ordinariething with us, to account honest, devout, orthodoxe, divine, religious, plain-dealing-men, idiots, asses, that cannot or will not lye and dissemble, shift, flatter, accommodate se ad eun. locum ubi nati sunt, make good bargaines, supplant, thrive, *patronis inservire*; *solennes ascendendi modos apprehendere, leges, mores, consuetudines recte observare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, ceteraque qua promotionem ferunt & securitatem, qua sine ambage felicem reddunt hominem, & verè sapientem apud nos;* That cannot temporize as other men do, ^lhand and take bribes, &c. but feare God, and make a conscience of their doings. But the holy Ghost that

^d Jure hereditario sapere jubentur. Euphormio Satyr.

^e Apud quos virtus, insania, & furor esse dicitur.

^f Calcagninus

^g Apol. omnes mirabantur. putantes illi sanari stultitiam.

^h Sed preter expectationem res evenit, Audax stultitia in eam irruit &c. illa

ⁱ plures hinc habet sectatores stultitia.

^j Non est respondendum

^k stulto secundum stultitiam.

^l h. 2. Reg. 7.

^m i. Lib. 10. ep. 97.

ⁿ k. Aug. ep. 178.

^o Quis nisi mens inops, &c.

in Quid in sani-
 us quam pro
 momentanea
 felicitate ater-
 na te mancipa-
 re supplicii?
 n In fine Phe-
 donis. Hic finis
 fuit amici no-
 stri, & Eucrates,
 nostro quidem
 iudicio omnium
 quos experti
 sumus optimi
 & appime sa-
 pientissimi &
 iustissimi.
 o Xenop. l. 4. de
 diffis Socratis
 ad finem, talis
 fuit Socrates
 quem omnium
 optimum &
 feliciissimum
 statuum.
 * Lib. 25. Pla-
 tonis Convivio.
 p Anaxagoras
 olim mens di-
 ctus ab antiquis
 q Regula natu-
 re, nature mi-
 raculum, ipsa
 eruditio, demo-
 nium hominis,
 sol scientia-
 rum, mare, So-
 phia, antistes
 literarum &
 sapientie, ut
 Scioppius olim
 de Scal. &
 Hensius, Aquila
 in nubibus, Im-
 perator litera-
 torum, columen
 literarum, aby-
 sus eruditionis,
 ocellus Europe,
 Scaliger.
 r Lib. 3. de sap.
 c. 17. & 20.
 omnes Philoso-
 phi, aut stulti,
 aut insani; nul-
 la anus, nullus
 aeger ineptius
 deliravit.
 s Democritus a
 Leucippo doctus,
 hereditatem
 stultitie reli-
 quit Epic.
 t Hor. car. lib. 1.
 ed. 34. l. epicur.

that knows better how to judge, he calls them fooles. *The fooles hath said in his heart, Psal. 53. 1. And their waies utter their folly, Psal. 49. 14.* ^m For what can be more mad, than for a little worldly pleasure to procure unto them- selves eternall punishment? As Gregorie and others inculcate unto us.

Yea even all those great Philosophers, the world hath ever had in ad- miration, whose works we doe so much esteeme, that gave precepts of wisdom to others, inventors of Arts and Sciences, *Socrates* the wisest man of his time by the Oracle of *Apollo*, whom his two Scholars ⁿ *Plato* and ^o *Xenophon* so much extoll and magnifie with those honourable ti- tles, *best and wisest of all mortall men, the happiest and most just*; and as ^{*} *Al- cibiades* incomparably commends him; *Achilles* was a worthy man, but *Bracides* and others were as worthie as himself; *Antenor* and *Nestor* were as good as *Pericles*, and so of the rest, but none present, before, or after *Socrates*, *nemo veterum neque eorum qui nunc sunt*, were ever such, will match or come neare him. Those seven wise men of *Greece*, those *Britain* *Druides*, *Indian Brachmanni*, *Æthiopian Gymnosophists*, *Magi* of the *Per- sians*, *Apollonius*, of whom *Philostatus*, *Non doctus sed natus sapiens*, wise from his cradle, *Epicurus*, so much admired by his Scholar *Lucretius*;

*Qui genus humanum ingenio superavit, & omnes
 Perstrinxit Stellas exortus ut ætherius Sol.*

Whose wit excell'd the wits of men as far,
 As the Sun rising doth obscure a Star.

All those, of whom we read such ^p *Hyperbolicall elogiums*; as of *Ari- stotle* that he was wisdom it self in the abstract, ^q a *Miracle of nature*, breathing libraries, as *Eunapius* of *Longinus*, lights of nature, gyants for wit, quintessence of wit, divine spirits, eagles in the clouds, fallen from heaven, gods, spirits, lamps of the world, &c. *Nulla ferant talem secula futura virum*:

Monarchs, miracles, superintendents of wit and learning, *Oceanus*, *Phæ- nix*, *Atlas*, *Monstrum*, portentum hominis, orbis universi museum, ulti- mus humana natura conatus, natura maritus,

—merito cui doctior orbis

Submissis desert fascibus imperium.

As *Ælian* writ of *Protagoras* and *Gorgias*, we may say of them all, *tantum à sapientibus abfuerunt, quantum à viris pueri*, they were children in re- spect, infants, not eagles but kites; novices, illiterate, *Eunuchi sapientie*. And although they were the wisest, and most admired in their age, as hee censured *Alexander*, I do them, there were 10000 in his armie as worthy Captaines (had they been in place of command) as valiant as himselfe; there were Myriades of men wiser in those daies, & yet all short of what they ought to be. ^r *Lactantius* in his booke of wisdom, proves them to be dizards, fooles, asses, mad-men, so full of absurd and ridiculous ten- ents and brain-sick positions, that to his thinking never any old woman or sick person doted worse. ^s *Democritus* took all from *Leucippus* and left, saith he, *the inheritance of his folly* to *Epicurus*, ^t *insanienti dum sapien- tie*, &c. The like he holds of *Plato*, *Aristippus*, & the rest, making no dif- ference ^u *betwixt them and beasts*, saving that they could speak. ^x *Theodore*

^u *Nihil interest inter hos & bestias nisi quod loquantur. de sat. 26. c. 8.* ^x *Cap. de virt.*

in his tract *De cur. grac. affect.* manifestly evinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then living, and saved him from the plague, whom 2000 years have admired, of whom some will as soone speak evill as of *Christ*, yet *re vera*, hee was an illiterate idiot, as *Aristophanes* calls him, *irrisor & ambitiosus*, as his Master *Aristotle* termes him, *scurra Atticus*, as *Zeno*, an ²enemie to all y^{Nebr.} & ²Ranis arts & sciences, as *Athenens*, to Philosophers & Travellers, an opinative ²Omnium dis- asse, a caviller, a kinde of Pedant; for his manners, as *Theod. Cyrensis* de- ²ciplinatum ig- scribes him, a ^{*}Sodomite, an *Atheist*, (so convict by *Anytus*) *iracundus* ^{*}Pulchrorum ²adulescentium ^{*}causa frequen- & *ebrius, dicax, &c.* a pot companion, by ^{*}Plato's own confession, a stur- ²ter gymnasium die drinker; and that of all others he was most sottish, a very mad-man in ²obibat, &c. his actions & opinions. *Pythagoras* was part philosopher, part magician, or part witch. If you desire to hear more of *Apollonius* a great wise man, sometime parallel'd by *Julian* the apostate to *Christ*, I refer you to that learned tract of *Eusebius* against *Hierocles*, & for them all to *Lucians* *Piscator, Icaromenippus, Necyomantia*: their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their books and elaborate treatises were full of dotage, which *Tully* ad *Atticum*, long since observed, *delirant plerumq; scriptores in libris suis*, their lives being opposite to their words, they commended povertie to others, and were most covetous themselves, extolled love and peace, and yet persecuted one another with virulent hate and malice. They could give precepts for verse and prose, but not a man of them (as *Seneca* tells ^{Seneca. Scis ro- tunda metiri, sed non tuum animam.} them home) could moderate his affections. Their musick did shew us *fle-* ²biles modos, &c. how to rise and fall, but they could not so contain them- selves as in adversitie not to make a lamentable tone. They will measure ground by *Geometry*, & *Arithmetic*, divide and subdivide, but can not yet prescribe *quantum homini satis*, or keep within compasse of reason & discretion. They can square circles, but understand not the state of their own souls, describe right lines, and crooked, &c. but know not what is right in this life, *quid in vitâ rectum sit, ignorant*; so that as he said,

Nescio an Anticyram ratio illis destinet omnem.

I think all the *Anticyra* wil not restore them to their wits, ^aif these men now, that held ^b*Xenodotus* heart, *Crates* liver, *Epictetus* lanthorn, were so sottish, and had no more brains then so many beetles, what shall we think of the commonaltie? What of the rest?

^a Ab uberibus sapientia lactati cecutire non possunt.
^b Cor Xenodoti & jecur Cratetis.

Yea, but will you infer, that is true of *heathens*, if they be conferred with *Christians*, *1 Cor. 3. 19. The wisdom of this world is foolishnesse with God, earthly and devilish*, as *James* calls it. *3. 15. They were vain in their imaginations, and their foolish heart was full of darknesse, Rom. 1. 21, 22. When they professed themselves wise, became fooles.* Their wittie works are admired here on earth, whilst their soules are tormented in hell fire. In some sense, *Christiani Crassiani*, *Christians* are *Crassians*, & if compared to that wisdom, no better then fools. *Quis est sapiens? Solus Deus*, ^{*}*Py-* ^{*}*Lib. de nat. thagoras* replies, *God is only wise, Rom. 16. Paul determines, only good, as boni.* *Austin* well contends, and no man living can be justified in his sight. *God looked down from heaven upon the children of men, to see if any did understand, Psa. 53. 2, 3. but all are corrupt, erre. Rom. 3. 12. None doth good, no*

c Hic profundi-
sime Sophie
fodina.

d Panegy. Tra-
jano omnes ac-
tiones expro-
brare stultiti-
am videntur.
e Ser. 4. in domi
Pal. Mundus
qui ob antiqui-
tatem deberet
esse sapiens,
semper stulti-
zat, & nullis
flagellis altera-
tur, sed ut puer
vult rosis &
floribus coro-
nari.

f Insanum te
omnes pueri,
clamantque pu-
elle. Hor.

g Plautus Au-
lular.

h Adelp. act. 5.
scen. 8.

i Tully Tusc. 5.
k Plato Apolo-
gia Socratis.
l Ant Dial.

m Lib. 3. de sap.
pauci ut video
sane mentis
sunt.

n Stultus & in-
caute omnia
agi video.

o Insania non
omnibus eadem

Erasmi chil. 3.
cent. 10. nemo

mortalium qui
non aliqua in re

desipit, licet al-
lius alio morbo

laboret, hic li-
bidinis, ille a-
varitie, ambi-

tionis, invidiae.
p Hor. l. 2. sat. 3

not one. Job aggravates this, 4. 18. Behold he found no stedfastnesse in his servants, and layd folly upon his Angels: 19. How much more on them that dwell in houses of clay? In this sense we are all as fools, and the Scripture alone is *arx Minervæ*, we and our writings are shallow and unperfect. But I doe not so meane; even in our ordinarie dealings, we are no better then fools. All our actions, as *Plinie* told *Trajan*, up-braid us offolly, our whole course of life is but matter of laughter: we are not soberly wise; and the world it self, which ought at least to be wise by reason of his antiquitie, as *Hugo de Prato Florido* will have it, *semper stultizat*, is everie day more foolish than other; the more it is whipped, the worse it is, and as a child will still be crowned with roses and flowers. We are apish in it, as *in bipedes*, & everie place is full in *versorum Apuleiorum*, of metamorphosed and two-legged asses, in *versorum Silenorum*, childish, *pueri instar bimuli*, tremula patris dormientis in ulna. *Jovianus Pontanus*, *Antonio Dial*, brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonisheth there, *Ne mireris mi hospes de hoc sen*, marvell not at him only, for *tota hæc civitas delirium*, all our Town dotes in like sort, we are a companie of fools. Aske not with him in the poet, *Larvæ hunc intemperie insanique agitant senem*? What madnes ghosts this old man, but what madnes ghosts us all? For we are *ad unum omnes* all mad, *semel insaniimus omnes*, not once, but alway so, & *semel*, & *si- mul*, & *semper*, ever, and altogether as bad as he; and not *senex his puer*, *de- lira anus*, but say it of us all, *semper pueri*, young and old, all dote, as *La- ctantius* proves out of *Seneca*; and no difference betwixt us and children, saying that, *majora ludimus*, & *grandioribus pupis*, they play with babies of clouts & such toyes, we sport with greater bables. We cannot accuse or condemn one another being faulty our selves, *delinquentia loqueris*, you talk idly, you as a child upbraided *Demea*, *insanis, aufer te*, for we are as mad our own selves, and 'tis hard to say which is the worst. Nay 'tis uni- versally so, *Vitam regit fortuna, non sapientia*.

When *Socrates* had taken great pains to finde out a wise man, and to that purpose had consulted with philosophers, poets, artificers, he con- cludes all men were fools; and though it procured him both anger and much envie, yet in all companies he would openly professe it. When *Supputius* in *Pontanus* had travelled all over *Europe*, to conferre with a wise man, he returned at last without his errand, and could finde none. *Cardan* concurses with him, *Few there are* (for ought I can perceive) *well in their wits*. So doth *Tully*, I see everie thing to be done foolishly, and un- advisedly.

*Ille sinister sum, hic dexter sum, unus utrique
Error, sed variis illudit partibus omnes.*

One reeles to this, another to that wall.

'Tis the same error that deludes them all.

They dote all, but not alike, *Μαρία ὃ πᾶσι βουα*, not in the same kinde, One is covetous, a second lascivious, a third ambitious, a fourth envious, &c. as *Damiscippus* the Stoick hath well illustrated in the poet,

Desipiunt omnes æquè ac tu.

'Tis an in-bred maladie in everie one of us, there is *seminarium stultitiæ*, a
seminarie

seminarie of folly, which if it be stirred up, or get a head, will run in infinitum, & infinitely varies, as we our selves are severally addicted, saith *q Bal- q Lib. 1. de thazar Castilio*: and cannot so easily be rooted out, it takes such fast hold, *aulico. Est in unoquoq; nostrum seminarium aliquod stultitia, quod si quando exci- tetur, in infinitum facile ex- crescit.* as *Tully* holds, *altæ radices stultitiæ*, so we are bred, and so we continue. Some say there be two main defects of wit, error and ignorance, to which all others are reduced; by ignorance we know not things necessarie, by error we know them falsly. Ignorance is a privation, error a positive act. From ignorance comes vice, from error heresie, &c. But make how many kinds you will, divide and subdivide, few men are free, or that doe not impinge on some one kinde or other. *Sic plerumque agitat stultos inscitia*, as he that examines his own and other mens actions, shall finde.

* *Charon* in *Lucian*, as he wittily faignes, was conducted by *Mercurie* to such a place, where he might see all the world at once; after he had sufficiently viewed and looked about, *Mercurie* would needs know of him what he had observed: He told him, that he saw a vast multitude and a promiscuous, their habitations like mole-hills, the men as emmets, he could discern cities like so many hives of bees, wherein everie bee had a sting, and they did nought else but sting one another, some domineering like hornets bigger then the rest, some like filching wasps, others as drones. Over their heads were hovering a confused companie of perturbations, hope, fear, anger, avarice, ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, *solicite ambientes, callide litigantes*, for toyes, & trifles, and such momentanie things. There towns and provinces meere factions, rich against poor, poor against rich, nobles against artificers, they against nobles. and so the rest. In conclusion he condemned them all for mad-men, fools, idiots, asses. *O stulti, quam rem agitis?* O fools, O mad-men he exclaims, *insana studia, insani labores, &c.* Mad endeavours, mad actions, mad, mad, mad. O *seculum insipiens & infacetum* a giddy-headed age. *Heraclitus* the philosopher, out of a serious meditation of mens lives, fell a weeping, and with continuall teares bewailed their miserie, madnes, & folly. *Democritus* on the other side burst out a laughing, their whole life seemed to him so ridiculous, & he was so far carried with this ironical passion, that the Citizens of *Abdera* took him to be mad, and sent therefore embassadors to *Hippocrates* the Physitian, that he would exercise his skill upon him. But the storie is set down at large by *Hippocrates*, in his epistle to *Damogetus*, which because it is not impertinent to this discourse, I will insert *verbatim* almost, as it is delivered by *Hippocrates* himself, with all the circumstances belonging unto it.

When *Hippocrates* was now come to *Abdera*, the people of the citie came flocking about him, some weeping, some intreating of him, that he would doe his best. After some little repast, he went to see *Democritus*, the people following him, whom he found (as before) in his garden in the suburbs all alone, *sitting upon a stone under a plane tree, without hose or shoes, with a book on his knees, cutting up severall beastr, and busie at his studie.* The multitude stood gazing round about to see the con- gresse. *Hippocrates* after a little pause, saluted him by his name, whom he resaluted, ashamed almost that he could not call him likewise by his, or that

q Lib. 1. de aulico. Est in unoquoq; nostrum seminarium aliquod stultitia, quod si quando exci- tetur, in infinitum facile ex- crescit.

Primaque lux vite prima juvenis erat.

Tibullus, stulti prætereunt dies, their wits are a wool-gathering.

So fools commonly dote.

* *Dial. contem- ptantes, Tom. 2.*

Carullus.

u Sub ramosa platano sedentem, solum, discalceatum, super lapidem, valde pallidum ac macilentum, promissa barba, librum super genibus habentem.

x De furore,
mania melan-
cholia scribo,
ut sciam quo
passo in homi-
nibus gignatur,
fiat, crescat, cu-
muletur, minu-
atur, hec inquit
animalia que
vides propterea
feco, non Dei
opera perosus,
sed fellis bilisq;
naturam dis-
quirens.

y Aufl. l. i. in
Gen. Jumentis
& servi tui
obsequium rige-
re postulas, &
tu nullum pre-
stas aliis, nec
ipsi Deo.

z Uxores du-
cunt, mox foras
ejiciunt.

a Pueros amant,
mox fastidiunt.

b Quid hoc ab
infantia deest?

c Reges eli-
gunt, deponunt.

d Contra pa-
rentes, fratres,
cives perpetuo
rixantur, &
inimicitias a-
gunt.

e Idola inani-
mata amant, a-
nimata odio ha-
bent, sic pontifi-
cii.

* Credo equi-
dem vivos du-
cent e marmore
vultus.

f Suam stultiti-
am perspicit
nemo, sed alter
alterum deridet.

that he had forgot it. *Hippocrates* demanded of him what he was doing: He told him that he was ^x *busie in cutting up severall beasts, to finde out the cause of madnesse, and melancholy.* *Hippocrates* commended his work, admiring his happinesse and leasure. And why, quoth *Democritus*, have not you that leasure? Because, replied *Hippocrates*, domesticall affaires hinder, necessarie to be done, for our selves, neighbours, friends; expenses, diseases, frailties and mortalities which happen; wife, children, servants, and such businesses which deprive us of our time. At this speech *Democri- tus* profusely laughed, (his friends and the people standing by, weeping in the mean time, and lamenting his madnes.) *Hippocrates* asked the reason why he laughed. He told him, at the vanities and fopperies of the time, to see men so emptie of all vertuous actions, to hunt so farre after gold, having no end of ambition; to take such infinite pains for a little glorie, and to be favoured of men; to make such deep mines into the earth for gold, and many times to finde nothing, with losse of their lives and fortunes. Some to love dogs, others horses, some to desire to be obeyed in many provinces, ^y and yet themselves will know no obedience. ^z Some to love their wives dearly at first, and after a while to forsake and hate them, begetting children, with much care & cost for their education, yet when they grow to mans estate ^a to despise, neglect, and leave them naked to the worlds mercie. ^b Do not these behaviours expresse their intolerable folly? When men live in peace, they covet war, detesting quietnesse, ^c deposing kings, and advancing others in their stead, murdering some men to beget children of their wives. How many strange humors are in men? When they are poore and needy, they seek riches, and when they havethem, they doe not enjoy them, but hide them under ground, or else wastfully spend them. *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or justice found amongst them, for they daily plead one against another, ^d the son against the father and the mother, brother against brother, kinred & friends of the same quality; and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they wil defame & kil one another, commit all unlawfull actions, contemning God and men, friends and countrey. They make great account of many senselesse things, esteeming them as a great part of their treasure, statues, pictures, and such like moveables, dear bought, & so cunningly wrought, as nothing but speech wanteth in them, ^e and yet they hate living persons speaking to them. Others affect difficult things; if they dwell on firm Land, they will remove to an Iland, and thence to land again, being no way constant to their desires. They commend courage & strength in wars, & let themselves be conquered by lust and avarice; they are in brief, as disordered in their minds, as *Thersites* was in his body. And now me thinks, O most worthy *Hippocrates*, you should not reprehend my laughing, perceiving so many fooleries in men; ^f for no man will mock his own folly, but that which he seeth in a second, and so they justly mock one another. The drunkard calls him a glutton, whom he knows to be sober. Many men love the sea, others husbandry; briefly, they cannot agree in their own trades and professions, much lesse in their lives and actions.

When

When *Hippocrates* heard these words, so readily uttered without pre-meditation to declare the worlds vanitie, full of ridiculous contrarietie, he made answer, That necessitie compelled men to many such actions, & divers wils ensuing from divine permission, that we might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future events, in this uncertaintie of humane affaires; they would not so marrie, if they could foretell the causes of their dislike and separation; or parents if they knew the houre of their childrens death, so tenderly provide for them; or an husbandman sowe, if hee thought there would be no increase; or a merchant adventure to sea, if hee fore-saw shipwrack; or be a Magistrate, if presently to bee deposed. Alas, worthy *Democritus*, everie man hopes the best, and to that end he doth it, and therefore no such cause, or ridiculous occasion of laughter.

Democritus hearing this poore excuse, laughed again aloud, perceiving he wholly mistook him, and did not wel understand what hee had said concerning perturbations and tranquillitie of the minde. Infomuch, that if men would governe their actions by discretion and providence, they would not declare themselves fooles as now they doe, and hee should have no cause of laughter; but (quoth hee) they swell in this life, as if they were immortall and demi-gods, for want of understanding. It were enough to make them wise, if they would but consider the mutabilitie of this world, and how it wheelles about, nothing being firm and sure. He that is now above, to morrow is beneath; he that sate on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconveniences and troubles, covering things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can bear, they should lead contented lives, and learning to know themselves, would limit their ambition, they would perceive then that Nature hath enough without seeking such superfluities, & unprofitable things, which bring nothing with them but grieve and molestation. As a fat bodie is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and crosse inconveniences. There are many that take no heed what happeneth to others by bad conversation, and therefore overthrow themselves in the same manner through their own fault, not foreseeing dangers manifest. These are things (O more then mad, quoth hee) that give me matter of laughter, by suffering the pains of your impieties, as your avarice, envie, malice, enormous villanies, mutinies, unsatiable desires, conspiracies, and other incurable vices; besides, your dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all laws, both of nature and civilitie. Many things which they have left off, after a while they fall to againe, husbandrie, navigation; and leave again, fickle and unconstant as they are. When they are young, they would be old, and old, young. ^h Princes commend a private life, private men itch after honour: a Magistrate commends a quiet life, a quiet man would bee in his office, and obeyed as he is: and what is the cause

f Denique finis querendi, cumque habeas plus pauperiem metuas minus, et finire laborem incipias, parvis quod vebas, urere. Hor.

g Astutam vapidam servat, sub pectore vulpem.

Et cum vulpe positus pariter vulpinariet.

Creteque cum Crete.

h Quis sit Mos canos ut nemo quam sibi foretem, seu ratio dederit, seu fors adjecerit, illa contentus vivat &c. Hor.

i Diruit, edificat, mutat quadrata rotundis. Trajanus pontem struxit super Danubium, quem successor ejus Adrianus statim demolitus.

k Quæ quid in re ab infantibus differunt, quibus mens & sensus sine ratione inest, quicquid sese his offert volupe est.

l Idem Plut.

m Ut insanie causam disquiram bruta mæsto & seco, cum hoc potius in hominibus investigandum esset.

n Totus a natiuitate morbus est.

o In vigore furibundus, quum decreuit insanabilis.

p Cyprian. ad Donatum. Qui sedet crimina iudicaturus, &c.

q Tu pessimus omnium latro es, as a theefe told Alexander in Curtius.

damnat foras iudex, quod intus operatur, Cyprian.

r Vultus magna cura, magna animi incuria.

Am. Marcel. s Horrenda res est, vix duo

verba sine mendacio proferruntur: & quamvis solenniter homines ad veritatem dicendam

invitentur, pejerare tamen non dubitant, ut ex decem testibus vix unus verum dicat. Calv. in 8. Job. Serm. 1. & Sapientiam insaniam esse dicunt. u Siquidem sapientie sue admiratione me complevit, offendi sapientissimum virum, qui salvos potest omnes homines reddere.

of all this, but that they know not themselves. Some delight to destroy, one to build, another to spoile one countrey to enrich another and himself. k In all these things they are like children, in whom is no judgement or counsell, and resemble beasts, saving that beasts are better than they, as being contented with nature. l When shall you see a Lion hide gold in the ground, or a Bul contend for a better pasture? When a Boar is thirsty, he drinks what will serve him, and no more; and when his belly is full, he ceaseth to eate: But men are immoderate in both; as in lust, they cover carnall copulation at set times; men alwaies, ruinating thereby the health of their bodies. And doth it not deserve laughter, to see an amorous fool torment himself for a wench; weep, howl for a mis-shapen slut, a dowdie, sometimes that might have his choice of the finest beauties? Is there any remedy for this in physick? I doe anatomize and cut up these poore beasts, m to see these distempers, vanities, and follies, yet such proofe were better made on mans bodie, if my kinde nature would endure it: n Who from the hour of his birth is most miserable, weake and sickly; when he sucks he is guided by others, when he is grown great, practiseth unhappinesse, o and is sturdie, and when old, a childe again, and repenteth him of his life past. And here being interrupted by one that brought bookes, he fell to it againe, that all were mad, carelesse, stupid. To proove my former speeches, looke into courts, or private houses. p Judges give judgement according to their owne advantage, doing manifest wrong to poore innocents, to please others. Notaries alter sentences, and for money lose their Deeds. Some make false moneys, others counterfeit false weights. Some abuse their parents, yea corrupt their owne sisters, q others make long lilede and pastquils, defaming men of good life, and extoll such as are lewd and vicious. Some rob one, some another; r Magistrates make laws against theeves, and are the veriest theeves themselves. Some kill themselves, others despaire, not obtaining their desires. Some dance, sing, laugh, feast and banquet, whilest others sigh, languish, mourne and lament, having neither meat, drinke, nor clothes. s Some pranke up their bodies, and have their mindes full of execrable vices. Some trot about t to beare false witnesse, and say any thing for money; and though Judges know of it, yet for a bribe they winke at it, and suffer false Contracts to prevaile against Equitie. Women are all day a dressing to pleasure other men abroad, and goe like sluts at home, not caring to please their owne husbands whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those, to whom t folly seemes wisedome, will not be cured, and perceive it not?

It grew late, Hippocrates left him, and no sooner was he come away, but all the Citizens came about flocking, to know how hee liked him. Hee told them in brieft, that notwithstanding those small neglects of his attire, bodie, diet, u the world had not a wiser, a more learned, a more honest man, & they were much deceived to say that he was mad.

Thus

Thus *Democritus* esteemed of the World in his time, and this was the cause of his laughter: and good cause he had.

** Olim jure quidem, nunc plus Democrite ride;
Quin rides? vita hac nunc magè ridicula est.
Democritus did well to laugh of old,
Good cause he had, but now much more,
This life of ours is more ridiculous
Then that of his, or long before.*

Never so much cause of laughter, as now, never so many fooles and mad-men. 'Tis not one *Democritus* wil serve turn to laugh in these daies, we have now need of a *Democritus* to laugh at *Democritus*, one Jester to flout at another, one foole to feare at another. A great *Stentorian Democritus*, as big as that *Rhodian Colossus*. For now, as *Salisburienfis* said in his time, *totus mundus histrionem agit*, the whole world playes the foole; we have a new theatre, a new scene, a new comedie of errors, a new company of personate actors, *voluptas sacra* (as *Calcagninus* wittily feigns in his Apologs) are celebrated all the world over, * where all the actors weremad-men and fools, and everie houre changed habits, or took that which came next. He that was a Mariner to day, is an Apothecarie to morrow; a smith one while, a philosopher another, in his *voluptas ludis*; a king now with his crowne, robes, scepter, attendants, by and by drove a loaded asse before him like a Carter, &c. If *Democritus* were alive now, he should see strange alterations, a new company of counterfeited vizards, whiflers, *Cumane* asses, maskers, mummers, painted Puppets, outsidors, phantasticks, idle fellows, giddy-heads, butter-flies. And so many of them are indeede (if all be true that I have read) For when *Jupiter* and *Juno's* wedding was solemnized of old, the gods were all invited to the feast, and many noble-men besides: Amongst the rest came *Crysalus* a *Persian* prince, bravely attended, rich in golden attires, in gay robes, with a majesticall presence, but otherwise an asse. The gods seeing him come in such pompe and state, rose up to give him place, *ex habitu hominem metientes*; *z* but *Jupiter* perceiving what he was, a light, phantastick, idle fellow, turned him and his proud followers into butter-flies: and so they continue still (for ought I know to the contrarie) roving about in pied-coats, and are called *Chrysalides* by the wiser sort of men: that is, golden outsides, drones, flies, & things of no worth. Multitudes of such, &c.

—ubique invenies

Stultos avaros, sycophantas prodigos.

Many additions, much increase of madnesse, folly, vanitie, should *Democritus* observe, were he now to travell, or could get leave of *Pluto* to come see fashions, as *Charon* did in *Lucian* to visit our cities of *Moronia Pia*, and *Moronia Fælix*, sure I think he would break the rimme of his belly with laughing.

Si foret in terris rideret Democritus, sen &c.

D 2

A saty.

z E Grec. epig.

*y Plures Democriti nunc non
sufficiunt, opus
Democrito quò
Democritum
rideat. Eras.
Moria.*

*z Polycrat lib.
3. cap. 8. è Pe-
tron.*

** Ubi omnes
delirabant, om-
nes insani, &c.
hodie nauta,
cras philoso-
phus; hodie
faber, cras
pharmacopola;
hic modo regem
agebat multo
fate litio, tiara,
& sceptro or-
natus, nunc vilis
amictus centi-
onatus, a finum
clitellarium
impellit.*

*y Calcagninus
Apol. Crysalus
è ceteris auro
dives, manicato
pepio & tiara
conspicuis, le-
vis alioquin &
nullius consilii
&c. magno fa-
ctu ingredientis
assurgunt dii,
&c.*

*z Sed hominis
levitatem Ju-
piter perspi-
ciens, ar tu
(inquit) esto
bombilio, &c.*

*protinusq; ve-
stis illa mani-
cata in alas
versa est, &
mortales inde
Chrysalides vo-
cant hujusmodi
homines.*

z Juven.

A satyricall *Romane* in his time, thought all vice, folly, and madnesse were all at full sea,

Omne in precipiti vitium stetit. —

b Juven.

** De bello Jud.*

l. 8. c. 11. In-

quitates vestrae

neminem la-

rent, inque dies

singulos certa-

men habetis

quis peior sit.

c Hor.

d Lib. 5. Epist. 8

** Hor.*

e Superstitio est

insanus error.

f Lib. 8. hist.

Belg.

** Lucan.*

g Father Ange-

lo, the Duke of

Joyeux going

bare-foot over

the Alps to

Rome, &c.

h Si cut intueri

vacet que pa-

tiuntur super-

stitiosi, inveni-

es tam indecora

bonestis, tam

indigna liberis,

tam dissimilia

sanis, ut nemo

juerit dubitatu-

rus furere eos, si

cum pauciori-

bus furerent.

Senec.

i Quid dicam

de eorum indul-

gentiis, oblatio-

nibus, votis, so-

lutionibus, jeju-

niis, cenobiis,

somniis, horis,

organis, cantile-

nis, campanis,

simulacbris,

mis, purga-

toriis, mitris,

breviariis, bul-

lis, lustralibus

aquis, rasuris,

unctionibus,

candelis, calici-

bis, crucibus,

mappis, cereis, thuribulis,

incantationibus, exorcismis, spuriis,

legendis, &c. Balus de offiis Rom. Pen-

ing,

** Josephus* the historian taxeth his Countrey-men *Jews* for bragging of their vices, publishing their follies, and that they did contend amongst themselves, who should be most notorious in villanies; but we flow higher in madnesse, far beyond them,

c *Mox daturi progeniem vitiosiore,*

and the latter end (y ou know whose oracle it is) is like to be worst. 'Tis not to be denied, the world alters every day, *Ruunt urbes, regna transfe-*
runtur, &c. variantur habitus, leges innovantur, as *d* *Petrarch* observes, we change language, habits, laws, customes, manners, but not vices, not diseases, not the symptomes of folly and madnesse, they are still the same. And as a River, we see, keeps the like name and place, but not wa-
ter, and yet ever runs,

** Labitur & labetur in omne volubilis ævum;*

Our times and persons alter, vices are the same, and ever will be; looke how Nightingals sang of old, Cocks crowed, Kine lowed, Sheep bleated, Sparrowes chirped, Dogges barked, so they doe still; we keepe our madnesse still, play the fools still, *nec dum finitus Orestes,* we are of the same humors and inclinations as our predecessors were, you shall find us all alike, much at one, we and our sons,

Et nati natorum, & qui nascuntur ab illis,

And so shall our posteritie continue to the last. But to speake of times present.

If *Democritus* were alive now, and should see the superstition of our age, our religious madnesse, as *Meteran* calls it, *Religiosam insaniam,* so many professed Christians, yet so few imitators of *Christ*, so much talk of religion, so much science, so little conscience, so much knowledge, so many preachers, so little practice; such varietie of sects, such have and hold of all sides, — ** obvia signis Signa, &c.*
such absurd and ridiculous traditions and ceremonies: If he should meet a *s* *Capuchine*, a *Franciscan*, a *Pharisaicall Jesuite*, a man-serpent, a shave-crowned *Monke* in his robes, a begging Frier, or see their three-crowned Sovereigne Lord the Pope, poore *Peters* successor, *servus servorum Dei*, to depose Kings with his foot, to tread on Emperors necks, make them stand bare-foot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that *Peter* and *Paul* were alive to see this!) If he should observe a Prince creep so devoutly to kisse his toe, and those Red-cap Cardinals, poor Parish-priests of old, now Princes companions; what would he say? *Cælum ipsum petitur stultitia.* Had hee met some of our devout pilgrims going bare-foot to *Jerusalem*, our lady of *Laureto*, *Rome*, *S. Jago*, *S. Thomaes Shrine*, to creep to those counterfeit and Maggot-eaten Reliques. Had he been present at a *Ma*, and seen such kissing of Paxes, crucifixes, cringes, duckings, their severall attires and ceremonies, pictures of saints, indulgences, pardons, vigils, fasting, feasts, crossing, knock-

ing, kneeling at *Ave-Maries*, bells, with many such;

—*jucundarudi spectacula plebi,*

praying in Gibberish, and mumbling of beads. Had he heard an old woman say her prayers in latine, their sprinkling of holy-water, and going a Procession, —** incedunt monachorum agmina mille;*

Quid memorem vexilla, cruces, idolaque culta, &c.

Their Breviaries, bulls, hallowed beans, exorcismes, pictures, curious crosses, fables and bables. Had he read the *Golden Legend*, the *Turks Alcaron*, or *Jewes Talmud*, the *Rabbins Comments*, what would he have thought? How dost thou thinke he might have been affected? Had he more particularly examined a *Jesuits* life amongst the rest, he should have seen an hypo-rite professe povertie, and yet possesse more goods & lands then many princes, to have infinite treasures and revenues; teach others to fast, and play the gluttons themselves; like watermen, that rowe one way, and look another. ^kVow virginities, talk of holinesse, and yet indeed a notorious Bawd, and famous fornicator, *lascivum pecus*, a very goat. Monkes by profession, such as give over the world, and the vanities of it, and yet a *Machiavilian* rout ^minterested in all maner of state: holy men, peace makers, and yet composed of envie, lust, ambition, hatred and malice, fire-brands, *adulta patriæ pestis*, traitors, assassins, *hæc itur ad astra*, and this is to supererogate, and merit heaven for themselves and others. Had he seen on the adverse side, some of our nice & curious schismaticks in another extreme, abhorre all ceremonies, and rather lose their lives and livings, then doe or admit any thing Papists have formerly used, though in things indifferent (they alone are the true Church, *sal terræ, cum sint omnium in se seculi*). Formalists, out of fear and base flatterie, like so many weather-cocks turn round, a rout of temporisers, readie to embrace and maintain all that is, or shal be proposed, in hope of preferment: Another Epicurean companie, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the down-fall of any: as ⁿ*Lucian* said in like case, what dost thou think *Democritus* would have done, had he been spectator of these things?

Or had he but observed the common people follow like so many sheep one of their fellows drawn by the horns over a gap, some for zeale, some for fear, *quò secunquæ rapit tempestas*, to credit all, & amine nothing, and yet readie to dye before they will abjure any of those ceremonies, to which they have been accustomed; others out of hypocrisie frequent sermons, knock their breasts, turn up their eyes, pretend zeal, desire reformation, and yet professed usurers, gripers, monsters of men, harpies, divels, in their lives to expresse nothing lesse.

What would he have said to see, hear, and read so many bloody battels, so many thousands slain at once, such streams of blood able to turn Mills: *unius ob noxam furiasque*, or to make sport for princes, without any just cause, [†]for vaintittles (saith *Austin*) precedencie, some wench, or such like toy, or out of desire of domineering, vain-glorie, malice, revenge, folly, madnesse (goodly causes all, *ob quas universus orbis bellis & cadibus miscetur*) whilst Statesmen themselves in the mean time are secure at home, pampered with all delights & pleasures, take their ease and follow their

^{*} *Tb. Neageor.*

ⁱ *Dum simulant*

spemere, acqui-

siverunt sibi 30

annorum spatio

bis centena mil-

lia librarum

annua. Arnold.

^k *Et quam in-*

terdu de vir-

tute loquuti

sunt, sero in la-

tibus clunes

agitant labore

in æturno, A-

gypta.

[†] *1 Tim. 3. 13.*

But they shall

prevale no

longer, their

madnesse shall

be known to

all men.

^m *Benignitatis*

sinus silebat

esse, nunc liti-

um officina cu-

ria Romana.

Budæus.

ⁿ *Quid tibi vi-*

detur jacturus

Democritus, si

horum specta-

tor contigisset?

[†] *Obinanes di-*

tionum titulos,

ob præreptum

locum, ob inter-

ceptam mulier-

culam, vel quod

è stultitia na-

ram, vel è ma-

litia, quod cupi-

do domiandi,

libido nocendi,

&c.

lusts, not considering what intolerable misery poor souldiers endure, their often wounds, hunger, thirst, &c. the lamentable cares, torments, calamities & oppressions that accompanie such proceedings, they feele not, take no notice of it. So wars are begun, by the perswasion of a few deboshed, hair-brain, poor, dissolute, hungrie captains, parasitical fawners, unquiet hot spurs, restlesse innovators, green heads, to satisfie one mans private spleene, lust, ambition, avarice, &c. tales rapiunt scelerata in praelia causa. Flos hominū, Proper men, well proportioned, carefully brought up, able both in bodie and minde, found, led like so many beasts to the slaughter in the flower of their years, pride, and full strength, without all remorse and pity, sacrificed to Pluto, as so many sheep, 400000. at once. At once, said I, that were tolerable, but these wars last alwaies, and for many ages; nothing so familiar as this hacking and hewing, massacres, murders, desolations.

^p Bellum rem
plane belluinam
vocat Morus.
Utop. lib. 2.

^a Munster. Cos-
mog. l. 5. c. 3.
E Dift. Cretenf.

^b Jovius vir.
ejus.

^c Comineus.

^d Hist. of the
siege of Osend.
fol. 23.

* Erasmus de
bello. ut placi-
dum illud ani-
mal benevolen-
tie natum tam
ferina recordia
in mutuam rue-
ret perniciem.

* Rich. Dinotb.
praerat Belli
civilis Gal.

* Jovius.

— ignoto caelum clangore remugit, they care not what mischief they procure, so that they may enrich themselves for the present; they wil so long blow the coals of contention, til all the world be consumed with fire. The siege of Troy lasted ten years eight months, there died 870000 Grecians, 670000 Trojans, at the taking of the City, and after were slain 276000 men, women, and children of all sorts. Caesar killed a million, ^b Mahomet the second Turke 300000 persons: Sicinius Dentatus fought in an hundred battels, eight times in single combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good service. M. Sergius had 32 wounds; Scæva the Centurion I know not how many; everie nation hath their Hectors, Scipio's, Caesars and Alexanders. Our Edward the fourth was in 26 battels afoot: and as they doe all, he glories in it, 'tis related to his honour. At the siege of Hierusalem, 1200000 died with sword and famine. At the siege of Osend (the divels academie) a poore towne in respect, a small fort, but a great grave, 120000 men lost their lives, besides whole towns, dorpes, and hospitals, full of maimed souldiers; there were engines, fire-works, and whatsoever the divell could invent to doe mischiefe with 2500000 iron bullets shot of 40 pound weight, three or four millions of gold consumed. ^d Who (saith mine Author) can be sufficiently amazed at their stinty hearts, obstinacie, furie, blindnesse, who without any likelihood of good successe, hazard poore souldiers, and leade them without pitie to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their owne deaths: * quis malus genius, quæ furia, quæ pestis, &c. what plague, what furie brought so divellish, so brutish a thing as war first into mens minds? Who made so soft and peaceable a creature, born to love, mercie, meeknesse, so to rave, rage like beasts, and run on to their own destruction: how may nature expostulate with mankind, Ego te divinum animal finxi, &c. I made thee an harmlesse, quiet, a divine creature: how may God expostulate, and all good men? yet, horum facta (as * one condoles) tantum admirantur, & heroum numero habent: these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crownes, piramids, obelisks to their eternall fame, that immortall Genius attends on them, hæc itur ad astra. When Rhodes was besieged, ^c fossæ urbis cadaveribus repleta sunt, the ditches were full of dead carcasses; and as

when

when the said *Solyman* great *Turke* beleagred *Vienna*, they lay leuell with the top of the wals. This they make a sport of, and will doe it to their friends and confederates, against oaths, vowes, promises, by trecherie or otherwise. — *z dolus an virtus? quis in hoste requirat?* leagues and laws of arms (*silent leges inter arma*) for their advantage, *omnia jura, divina, humana, proculcata plerumque sunt*; Gods and mens laws are trampled under foot, the sword alone determines all; to satisfie their lust and spleene, they care not what they attempt, say, or doe,

z Dolus, asperitas, injustitia propria bellorum negotia Tertul. fully.

g Rara fides, probitasque viris qui castra sequuntur, Nothing so common as to have *h father* fight against the sonne, brother against brother, kinsman against kinsman, kingdome against kingdome, province against province, christians against christians: à quibus nec unquam cogitatione fuerunt lassi, of whom they never had offence in thought, word or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruined, *quodque animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffick decayed, maids deflowered, *Virgines nondum thalamis jugatae,* *Et comis nondum positae ephabi;* chaste matrons cry out with *Andromache,* * *Concubitus mox cogar pati ejus, qui interemit Hectorem,* they shall be compelled peradventure to lie with them that erst killed their husbands: to see rich, poore, sick, sound, Lords, servants, *eodem omnes incommodo maesti,* consumed all or maimed, &c. *Et quicquid gaudens scelere animus audet, & perversa mens,* faith *Cyprian,* and whatsoever torment, miserie, mischief, hell it self, the divell, furie and rage can invent to their own ruine and destruction; so abominable thing is *k war,* as *Gerbelius* concludes, *adeo scido & hominanda res est bellum, ex quo hominum cades, vastationes, &c.* the scourge of God, cause, effect, fruit and punishment of sinne. Had *Democritus* been present at the late civill warres in *France*, those abominable wars, — *bellaque matribus detestata,*

g Lucan. h Pater in filium, affinis in affinem, amicus in amicum, &c. Regio cum regione, regnum regno colliditur. Populus populo in mutuum perniciem, belluarum in lar sanguinolente ruentium.

l Where in lesse then ten years, ten hundred thousand men were consumed, faith *Collignius,* 20. thousand Churches overthrown; nay, the whole kingdome subverted (as *m Richard Dinoth* addes.) So many myriades of the Commons were butchered up, with sword, famine, warre, *tanto odio utrinque ut barbari ad abhorrendam lanienam obstupescerent,* with such ferall hatred, the world was amazed at it: or at our late *Pharsalian* fields in the time of *Henry* the sixt, betwixt the houses of *Lancaster* and *Yorke,* an hundred thousand men slain, * one writes, *n* another, ten thousand families were rooted out, that no man can but marvell, faith *Comineus,* at that barbarous immanitie, ferall madnesse, committed betwixt men of the same nation, language and religion. *o Quis furor O cives? Why do the Gentiles so furiously rage,* faith the Prophet *David,* *Psa. 2. 1.* But we may aske, why doe the Christians so furiously rage?

* *Libanii declam. i Ira enim & furor Bellonae consultores, &c. dementes sacerdotes sunt. k Bellum quasi bellua & ad omnia scelera furor immisissus. l Gallorum decies centum milia ceciderunt. Ecclesiarum 20 milia judaementis excisa.*

* *Arma volunt, quare possunt, rapiuntque juventus?* Unfit for Gentiles, much less for us so to tyrannize, as the *Spaniard* in the *West Indies,* that killed up in 42 years (if we may beleieve *p Bartholomaeus à Casa* their own bishop) 12 millions of men, with stupend & exquisite torments; neither should I lye (said he) if I said 50 millions. I omit those

*m Belli civilis gal. l. 1. hoc ferati bello & cadibus omnia repleverunt, et regnum amplissimum à fundamentis pene everterunt, plebis tot myriades gladio, bello, fame miserabiliter perierunt. * Pont. Huterus in Comineus. Ne nullus non exaceretur & admiretur crudelitatem, & barbaram insaniam, quae inter homines eodem sub caelo natos,*

*ejusdem linguae, sanguinis, religionis exercebatur. o Lucan. * Virg. p Bishop of Cuseo an eye-witnesse,*

French

q Read Mete-
ran of his stu-
pend cruelties.
r Henſius Au-
ſtriaci.

i Virg. Georg.
e Janſenius.
Gallobelgium
1596. *Mundus*
furioſus, inſcri-
ptio libri.

* *Exercitat.*
230. ſerm. 4.
u Fleat Hera-
clitus an rideat
Democritus.
x *Cura leues*
loquuntur, in-
gentes ſupent.
y *Arma amens*
cipio, nec ſat
rationis in ar-
miſ.

z *Eraſmus*.
* *Pro Murena*.
Omnes urbane
res, omnia ſtu-
dia, omnis ſo-
renſis laus &
industria laet
in tuteba &
preſidio bellice
virtutis, & ſi-
mul atque in-
crepuit ſuſpi-
cio tumultus,
artes illico no-
ſtra conticeſ-
cunt.

* Ser. 13.
a Crueliſſi-
mos ſerviſi-
moſque patro-
nes, fortiſſimos
haberi propug-
natores, ſidiſi-
mos duces ha-
bent, bruta
perſuaſione do-
nati.
b Eobanus Heſ-
ſus. Quibus om-
nis in armis vi-
ta placet, non
ulla juvat niſi
morte, nec ullam
eſſe putant vi-
tam, quæ non
aſſueverit ar-
miſ.

c Lib. 10. vit.
Scanderbeg.

French Maſſacres, Sicilian Evenſongs, the Duke of *Alvas* tyrannies, our
gunpowder machinations, and that fourth fury, as one calls it, the *Spaniſh*
inquiſition, which quite obſcures thoſe ten perſecutions,

— ſavit toto Mars impius orbe,

Is not this *Mundus furioſus*, a mad world, as he terms it, *inſanum bellum*?
are not theſe mad men, as * *Scaliger* concludes, *qui in pralio acerbâ morte*,
inſania ſua memoriam pro perpetuo teſte relinquunt poſteritati; which leave
ſo frequent battles, as perpetuall memorials of their madneſſe to all ſuc-
ceeding ages? Would this, think you, have enforced our *Democritus* to
laughter, or rather made him turne his tune, alter his tone, and weep with
Heracitus, or rather howle, * roare, and teare his haire in commiſerati-
on, ſtand amazed; or as the Poets feigne, that *Niobe* was for grief quite
ſtupified and turned to a ſtone? I have not yet ſaid the worſt, That which
is more abſurd and mad, In their tumults, ſeditions, civil and unjuſt wars,
z quod ſtultè ſuſcipitur, impiè geritur, miſerè finitur, ſuch wars I meane,
for all are not to be condemned, as thoſe phantaſticall *Anabaptiſts* vainly
conceive. Our Chriſtian Taſticks are all out as neceſſarie as the *Roman*
Acies, or *Grecian Phalanx*; to be a ſouldier is a moſt noble and honoura-
ble profeſſion (as the world is) not to be ſpared, they are our beſt wals
and bulwarks, and I do therefore acknowledge that of * *Tully* to be moſt
true, All our civill affaires, all our ſtudies, all our pleading, industrie and
commendation, lyes under the proteſtion of warlike vertues, and whenſoe-
ver there is any ſuſpicion of tumult, all our arts ceaſe; warres are moſt be-
hoovefull, & bellatores agricolis civitati ſunt utiliſores, as * *Tyrius* defends:
& valour is much to be commended in a wiſe man, but they miſtake moſt
part, auferre, trucidare, rapere, falſis nominibus virtutem vocant, &c.
(* *Tyrius* C. 1. ſ. 1. observation in *Tacitus*) they terme theft, murder, & ra-
pine, vertue, by a wrong name, rapes, ſlaughters, maſſacres, &c. *jocus* &
ludus, are pretty paſtimes, as *Ludovicus Vives* notes. a They commonly call
the moſt hair-brain blood-ſuckers, ſtrongeſt theeves, the moſt deſperate vil-
lains, treacherous rogues, inhumane murderers, raſh, cruel and diſſolute cai-
tiſſs, couragious and generous ſpirits, heroicall and worthy Captains, b brave
men at armes, valiant and renowned ſouldiers, poſſeſſed with a brute per-
ſwaſion of falſe honour, as *Pontus Huter* in his *Burgundian* hiftorie com-
plains. By means of which it comes to paſſe that daily ſo many volunta-
ries offer themſelves, leaving their ſweet wives, children, friends, for ſix
pence (if they can get it) a day, prostitute their lives and limbs, deſire to
enter upon breaches, lye ſentinell, perdue, give the firſt onſet, ſtand in the
forefront of the battell, marching bravely on with a cheerfull noiſe of
drums and trumpets, ſuch vigor and alacritie, ſo many banners ſtreaming
in the ayre, glittering armours, motions of plumes, woods of pikes and
ſwords, variety of colours, coſt and magnificence, as if they went in tri-
umph now victors to the Capitol, and with ſuch pompe, as when *Darius*
army marched to meet *Alexander* at *Iſſus*. Void of all fear they run into
eminent dangers, *Canons* mouth, &c. ut vulneribus ſuis ferrum hoſtium he-
betent, ſaith c *Barletius*, to get a name of valour, honour and applauſe,
which laſts not neither, for it is but a meer flaſh this fame, and like a roſe,
intra diem unum extinguitur, tis gone in an inſtant. Of 15000 proletaries
ſlain

flain in a battel, scarce fifteen are recorded in history, & after a while their names are likewise blotted out, the whole battel it self is forgotten. Those Grecian Orators, *summâ vi ingenii & eloquentiâ*, set out the renowned overthrows at *Thermopyla*, *Salamina*, *Marathro*, *Mycalæ*, *Mantineæ*, *Cheronæa*, *Platæa*: The Romans record their battel at *Cannas*, and *Pharsalian* fields, but they doe but record, and we scarce hear of them. And yet this supposed honour, popular applause, desire of immortality by this means, pride and vain-glory spurs them on many times rashly and unadvisedly, to make away themselves and multitudes of others. *Alexander* was sorry, because there were no more worlds for him to conquer, he is admired by some for it, *animosa vox videtur, & regia*, 'twas spoken like a Prince, but as wise ^d *Seneca* censures him, 'twas *vox iniquissima & stultissima*, 'twas spoken like a bedlam-fool; & that sentence which the same ^e *Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non minores fuere pestes mortalium, quàm inundatio, quàm conflagratio, quibus, &c.* they did as much mischief to mortall men, as fire and water, those mercilesse elements when they rage. ^f Which is yet more to be lamented, they perswade them, this hellish course of life is holy, they promise heaven to such as venture their lives *bello sacro*, & that by these bloody wars, as ^g *Perfians*, *Greeks*, and *Romans* of old, as modern *Turks* do now their Cõmons, to encourage them to fight, *ut cadant infelicitè*, If they dy in the field, they go directly to heaven, and shal be canonized for saints, (O diabolical invention) put in the *Chronicles*, *in perpetuam rei memoriam*, to their eternall memorie: when as in truth, as ^h some hold, it were much better (since wars are the scourge of God for sin, by which he punisheth mortal mens peevishnes and folly) such brutish stories were suppressed, because *ad morum institutionem nihil habent*, they conduce not at all to maners, or good life. But they will have it thus neverthelesse, & so they put a note of ⁱ *divinity* upon the most cruell and pernicious plague of humane kinde, adore such men with grand titles, degrees, statues, images, 'honour, applaud and highly reward them for their good service, no greater glorie then to dye in the field. So *Africanus* is extolled by *Ennius*; *Mars* and ^k *Hercules*, & I know not how many besides of old were deified, went this way to heaven, that were indeed bloody butchers, wicked destroyers and troublers of the world, prodigious monsters, hel-hounds, feral plagues, devourers, cõmon executioners of humane kind, as *Lactantius* truly proves, and *Cyprian* to *Donat*, such as were desperate in wars, and precipitately made away themselves (like those *Celtes* in *Damascen*, with ridiculous valour, *ut dedecorosum putarent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as wil not rush on a sword's point, or seek to shun a canons shot, are base cowards, & no valiant men. By which means, *Madet orbis mutuo sanguine*, the earth wallowes in her own blood, ^a *Servit amor ferri & scelerati insania belli*, and for that, which if it be done in private, a man shall be rigorously executed, ^b and which is no lesse then murder it self, if the same fact be done in publike in wars, it is called

^h *Cruentam humani generis pestem, & perniciem divinitatis notâ insigniunt.* ⁱ *Et quod dolendum, applausum habent & occursum viri tales.* ^k *Herculi eadem porta ad cælum paruit, qui magnam generis humani partem perdidit.* ^a *Virg. Æneid. 7.* ^b *Homicidium quum committunt singuli, crimen est, quum publicè geritur, virtus vocatur.* *Cyprianus.*

c Seneca.

manhood, and the party is honoured for it. — ^c *prosperum & felix scelus*
Virtus vocatur — — — We measure all as Turkes doe by
 the event, and most part, as Cyprian notes, in all ages, countreys, places,
scilicet magnitudo impunitatem sceleris acquirit, the foulness of the fact
 vindicates the offender. ^d One is crowned for that which another is tor-
 mented:

d Juven.

e De vanit. sci-
ent. de princip.
nobilitatis.

f Juven. Sat. 4.

g Pausa rapit

quod Natta re-

liquit. Tu pes-

simus omnium

latro es, as De-

metrius the Py-

rat told Alex-

ander in Cur-

tius.

h Non ausi mu-

tire & c. AEsop.

i Improbum &

stultum, si divi-

tem multos bo-

nos viros in

servitute ha-

bentem, ob id

duntaxat quod

ei contingat au-

reorum numis-

matum cumu-

lus, ut appendi-

ces, & addita-

menta numis-

matum. Morus

Utopia.

k Eorumq; de-

testantur Uro-

pienses infami-

am, qui divinos

honores iis im-

pendunt, quos

sordidos & a-

varos agnos-

cunt, non alio

respectu hono-

rantes, quam

quod dites sint.

Idem. lib. 2.

l Cyp. 2. ad Do-

nat. ep. Ubi reus

innocens pereat,

fit nocens. Ju-

dex damnat fo-

ras, quod intus

operatur.

m Sidorius Apo-

n Salvianns l. 3.

de providen.

o Ergo judici-

um nihil est nisi

publica merces.

Petronius.

Quid faciant

leges ubi sola

pecunia reg-

nat? Idem.

Ille crucem sceleris precium tulit, hic diadema.

made a Knight, a Lord, an Earle, a great Duke, (as ^c Agrippa notes) for
 which another should have hung in gibbets, as a terror to the rest,
 — ^t & tamen alter,

Si fecisset idem, caderet sub iudice morum.

A poor sheep-stealer is hanged for stealing of victuals, compelled perad-
 venture by necessity of that intolerable cold, hunger and thirst, to save
 himselfe from starving: but a great man in office, may securely rob
 whole provinces, undo thousands, pill and pole, oppress *ad libitum*, flea,
 grinde, tyrannize, inrich himself by spoiles of the Commons, be uncon-
 troleable in his actions, and after all, be recompensed with turgent titles,
 honoured for his good service, & no man dare find fault, or ^h mutter at it.

How would our Democritus have been affected, to see a wicked carter,
 or ⁱ foole, a very idiot, a funge, a golden asse, a monster of men, to have many
 good men, wise men, learned men to attend upon him with all submission, as
 an appendix to his riches, for that respect alone, because he hath more wealth
 and money, ^k and to honour him with divine titles, and humble Epithets, to
 smother him with fumes and eulogies, whom they know to be a dizard,
 a fool, a covetous wretch, a beast, &c. because he is rich? To see *sub exuviiis*
leonis onagram, a filthy lothsome carcase, a Gorgons head puffed up by
 parasites, assume this unto himself, glorious titles, in worth an infant, a
 Cuman asse, a painted sepulchre, an Egyptian temple? To see a withered
 face, a diseased, deformed, cankered complexion, a rotten carcase, a vipe-
 rous minde, and Epicurean soul set out with orient pearles, jewels, dia-
 dems, perfumes, curious elaborate workes, as proud of his clothes, as a
 child of his new coats; and a goodly person of an angelike divine counte-
 nance, a saint, an humble mind, a meek spirit cloathed in rags, beg, & now
 ready to be starved? To see a silly contemptible sloven in apparel, ragged
 in his coat, polite in speech, of a divine spirit, wise, another neat in cloths,
 spruce, full of courtesie, empty of grace, wit, talk non-sense?

To see so many lawyers, advocates, so many tribunals, so little Ju-
 stice; so many Magistrates, so little care of common good; so many
 Laws, yet never more disorders; Tribunal *litium segetem*, the Tribunal
 a Labyrinth, so many thousand suits in one court sometimes, so violently
 followed: To see *injustissimum sapè juri presidentem, impium religioni,*
imperitissimum eruditioni, otiosissimum labori, monstrosam humanitati?
 To see a lamb ^l executed, a wolfe pronounce sentence, *latro* arraigned,
 and *fur* sit on the bench, the Judge severely punish others, and doe worse
 himself, ^m *eundem furtum facere & punire*, ⁿ *rapinam plectere, quum sit*
ipse raptor: Lawes altered, misconstrued, interpreted *pro* and *con*, as the
 Judge is made by friends, bribed, or otherwise affected, as a nose of wax,
 good to day, none to morrow; or firme in his opinion, cast in his: Sen-
 tence

tence prolonged, changed *ad arbitrium judicis*, still the same case, *Pone thrust out of his inheritance, another falsely put in by favour, false forged deeds or wils. Incisa leges negliguntur*, laws are made and not kept; or if put in execution, they be some silly ones that are punished. As put case it be fornication, the father wil dis-inherit or abdicate his child, quite casheere him (our villaine be gone, come no more in my sight) a poor man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for ever disgraced, forsaken, and must doe penance to the utmost; a mortall sinne, and yet make the worst of it, *nunquid aliud fecit*, saith *Tranio* in the^r poet, *nisi quod faciunt summis nati generibus*, he hath done no more then what Gentlemen usually doe.

^p Hic arcentur hereditatibus liberi, hic donatur bonis alienis, falsum consulit alter, testamentum corrumpit, &c. Idem.
^q Vexat censura columbas.

^r Plaut. mostel.

^t *Neque novum, neque mirum, neque secus quam alii solent.*

^t Idem.

For in a great person, right worshipfull Sir, a right honourable Grandy, 'tis not a veniall sinne, no not a peccadillo, 'tis no offence at all, a common and ordinarie thing, no man takes notice of it; he justifies it in publike, and peradventure brags of it,

^t *Nam quod turpe bonis, Titio, Seioque decebat*

Crispinum —

^u Many poore men, yonger brothers,

&c. by reason of bad policie, and idle education (for they are likely brought up in no calling) are compelled to begge or steal, and then hang-
ed for theft; then which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quam medico multa funera*, 'tis the governours fault. *Libentius verberant quam docent*, as School-masters doe, rather correct their pupils, then teach them when they doe amisse. ^x *They had more need provide there should be no more theeves and beggers, as they ought with good policie, and take away the occasions, then let them run on, as they doe to their own destruction: root out likewise those causes of wrangling, a multitude of lawyers, & compose controversies, lites lustrales & seculares*, by some more compendious means. Whereas now for every toy and trifle they goe to law, ^y *Mugit litibus insanum forum, & sedit in vicem discordantium rabies*, they are ready to pull out one anothers throats; and for commoditie ^z *to squeeze bloud*, saith *Hierom*, out of their brothers heart, defame, lye, disgrace, backbite, raile, beare false witness, swear, forswear, fight and wrangle, spend their goods, lives, fortunes, friends, undoe one another, to enrich an *Harpy* advocate, that preys upon them both, and cryes, *Eia Socrates, Eia Xantippe*; or some corrupt Judge, that like the^d *Kite in Æsop*, while the mouse & frog fought, carried both away. Generally they prey one upon another as so many ravenous birds, brute beasts, devouring fishes, no medium, ^b *omnes hic aut captantur aut captant, aut cadavera que lacerantur, aut corvi qui lacerant*, either deceive or be deceived; tear others, or be torne in pieces themselves; like so many buckets in a Well, as one riseth, another falleth, one's emptie, another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the market? A place according to ^c *Anacharsis*, wherein they cozen one another, a trap; nay, what's the world it self? ^d A vast *Chaos*, a confusion of manners, as fickle as the ayre, *domicilium insanorum*, a turbulent troupe full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisie, a shop of knaverie, flatterie, a nursery

^t Juven. Sat. 4.
^u Quod tot sint fures & mendicij, magistratum culpa fit. qui malos imitantur preceptores, qui discipulos libentius verberant, quam docent. Morus
^x Utop. lib. 1.

^x Decernuntur furi gravia & horrenda supplicia, quum potius providendum multo foret ne fures sint, ne cuiquam tam dira jurandi aut pereundi sit necessitas. Idem.

^y Boterus de augment. urb. lib. 3. cap. 3.

^z E fraterno corde sanguinem eliciunt. a Milvus rapit ac deglubit. b Petronius de Crotone circit.

^c Quid forum? locus quo alium circumvenit.

^d Vastum chaos, larvarum emporium, theatrum hypocrisis, &c.

e Nemo cælum,
nemo iurjurand-
um, nemo Jo-
vem pluris fac-
cit, sed omnes
apertis oculis
bona sua com-
putant. Petron.
i Plutarch. vit.
ejus. Indecorum
animatis ut cal-
ceis uti aut vi-
tris, quæ ubi
fracta abjici-
mus, nam ut de
me ipso dicam,
nec bovem se-
nem vendide-
ram, nedum ho-
minem natum
grandem laboris
socium.

g Jovius. Cum
innumera illius
beneficia repen-
dere non posset
aliter, interfici
jussit.

h Beneficia eo-
usque lata sunt
dum videntur
solvi posse, ubi
multum ante-
venere, pro gra-
tia odium red-
ditur. Tac.

i Paucis charior
est fides quam
pecunia. Salust.

k Prima fere
vota & cunctis
&c.

l Et genus &
formam regina
pecunia donat.

Quantum
quisque sua
nummorum ser-
vat in arca,
tantum habet
& fidei.

m Non à peri-
tiâ sed ab orna-
tu & vulgi vo-
cibus habemur
excellentes. Car-

dan. l. 2. de conf-
n Perjurata suo
posi ponit numi-
na lucro, Mer-
cator. Ut neces-

sarium sit vel
Deo displicere, vel ab hominibus contemni, vexari, negligi. a Qui curios simulant & Bacchana-
lia vivunt. b Tragelapho similes vel centauri, sursum homines, deorsum equi.

of villanie, the scene of babling, the school of giddinesse, the academie of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas*, in which, kill or be killed; wherein everie man is for himself, his private ends, and stands upon his own guard. No charitie, ^c love, friendship, fear of God, alliance, affinitie, consanguinitie, Christianitie can contain them, but if they be any waies offended, or that string of commoditie be touch- ed, they fall foule. Old friends become bitter enemies on a sudden, for toyes and small offences, and they that erst were willing to do all mutuall offices of love and kindnesse, now revile and persecute one another to death, with more then *Vatinian* hatred, & will not be reconciled. So long as they are behovefull, they love or may bestead each other, but when there is no more good to be expected, as they doe by an old dogge, hang him up or casheere him: which *Cato* counts a great *indecorum*, to use men like old shoes, or broken glasses, which are flung to the dunghill; he could not finde in his heart to sell an old oxe, much lesse to turne away an old servant: but they in stead of recompence, revile him, and when they have made him an instrument of their villanie, as *Bajazet* the second Empe- ror of the *Turks*, did by *Acomethes Bassa*, make him away, or in stead of ^h reward, hate him to the death, as *Silius* was served by *Tiberius*. In a word, every man for his own ends. Our *summum bonum* is commodity, & the goddesse we adore *Dea moneta*, Queen money, to whom we daily of- fer sacrifice, which steers our hearts, hands, ⁱ affections, all: that most powerful goddesse, by whom we are reared, depressed, elevated, ^k esteem- ed, the sole commandresse of our actions, for which we pray, run, ride, go, come, labour, and contend as fishes do for a crum that falleth into the water. It is not worth, vertue, wisdom, valour, learning, honesty, religi- on, or any sufficiencie for which we are respected, but ^l money, greatnesse, office, honour, authoritie; honesty is accounted folly; knaverie, policie; ^m men admired out of opinion, not as they are, but as they seem to be: such shifting, lying, cogging, plotting, counterplotting, temporizing, flatter- ing, cosening, dissembling, ⁿ that of necessitie one must highly offend God if he be conformable to the world, Cretizare cum Crete, or else live in con- tempt, disgrace, and miserie. One takes upon him temperance, holinesse, another austeritie, a third an affected kind of simplicitie, when as indeede he, and he, and he, and the rest are ^a hypocrites, *ambodexters*, out-sides, ^b like so many turning pictures, a lyon on the one side, a lamb on the o- ther. How would *Democritus* have been affected to see these things?

To see a man turn himself into all shapes like a *Camelion*, or as *Proteus*, *Omnia transformans sese in miracula rerum*, to act twenty parts at once, for his advantage, to temporize & varie like *Mercurie* the Planet, good with good, bad with bad; of all religions, humors, inclinations; to fawn like a *Spaniell*, *mentitis & mimicis obsequiis*, rage like a lion, barke like a *Curre*, fight like a dragon, sting like a serpent, as meek as a lamb, & yet again grin like a tygre, weep like a crocodile, insult over some, & yet others domi- neer over him, here cōmand, there crouch, tyrannize in one place, be ba- fled in another, a wise man at home, a fool abroad to make others merry.

Deo displicere, vel ab hominibus contemni, vexari, negligi. a Qui curios simulant & Bacchana-
lia vivunt. b Tragelapho similes vel centauri, sursum homines, deorsum equi.

To see so much difference betwixt words and deeds, so many parafrases betwixt tongue and heart, men like stage-players act variety of parts, give good precepts to others, fore aloft, whilst they themselves grovell on the ground.

To see a man protest friendship, kisse his hand, *quem mallet truncatum videre*, smile with an intent to doe mischief, or cozen him whom he salutes, magnifie his friend unworthie with hyperbolicall elogiums; his enemy albeit a good man, to vilifie and disgrace him, yea all his actions, with the utmost livor and malice can invent.

To see a servant able to buy out his Master, him that carries the mace more worth then the Magistrate, which *Plato lib. II. de leg.* absolutely forbids, *Epicetus* abhors. An horse that tils the land fed with chaffe, an idle jade have provender in abundance; him that makes shoes go barefoot himself, him that sels meat almost pined; a toiling drudge starve, a drone flourish.

To see men buy smoke for wares, castles built with fooles heads, men like apes follow the fashions, in tiores, gestures, actions: if the King laugh, all laugh;

Rides? majore chachinno

Concutitur, flet si lacrimas conspexit amici.

Alexander stouped, so did his Courtiers; *Alphonfus* turned his head, and so did his parasites. *Sabina Poppea*, *Nero's* wife, wore amber-colour'd hair, so did all the *Roman* Ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opinion without judgement: an inconsiderate multitude, like so many dogs in a village, if one bark all bark without a cause: as fortunes fan turns, if a man be in favour, or commended by some great one, all the world applauds him; if in disgrace, in an instant all hate him, & as at the Sun when he is eclipsed, that erst took no notice, now gaze and stare upon him.

To see a man wear his brains in his belly, his guts in his head, an hundred oakes on his back, to devour an 100 oxen at a meale, nay more, to devoure houses and towns, or as those *Anthropophagi*, to eat one another.

To see a man roll himself up like a snow ball, from base beggery to right worshipfull and right honourable titles, unjustly to screw himself into honours and offices; another to starve his genius, damne his soul to gather wealth, which he shall not enjoy, which his prodigall son melts and consumes in an instant.

To see the *κακοζήτῳ* of our times, a man bend all his forces, means, time, fortunes to be a favorites, favorites, favorite, &c. a parasites, parasites, parasite, that may scorn the servile world, as having enough already.

To see an hirsute beggars brat, that lately fed on scraps, crept and whin'd, crying to all, and for an old jerkin ran of errands, now ruffle in silk and fatten, bravely mounted, joviall and polite, now scorn his old friends and familiars, neglect his kindred, insult over his betters, domineer over all.

To see a scholar crouch and creep to an illiterate peasant for a meales meat; a scrivener better paid for an obligation; a faulkner receive greater wages then a student: a lawyer get more in a day then a philosopher in a year,

c Præceptis suis celum promittunt, ipsi interim pulveres terrent, vilia mancipia.

de Eneas Silv. c Arridere homines ut servant, blandiri ut fallant. Cyp. ad Donatum.

** Love & hate are like the two ends of a perspective glasse, the one multiplies, the other makes lesse.*

f Ministri locupletiores iis quibus ministratur, servus majores opes habens quam patronus.

g Qui terram colunt equi pascuntur, qui oriantur caballi avena saginantur, discalceatus discit currere qui calces alius facit.

h Juven. i Bodin lib. 4. de repub. cap. 6.

k Plinius lib 37 cap. 3. capillos habuit succineos, exinde factum ut omnes puella Romana colorem illum affectarent.

l Odit damnatos Juv.

m Agrippa ep. 28. l. 7. Quorum cerebrum est in ventre, ingenium in patina.

n Psal. They eat up my people as bread.

o Absumit heres cecuba dignior servata centum clavibus, & mero distinguet parvum mentu superbo, pontificum pontifice cœnis. Hor.

* Qui Thaidem pingere, inflare tibiam, crispare crines. f Doctus spectare lacunar.

t Tullius. Est enim proprium stultitie aliarum cernere vitia, oblivisci suorum.

Idem Aristippus Charidemo apud Lucianum. Omnino stultitie cujusdam esse puro, &c.

* Execrari publice quod occulte agat. Sal-vianus lib. de pro. acres ul-ciscendis vitiis quibus ipsi vehementer indulgent.

u Adamus eccl. hist. cap. 2. 12.

Siquis damnatus, iurrit, letus esse gloria est; nam lachrymas

& plaxium ceteraq; compunctionum genera quæ nos salubria cense-

mus, ita abominantur Dani, ut nec pro peccatis nec pro defunctis amicis ulli flere liceat.

* Orbi dat leges foras, vix jamulum regit sine strepitu domi.

x Quicquid ego volo hoc vult mater mea, & quod mater vult facit pater.

y Oves, olim mite pecus, nunc tam indomitum & edax ut homines devorent, &c. Morus Utop. lib. 1.

z Diversos variis tribuit natura jurores.

* Democrit. ep. præd. Hos dejerantes & potantes deprehendet, hos vomentes, illos litigantes, insidias molientes, susfragantes, venena miscentes, in amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditate, mente captos, &c.

year, better reward for an houre, then a scholar for a twelve moneths studie; him that can * paint *Thais*, play on a fiddle, curl hair, &c. sooner get preferment then a philologer or a poet.

To see a fond mother like *Æsops* ape, hug her child to death, a wit-tall winke at his wives honesty, and too perspicuous in all other affaires; one stumble at a straw, and leap over a block; rob *Peter*, and pay *Paul*; scrapè unjust sums with one hand, purchase great Mannors by corruption, fraud and cozenage, and liberally to distribute to the poor with the other, give a remnant to pious uses, &c. Penny wise, pound foolish, Blind men judge of colours; wise men silent, fools talk; find fault with others, and doe worse themselves; * denounce that in publike, which he doth in secret; and which *Au elius Victor* gives out of *Augustus*, severely censure that in a third, of which he is most guiltie himself.

To see a poore fellow or an hired servant venture his life for his new Master, that will scarce give him his wages at year end; A noble man in a bravado to encounter death, and for a small flash of honour to cast away himself; A worldling tremble at an Executor, and yet not fear hell-fire; To wish and hope for immortalitie, desire to be happy, and yet by all means avoyd death, a necessarie passage to bring him to it.

To see a foole-hardy fellow like those old *Danes*, qui decollari malunt quam verberari, dye rather then be punished, in a fortish humour imbrace death with alacritie, yet scorn to lament his own sins and miseries, or his dearest friends departures.

To see wise men degraded, fools preferred; one governe Towns and Cities, and yet a silly woman over-rules him at home; * Command a Province, and yet his own servants or children prescribe lawes to him, as *Themistocles* son did in *Greece*; * *What I will* (said he) *my mother will*, and *what my mother will*, *my father doth*. To see horses ride in a Coach, men draw it; dogges devour their masters; towers build masons; children rule; old men go to school; women wear the breeches; y sheepe demolish towns, devour men, &c. And in a word, the world turned upside downward. *O viveret Democritus!*

z To insist in everie particular, were one of *Hercules* labours, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus inane?* And who can speak of all? *Crimine ab uno disce omnes*, take this for a taste.

But these are obvious to sense, triviall and well known, easie to be discerned. How would *Democritus* have been moved, had he seene * the secrets of their hearts? If every man had a window in his breast, which *Momus* would have had in *Vulcans* man, or that which *Tully* so much wisht it were written in every mans forehead, *Quid quisque de republicâ sentiret*, what he thought; or that it could be effected in an instant, which *Mercurie* did by *Charon* in *Lucian*, by touching of his eyes, to make him discern *semel & simul rumores & susurros*.

*Spes hominum cacas, morbos, votumque labores,
Et passim toto volitantes aethere curas.*

Hos dejerantes & potantes deprehendet, hos vomentes, illos litigantes, insidias molientes, susfragantes, venena miscentes, in amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditate, mente captos, &c.

Blind

Blinde hopes and wilhes, their thoughts and attaires,
Whispers and rumors, and those flying cares.

That he could *cubiculorum obductas fores recludere, & secreta cordium penetrare*, which *Cyprian* desired, open doores and locks, shoot bolts, as *Lucians Gallus* did with a feather of his taile: or *Gyges* invisiblering, or some rare perspective glasse, or *Otaousticon*, which would so multiply *species*, that a man might hear and see all at once (as *Martianus Capella's* *Jupiter* did in a spear, which he held in his hand, which did present unto him all that was daily done upon the face of the earth) observe cuckolds hornes, forgeries of alchymists, the philosophers stone, &c. and all those works of darknesse, foolish vowes, hopes, fears, and wishes, what a deal of laughter would it have afforded? Hee should have seene Wind-mills in one mans head, an Hornets nest in another. Or had hee been present with *Icaromenippus* in *Lucian* at *Jupiters* whispering place, ^a and heard one pray for raine, another for fair weather; one for his wives, another for his fathers death, &c. to aske that at Gods hands, which they are abashed any man should hear: How would he have been confounded? Would he, thinke you, or any man else, say that these men were well in their wits?

Hac sani esse hominis quis sanus juret Orestes?

Can all the *Hellebor* in the *Anticyra* cure these men? No sure, ^{*} an acre of *Hellebor* will not doe it.

That which is more to be lamented, they are mad like *Seneca's* blinde woman, and will not acknowledge, or ^b seek for any cure of it. ^c If our legge or arme offend us, wee covet by all means possible to redresse it; ^d and if we labour of a bodily disease, wee send for a physician; but for the diseases of the mind, we take no notice of them: Lust harrows us on the one side, envie, anger, ambition on the other. Wee are torne in pieces by our passions, as so many wilde horses; one in disposition, another in habite; one is melancholy, another mad; ^e and which of us all seeks for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the Candle, because the biting fleas should not finde him; he shroudes himself in an unknown habite, borrowed titles, because no bodie should discern him. Everie man thinks with himself *Egom et vi-*
deor mihi sanus, I am well, I am wise, and laughes at others. And 'tis a generall fault amongst them all, that ^f which our forefathers have approved, diet, apparel, opinions, humors, customes, manners, we deride and reject in our time as absurd. Old men account Juniors all fools, when they are meere dizards; and as to failers

—*terraeque urbisque recedunt*—

they move, the land stands still, the world hath much more wit, they dote themselves. *Turks* deride us, we them; *Italians*, *Frenchmen*, accounting them light-headed fellows; the *French* scoffe againe at *Italians*, and at their severall customes; *Greeks* have condemned all the world but themselves of *barbarisme*, the world as much vilifies them now; we account *Germanes* heavie dul fellows, explode many of their fashions; they as contemptibly think of us; *Spaniards* laugh at all, and all again at them.

pestes medicum requirat vel egrotare se agnoscat? bullit ira, &c. Et nos tamen egros esse negamus. Incolumes medicis recusant. Praesens aetas stultitiam praesens exprobrat. Bud. de affect. lib. 5. & Senes pro stultis habent juvenes. Balib. Gesta

y Ad Donatum ep. 2. l. 1. O si posses in specula sublimi constitutus, &c. 2. Lib. 1. de nup. Philol. in qua quid singuli nationum populi quotidianis motibus agerent, relucebat. a O Jupiter con-tingat mihi aurum, hereditas, &c. Multos de Jupiter annos, Dementia quanta est hominum, turpissima vota diis insusurrant, si quis admoveat aurem, conticescunt, & quod scire homines nolunt, Deo narrant. Senec. ep. 10. l. 1. * Plautus Menech. non potest haec res Hellebort jugere obtineret. b Eoq; gravior morbus quo ignotior periclitanti. c Que ledant oculos festinas demere; si quid Est animum, differt curandi tempus in annum. Hor. d Si caput, crura dolet, brachium &c. Medium accersimus, recte & honeste, si par etiam industria in animi morbis ponetur. Joh. Peletius Jesuita. lib. 2. de hum. affect. morborumque curat. e Et quoru quisque que tamen est qui contra eos

So are we fools and ridiculous, absurd in our actions, carriages, dyet, apparel, customes, and consultations; we^h scoffe and point one at another, when as in conclusion all are fools, *and they the veriest asses, that hide their ears most. A private man, if he be resolved with himself, or set on an opinion, accounts all idiots and asses that are not affected as he is,

i — *nil rectum, nisi quod placuit sibi, ducit,*

that are not so minded, ^k (*quodque volunt homines se bene velle putant*) all fools that think not as he doth: he will not say with *Atticus*, *Suam quisque*

sponsam, mihi meam, let every man enjoy his own spouse; but his alone is fair, *suus amor &c.* and scorns all in respect of himself, will imitate none, hear none^m but himself, as *Pliny* said, a law, and example to himself. And that which *Hippocrates* in his epistle to *Dionysius*, reprehended of old, is verified in our times, *Quisque in alio superfluum esse censet, ipse quod non habet nec curat*, that which he hath not himselfe or doth not esteeme, hee accounts superfluitie, an idle qualitie, a meere fopperie in another: like

Aesops fox, when he had lost his taile, would have all his fellow foxes cut off theirs. The *Chinezes* say, that we *Europeans* have one eye, they themselves two, all the world else is blinde: so thou and thy sectaries are only wife, others indifferent, the rest beside themselves, meere idiots and asses.

Thus not acknowledging our own errors, imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Alienâ optimum frui insanîa*, to make our selves merry with other mens obliquities, when as he himself is more faulty then the rest, *mutato nomine, de te fabula narratur*, he may take himself by the nose for a foole; and which one calls *maximum stultitiæ*

specimen, to be ridiculous to others, and not to perceive or take notice of it, as *Marsyas* was when he contended with *Apollo*, *non intelligens se ridiculo haberi*, saith * *Apuleius*; 'tis his own cause, he is a convict mad-man, asⁿ *Austin* wel infers, *In the eyes of wise men and Angels he seems like one, that to our thinking walks with his heels upward*. So thou laughst at me, and I at thee, both at a third; and he returnes that of the poet upon us again, ° *Hei mihi insanire me aiunt, quum ipsi ultro insaniant*. Wee accuse others of madnesse, of folly, and are the veriest dizards our selves.

For it is a great sign and propertie of a fool (which *Eccl. 10. 3.* points at) out of pride and self-conceit, to insult, vilifie, condemn, censure, and call other men fools (*Non videmus mantica quod à tergo est*) to taxe that in others, of which we are most faultie; teach that which we follow not our selves: For an inconstant man to write of constancie, a prophane liver prescribe rules of sanctitie and pietie, a dizard himself make a treatise of wisdom, or with *Salust* to raile down-right at spoilers of countries, and yet in* office to be a most grievous poler himself. This argues weaknes, and is an evident signe of such parties indiscretion. P *Peccat uter nostrum cruce dignius? Who is the foole now?* Or else peradventure in some places we are all mad for company, and so 'tis not seen, *Satietas erroris & dementiæ pariter absurditatem & admirationem tollit*. 'Tis with us, as it was of old (in^a *Tullies* censure at least) with *C. Fimbria* in *Rome*, a bold, hair-brain, mad fellow, and so esteemed of all, such only excepted, that were as mad as himself: now in such a case there is^b no notice taken of it.

Nimsirum

^h *Clodius* accusat mechos.
* *Omnium stultissimi qui a viculas studiose regunt.* Sat.
ⁱ *Menip.*
ⁱ *Hor. Epist. 2.*
^k *Prosper.*

^l *Statim sapient, statim sciunt, neminem reverentur, neminem imitantur, ipsi sibi exemplo.* Plin. epist. lib. 8.
^m *Nulli alteri sapere concedit, ne desipere videatur.* Agrip.

* 2 *Florid.*
ⁿ *August.*
Qualis in oculis hominum qui in versis pedibus ambulat, talis in oculis sapientum & angelorum qui sibi placet, aut cui passiones dominantur.
o *Plautus Menecmi.*

* *Governour of Asnich by Cæsars appointment.*
p *Nunc sanitatis patrocinium est insaniendum turba.* Sen.
a *Pro Roscio Amerino.* &
quod inter omnes constat insantissimus, nisi inter eos, qui ipsi quoque insaniunt.
b *Necesse est eum insaniensibus jurere, nisi solus relinquitur.* Petronius.

*Nimirum insanus paucis videatur, eò quòd
Maximè a pars hominum morbo jactatur eodem.*

When all are mad, where all are like oppress,
Who can discern one mad man from the rest?

But put case they doe perceive it, and some one be manifestly convict of
madnes, he now takes notice of his folly, be it in action, gesture, speech, ^{c Quoniam}
a vain humor he hath in building, bragging, jangling, spending, gaming, ^{non est genus}
courting, scribbling, prating, for which he is ridiculous to others, ^{unum stultitiæ}
which he dotes, he doth acknowledge as much: yet with all the Rhetorick thou hast, thou canst not so recall him, but to the contrarie notwithstanding, he will persevere in his dotage. 'Tis *amabilis insania*, & *mentis* ^{putas}
gratissimus error, so pleasing, so delicious, that he cannot leave it. Hee ^{d Stultum me}
knows his error, but will not seek to decline it, tell him what the event ^{fateor, liceat}
will be, beggerie, sorrow, sickness, disgrace, shame, losse, madnesse, yet ^{concedere ve-}
^{rum, Atque}
^{etiam insanum.}
^{Hor.}
^{c Odi nec pos-}
^{sum cupiens}
^{nec esse quod}
^{odi. Ovid.}
^{Errare grato}
^{libenter omnes}
^{insanimus.}
^{f Amator scor-}
^{tum vitæ præ-}
^{ponit, iracundus}
^{vindictam, fur}
^{prædam, parasitus}
^{gulam, ambi-}
^{bitiosus honores,}
^{avarus opes,}
^{et c. odimus}
^{hec & accer-}
^{simus. Cardan.}
^{l. 2. de conso.}
^{g Prov. 26. 11.}
^{h Plutarch.}
^{Gryllo. suilli}
^{homines sic}
^{Clem. Alex. vo.}
^{i Non per sua-}
^{debit, etiam si}
^{persuaseris.}
^{k Tully.}
^{l Malo cum illis}
^{insanire, quam}
^{cum aliis bene}
^{sentire.}
^{m Qui inter}
^{hos enutritur,}
^{non magis}
^{sapere possunt,}
^{quam qui in cu-}
^{linâ bene olere.}
^{Petron.}
^{n Persius.}
^{o Hor. 2. ser.}
^{p Vesani ex-}
^{agitant pueri,}
^{innuptæque pu-}
^{ellæ.}
^{q Plautus.}
f an angry man will preferre vengeance, a lascivious his whore, a theefe his
booty, a glutton his belly before his welfare. Tel an Epicure, a covetous man,
an ambitious man, of his irregular course, weine him from it a little, *pol*
me occidistis amici, he cries anon, you have undone him, and as a dogge to
his vomit, he returns to it again: no perswasion will take place, no coun-
sell, say what thou canst,

Clames licet & mare cælo

— *Confundas, surdo narras*, demonstrate as *Vlysses* did to ^{h El-}
penor and *Gryllus*, and the rest of his companions *those swinish men*, hee is
irrefragable in his humor, he will be a hog still; bray him in a morter, he
will be the same. If he be in an heresie, or some perverse opinion, setled as
some of our ignorant Papists are, convince his understanding, shew him
the severall follies, and absurd fopperies of that sect, force him to say
veris vincor, make it as clear as the sun, he will erre still, peevish and ob-
stinate as he is; and as he said, ^{k si in hoc erro, libenter erro, nec hunc errorem}
auferri mihi volo; I wil do as I have done, as my predecessors have done,
^{l and as my friends now doe: I will dote for company. Say now, are these}
^{men^m mad or no, ^{n Hæc age responde?} are they ridiculous? *cedo quem vis*}
^{arbitrum}, are they *sana mentis*, sober, wise, and discreet? have they com-
mon sense? — ^{o uter est insanior horum?}

I am of *Democritus* opinion for my part, I hold them worthy to be laugh-
ed at; a company of brain-sick dizards, as mad as *Orestes* and *Athamas*,
that they may go *ride the ass*, & all sail along to the *Anticyræ*, in the ship
of fools for company together. I neede not much labour to prove this
which I say otherwise then thus, make any solemn protestation, or swear,
I thinke you will beleieve me without an oath; say at a word, are they
fooles? I referre it to you, though you belikewise fools and madmen
your selves, and I as mad to aske the question; for what said our comi-
call *Mercurie*?

Justum ab injustis petere insipientia est.

He stand to your censure yet, what think you?

But for as much as I undertook at first, that Kingdomes, Provinces, Fa-
milies, were melancholy as well as private men, I will examin them in

F

particular,

particular, and that which I have hitherto dilated at random, in more generall termes, I will particularly insift in, prove with more speciall and evident arguments, testimonies, illustrations, and that in brief.

^a Hor. l. 2. sat. 2

^a Nunc accipe quare desipiant omnes aequae ac tu.

Superbiam
stultitiam Plinius vocat. 7.
epist. 21. quod
semel dixi, f-
cum raturumq;
sit.

My first argument is borrowed from Solomon, an arrow drawn out of his sententious quiver, Pro. 3. 7. Be not wise in thine own eyes. And 26. 12. Seekest thou a man wise in his owne conceit, more hope is of a foole then of him. I say pronounceth a woe against such men. cap. 5. 21. that are wise in their owne eyes, and prudent in their own sight. For hence we may gather, that it is a great offence, and men are much deceived that thinke too well of themselves, an especiall argument to convince them of folly. Many men (saith

^b Multi sapientes procul dubio
juissent, si se
non putassent
ad sapientiae
summum per-
venisse.
^c Idem.

^b Seneca) had beene without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way, too forward, too ripe, prapropere, too quick and ready, cito prudentes, cito ii, cito mariti, cito patres, cito sacerdotes, cito omnis officii capaces & curiosi, they had too good a conceit of themselves, and that marred all; of their worth, valour, skill, art, learning, judgment, eloquence, their good parts; all their geese are swans, and that manifestly proves them to be no better then fools. In former times they had but seven wise men, now you can scarce find so many fools. Thales sent the golden Tripod, which the Fishermen found, and the oracle commanded to be

* Plutarchus
Solone. Detur
sapientiori.

* given to the wisest, to Bias, Bias to Solon, &c. If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple, we are so wise: we have women-politicians, children-metaphysicians; every silly fellow can square a circle, make perpetuall motions, find the philosophers stone, interpret Apocalypsis, make new Theoricks, new Logick, new Philosophie, &c. Nostri utique regio, saith ^d Petronius, our country is so full of deified spirits, divine souls, that you may sooner finde a God, then a man amongst us, we think so well of our selves; and that is an ample testimony of much folly.

^d Tam praesentibus plena est
numinibus, ut
facilius possis
Deum quam
hominem invenire.

^e Pulchrum his
dicere non
noceat.

My second argument is grounded upon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to be repeated (& by Plato's good leave, I may do it, ^e *ἡς τὸ καλὸν πρὸς τὸν ἀδελφόν*) Fools (saith David) by reason of their transgressions, &c. Psal. 107. 17. Hence Musculus infers, all transgressors must needs be fooles. So we read Rom. 2. Tribulation and anguish on the soul of every man that doth evill; but all doe evill. And I say 65. 14. My servants shall sing for joy, & ye shall cry for sorrow of heart, and vexation of mind. 'Tis ratified by the common content of all philosophers. Dishonesty (saith Cardan) is nothing else but folly and madnesse. ^g Probus quis nobiscum vivit? Shew me an honest man.

^f Malefactor.

^g Who can
find a faithfull
man? Pro. 20. 6

^h In Psal. 49.

ⁱ Qui momentanea
sempiternis,
qui delapidat
heri absentis
bona, mox in
jus vocandus
& damnandus.

Nemo malus qui non stultus, 'tis Fabius aphorisme to the same end. If none honest, none wise, then all fools. And well may they be so accounted: for who will accompt him otherwise, Qui iter adornat in occidentem, quum properaret in orientem, that goes backward all his life, westward, when he is bound to the east, or hold him a wise man (saith ^h Musculus) that prefers momentany pleasures to eternity, that spends his masters goods in his absence, forthwith to be condemned for it? Nequicquam sapit qui sibi non sapit. who wil say that a sick man is wise, that eats & drinks to overthrow the

the temperature of his bodie? Can you account him wise or discreet that would willingly have his health, and yet wil do nothing that should procure or continue it? *Theodoret* out of *Plotinus* the *Platonist*, holds it a ridiculous thing for a man to live after his own laws, to doe that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safetie, and contemns the means, to think to be delivered by another: who will say these men are wise?

A third argument may be derived from the precedent, ^k all men are carried away with passion, discontent, lust, pleasures, &c. they generally hate those vertues they should love, and love such vices they should hate. Therefore more then melancholy, quite mad, bruit beasts, and void of all reason, so *Chrysostome* contends; or rather dead and buried alive, as ^l *Philo Judaeus* concludes it for a certaintie, of all such that are carried away with passions, or labour of any disease of the minde. Where is fear and sorrow, there ^m *Lactantius* stiffly maintains, wisdom cannot dwell.

— qui cupiet, metuet quoque porro,
Qui metuens vivit, liber mihi non erit unquam.

Seneca & the rest of the *Stoicks* are of opinion, that where is any the least perturbation, wisdom may not be found. What more ridiculous, as ⁿ *Lactantius* urgeth, then to hear how *Xerxes* whipped the *Hellepont*, threatened the Mountain *Athos*, and the like. To speak ad rem, who is free from passion? ^o *Mortalis nemo est quem non attingat dolor, morbusve*, as ^p *Tully* determines out of an old Poeme, no mortal men can avoid sorrow & sickness, and sorrow is an unseparable companion of melancholy. ^q *Chrysostome* pleads farther yet, that they are more then mad, very beasts, stupified and void of common sense. *For him (saith hee) shall I know thee to be a man, when thou kickest like an asse, neighest like an horse after women, ravenest in lust like a bull, ravenest like a beare, stingest like a scorpion, rakest like a wolf, as subtile as a fox, as impudent as a dogge, Shall I say thou art a man, that hast all the symptomes of a beast? How shall I know thee to be a man, by thy shape? That affrights me more, when I see a beast in likenesse of a man.*

^r *Seneca* calls that of *Epicurus*, *magnificam vocem*, an heroicall speech, A fool still begins to live, and accompts it a filthy lightnesse in men, everie day to lay new foundations of their life, but who doth otherwise? One travels, another builds; one for this, another for that busines, & old folks are as far out as the rest; *O dementem senectutem*, *Tully* exclames. Therefore young, old, middle age, all are stupid, and dote.

* *Aeneas Sylvius* amongst many other, sets down three speciall waies to finde a fool by. He is a foole that seeks that he cannot finde: He is a foole that seeks that, which being found, will doe him more harme then good: He is a fool, that having varietie of waies to bring him to his journeyes end, takes that which is worst. If so, methinks most men are fools; examine their courses, and you shal soon perceive what dizards and madmen the major part are.

boninis habeo, id magis terret, quum feram humana specie videre me putem. r *Epist. lib. 2. 13.* *Stultus semper incipit vivere, sed a hominum levitas, nova quotidie fundamenta vite ponere, novas spes, &c. * De curial. miser. Stultus, qui querit quod nequit invenire, stultus qui querit quod nocet inventum, stultus qui cum plures habet calles, deteriores deligit. Mihi videntur omnes deliri, amentes, &c.*

i Perquam ridiculum est homines ex animi sententia vivere, & que Diis ingrata sunt exequi, & tamen a solis Diis velle salvos fieri, quum propriae salutis curam abjecerint. Theod. c. 6. de provid. lib. de curat. grec. affect.
k Sapiens sibi qui imperiosus, &c. Hor. 2. ser. 7.

l Conclus. lib. de vic. offer. certum est animi morbis laborantes pro mortuis censendos. m Lib. de sap. Ubi timor adest, sapientia adesse nequit. n Quid insanius Xerxe Hellepontum verberante, &c. o Eccl. 21. 12. Where is bitterness, there is no understanding.

Prov. 12. 16. An angry man is a foole.

p 3. Tusc. Injuria in sapientem non cadit.

q Hom. 6. in 2. Epist. ad Cor.

r Hominem te agnoscere nequeo, cum tanquam asinus recalcitres, lascivias ut taurus, binnas ut equus, post mulieres, ut ursus ventris indulgeas, quum rapias ut lupus &c. at inquit formam

Beroaldus

Beroaldus will have drunkards, afternoone men, and such as more then ordinarily delight in drink, to be mad. The first pot quencheth thirst, so *Panyasis* the Poet determines in *Athenaus*, *secunda gratis, horis & Dyonisio*: the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a Catalogue of madmen shall we have? what shall they be that drink four times foure? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion; they are more then mad, much worse then mad.

b Ep. Demagete.

c Amicia nostris Rhodi dicio, ne nimium rideant, aut nimium tristes sint.

d Per multum risum poteris cognoscere stultum.

Offic. 3. c. 9.

e Sapientes liberi, stulti servi, libertas est potestas, &c.

f Hor. 2. ser. 7.

The^b *Abderites* condemned *Democritus* for a mad man, because he was sometimes sad and sometimes again profusely merry. *Hæc patria* (saith *Hippocrates*) *ob risum furere & insanire dicunt*, his country-men hold him mad because he laughs; & therefore he desires him to advise all his friends at *Rodes*, that they do not laugh too much, or be over sad. Had those *Abderites* been conversant with us, and but seen what^d fleering and grinning there is in this age, they would certainly have concluded, we had been all out of our wits.

Aristotle in his *Ethicks* holds, *fælix idemque sapiens*, to be wise and happy are reciprocally tearms, *bonus idemq; sapiens honestus*. 'Tis^c *Tullies* paradox, *wise men are free, but fools are slaves*, libertie is a power to live according to his own lawes, as we will our selves, who hath this libertie, who is free?

—^f *sapiens sibi que imperiosus,*

Quem neque pauperies, neque mors, neque vincula terrent,

Responsare cupidinibus, contemnere honores

Fortis, & in seipso totus teres atque rotundus.

He is wise that can come and his own will,

Valiant and constant to himself still,

Whom povertie, nor death, nor bands can fright,

Checks his desires, scorns honours, just and right.

But where shall such a man be found? If no where, then *è diametro*, wee all are slaves, senselesse or worse. *Nemo malus fælix*. But no man is happy in this life, none good, therefore no man wise.

Rari quippe boni —

Juven.

For one vertue, you shall finde ten vices in the same partie; *pauci Promethei, multi Epimethei*. We may peradventure usurp the name, or attribute it to others for favour, as *Carolus Sapiens, Philippus Bonus, Lodovicus Pi-us, &c.* and describe the properties of a wise man as *Tully* doth an Orator, *Xenophon Cyrus*, *Castilio* a Courtier, *Galen* Temperament, An aristocrasie is described by Politicians. But where shall such a man be found?

Vir bonus & sapiens, qualem vix repperit unum

Millibus è multis hominum consultus Apollo.

A wise, a good man in a million,

Apollo consulted could scarce finde one.

A man is a miracle of himself, but *Trismegistus* addes, *Maximum miraculum homo sapiens*, a wise man is a wonder: *multi Thyrsigeri, pauci Bacchi*.

Alexander when he was presented with that rich and costly casket of King *Darius*, and every man advised him what to put in it, he reserved it to keep *Homers* works, as the most precious Jewell of humane wit, and yet

yet ^a *Scaliger* upbraides *Homers* Muse, *Nutricem in sana sapientia*, a nurserie of madnesse, ^b impudent as a Court Ladie, that blushes at nothing. *Jacobus Mycillus*, *Gilbertus Cognatus*, *Erasmus*, and almost all posteritie admire *Lucians* luxuriant wit, yet *Scaliger* rejects him in his censure, and calls him the *Cerberus* of the *Muses*. *Socrates* whom all the world so much magnified, is by *Laetantius* and *Theodoret* condemned for a foole. *Plutarch* extols *Seneca's* wit beyond all the *Greeks*, *nulli secundus*, yet ^c *Seneca* saith of himself, when I would solace myself with a fool, I reflect upon myself, and there I have him. *Cardan* in his 16 book of *Subtilties*, reckons up twelve supereminent, acute Philosophers, for worth, subtiltie & wisdom: *Archimedes*, *Galen*, *Vitruvius*, *Architas Tarentinus*, *Euclide*, *Geber*, that first inventer of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his *triumviri terrarum*, far beyond the rest, are *Ptolomæus*, *Plotinus*, *Hippocrates*. *Scaliger exercitat.* 224. scoffes at this censure of his, calls some of them carpenters and mechanicians, he makes *Galen simbriam Hippocratis*, a skirt of *Hippocrates*: and the said ^d *Cardan* himself elsewhere condemns both *Galen* and *Hippocrates* for tediousnesse, obscuritie, confusion. *Paracelsus* wil have them both meere idiots, infants in physick and philosophie. *Scaliger* and *Cardan* admire *Suisset* the *Calculator*, *qui pene modum excessit humani ingenii*, and yet ^e *Lod. Vives* calls them *nugas Suisseticas*: and *Cardan* opposite to himself in another place, contemns those ancients in respect of times present, ^f *Majoresque nostros ad presentes collatos juste pueros appellari*. In conclusion the said ^g *Cardan* and *Saint Bernard* will admit none into this Catalogue of wise men, ^h but only Prophets and Apostles; how they esteeme themselves, you have heard before. We are worldly-wise, admire ourselves, and seek for applause: but hear *Saint Bernard*, *quando magis foras es sapiens, tanto magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens*: the more wise thou art to others, the more foole to thy self. I may not deny but that there is some folly approved, a divine furie, a holy madnesse, even a spirituall drunkennesse in the Saints of God themselves; *Sanctam insaniam Bernard* calls it (though not as blaspheming ⁱ *Vorstius*, would inferre it as a passion incident to God himself, but) familiar to good men, as that of *Paul*, *2 Cor.* he was a fool, &c. and *Rom. 9.* he wiseth himself to be anathematized for them. Such is that drunkennesse which *Ficinus* speaks of, when the soule is elevated and ravished with a divine taste of that heavenly Nectar, which Poets deciphered by the sacrifice of *Dionysius*, & in this sense with the Poet ^j *insanire lubet*, as *Austin* exhorts us, *ad ebrietatem se quisque paret*, let's all be mad and ^k drunk. But we commonly mistake, and goe beyond our commission, we reele to the opposite part, ^l we are not capable of it, ^m and as he said of the *Greeks*, *Vos Graci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fools.

Proceed now *à partibus ad totum*, or from the whole to parts, and you shall finde no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a *Sorites* or inductive. Every multitude is mad, ⁿ *bellua multorum capitum*, precipitate and rash without judgement, *stultum animal*, a roaring rout. ^o *Roger Bacon*

^a *Hypocrit.*
^b *Utr mulier aulica nullius pudens.*

^c *Epist. 33.*
Quando fatuo delectari volo, non est longe querendus, me video.

^d *Primo contradicentium.*
^e *Lib. de causis corrupt. artium.*
^f *Actione ad subtil. in Scal. fol. 1226.*

^g *Lib. 1. de sap.*
^h *Vide miser homo, quia totum est vanitas, totum stultitia, totum demencia, quicquid facis in hoc mundo, præter hoc solum quod propter Deum facis. Ser. de miser. hom.*

ⁱ *In 2 Platonis dial. 1. de justo.*
^k *Dum iram & odium in Deo revera ponit.*

^l *Virg. i. Eccl. 3*
^m *Pf. inebriantur ab ebrietate domus.*

ⁿ *In Psal. 104. Austin.*

^o *In Platonis Tim. sacerdos Egyptius.*

^p *Hor. vulgus insanum.*

^q *Pater ea divisio probabilis &c. ex Arist. Top. lib. 1. c. 8. Rog. Bac. Epist. de secret. art. & nat. c. 8. non est judicium in vulgo.*

proves it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgo videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humour (*vulgus*) and thou thy self art *de vulgo*, one of the Commonaltie; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approved in nought you say or doe, meere idiots and asses: begin then where you will, goe backward or forward, choose out of the whole pack, wink and choose, you shall find them all alike, *never a barrell better herring.*

Copernicus, *Atlas* his successor, is of opinion, the earth is a planet, moves and shines to others, as the Moon doth to us. *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this *hypothesis* of his in sober sadness, and that the Moone is inhabited; if it be so, that the Earth is a Moone, then are we also giddy, vertigenous and lunaticke within this sublunarie Maze.

I could produce such arguments till dark night: If you should hear the rest,

Ante diem clauso componet vesper Olympo:

but according to my promise, I will descend to particulars. This melancholy extends it self not to men only, but even to vegetals and sensibiles. I speak not of those creatures which are *Saturnine*, melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypress, &c. and Hellebor it self, of which ^a *Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owles, Batts, Nightbirds, but that artificiall, which is perceived in them all. Remove a plant, it will pine away, which is especially perceived in Date-trees, as you may read at large in *Constantines* husbandrie, that antipathie betwixt the Vine and the Cabbage. Vine and Oyle. Put a bird in a cage, he will dye for fullness, or a beast in a pen, or take his young ones or companions from him, and see what effect it will cause. But who perceives not these common passions of sensible creatures, fear, sorrow, &c. Of all other, dogges are most subject to this maladie, in so much that some hold they dreame as men doe, and through violence of melancholy, runne mad; I could relate many stories of dogges, that have died for grief, and pined away for losse of their Masters, but they are common in everie ^b Authour.

^a De occult. Philosoph. l. 1. c. 25. & 19. ejusd. l. Lib. 10. cap. 4.

^b See Lipsius epist.

^c De politica illustrium lib. 1. cap. 4. ut in humanis corporibus varie accidunt mutationes corporis, animique, sic in republica, &c. d Ubi reges philosophantur, Plato.

^e Lib. de re rust.

^f Vel publicam utilitatem: salus publica suprema lex esto.

^g Beata civitas non ubi pauci beati, sed tota civitas beata. Plato quarto de republica.

Kingdomes, Provinces, and politick bodies are likewise sensible and subject to this disease, as ^c *Boterus* in his politicks hath proved at large. As in humane bodies (saith he) there be divers alterations proceeding from humors, so there be many diseases in a common-wealth, which do as diversly happen from severall distempers, as you may easily perceive by their particular symptoms. For where you shall see the people civil, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, ^d and flourish, to live in peace, in unitie and concord, a Country well tilled, many fair built and populous Cities, *ubi incolae nitent*, as old ^e *Cato* said, the people are neat, polite and terse, *ubi bene, beateque vivunt*, which our Politicians make the chief end of a Common-wealth; and which ^f *Aristotle* *Polit. lib. 3. cap. 4.* calls *Commune bonum*, That Countrey is free from melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdomes of *Europe*. But whereas you shall see many

many discontents, common grievances, complaints, povertie, barbarism, beggery, plagues, warres, rebellions, seditions, mutinies, contentions, idleness, riot, epicurisme, the land lye untilld, waste, full of bogges, fennes, defarts, &c. cities decayed, base and poore townes, villages depopulated, the people squalid, oughly, uncivil; that kingdome, that country, must needs be discontent, melancholy, hath a sick bodie, and had need to bee reformed.

Now that cannot well be effected, till the causes of these maladies be first removed, which comonly proceed from their own default, or some accidentall inconvenience: as to be sit in a bad clime, too farre North, steril, in a barren place, as the defart of *Lybia*, defarts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad ayre, as at *Alexandretta*, *Bantam*, *Pisa*, *Durazzo*, &c. or in danger of the seas continual inundations, as in many places of the Low-countries, and elsewhere, or neere some bad neighbours, as *Hungarians* to *Turks*, *Podolians* to *Tartars*, or almost any bordering Countries, they live in fear still, and by reason of hostile incursions are oftentimes left desolate. So are Cities by reason of warres, fires, plagues, inundations, wilde beasts, decay of trades, barred havens, the seas violence, as *Antwerpe* may witnesse of late, *Syracuse* of old, *Brundisium* in *Italy*, *Rhye* and *Dover* with us, and many that at this day suspect the seas furie and rage, and labour against it as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselves; as first when religion and Gods service is neglected, innovated or altered, where they do not fear God, obey their prince, where Atheisme, Epicurisme, Sacriledge, Simony, &c. And all such impieties are freely committed, that countrie cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, he said, sure the fear of God was not in that place. *Cyprian Echovius* a *Spanish* Chorographer, above all other Cities of *Spaine* commends *Barcino*, in which there was no begger, no man poor, &c. but all rich and in good estate, and he gives the reason, because they were more religious then their neighbours: why was *Israel* so often spoiled by their enemies, led into captivity, &c. but for their idolatrie, neglect of Gods word, for sacriledge, even for one *Achans* fault? And what shall wee expect that have such multitudes of *Achans*, church-robbers, simoniacal Patrons, &c. how can they hope to flourish, that neglect divine duties, that live most part like Epicures?

Other common grievances are generally noxious to a body politick; alteration of laws and customes, breaking priviledges, generall oppressions, seditions, &c. observed by *Aristotle*, *Bodine*, *Boterus*, *Junius*, *Arniscus*, &c. I will only point at some of the chiefest. *Impotentia gubernandi*, ataxia, confusion, ill government, which proceeds from unskilfull, slothfull, griping, covetous or tyrannizing magistrates, when they are fooles, idiots, children, proud, wilfull, partiall, undiscree, oppressors, giddy-heads, tyrants, not able or unfit to manage such offices: many noble cities and flourishing kingdomes by that means are desolate, the whole body grones under such heads, & all the members must needs be misaffected, as at this day those goodly provinces in *Asia Minor*, &c. grone under the burden of a *Turkish* government, and those vast kingdomes of *Muscovia*, *Russia*,

a Mantua ve
misere nimium
vicina Cremona.

b Interdum d
feris, ut olim
Mauritania,
&c.

c Deliciis Hispanie Anno
1604. Nemo
malus, nemo
pauper, optimus
quisque atque
ditissimus.
Pie, sancteque
vivebant, summaque venera-
tione, & timore divino
cultui, sacrisque rebus incumbabant.

d Polit. l. 5. c. 3.

e Boterus polit.

lib. 1. c. 1. Cum

nempe princeps

verum gerenda-

rum imperitus,

segnis, oscitans,

suique munera

immemor, aut

fatuus est.

f Non vige

republica cu-

jus caput infir-

matur Salisbu-

rienfis. c. 22.

g See D. Fletcher's relations and Alexander Gagninus historie.

h Abundans omni divitiarum affluentia, incolarum multitudine, splendore ac potentia.

a Not above 200. miles in length, 60. in breadth, according to Adriani.

b Romulus Amasius.

c Sabellicus. Si quis incola vetus, non agnosceret, si quis peregrinus, ingemisceret.

d Polit. l. 5. c. 6.

Crudelitas principum, impunitas scelerum, violatio legum, peculatus pecunie publice, &c.

e Epist.

f De incrim. arb. cap. 20.

subditi miseri, rebelles, desperati, &c.

g R. Dallington, 1596. conclusio libri.

h Boterus l. 9.

c. 4. Polit. Quo fit ut aut rebus

desperatis exultent, aut conjuratione subdito-

rum crudelissime tandem trucidentur.

i Murus odii & cecidit ex-

hausti, &c.

k Lucra ex malis, sceleratiq;

causis.

l Salust.

m For most part we mistake the name

of Politicians, accounting

such as read

Machiavel and Tacitus, great statesmen that can dispute of political precepts, supplant & overthrow their adversaries,

enrich themselves, get honours, dissemble; but what is this to the bene esse, or preservation of a Common-wealth?

Russia, under a tyrannizing Duke. Who ever heard of more civil & rich populous Countries, then those of Greece, Asia Minor, abounding with all^h wealth, multitude of inhabitants, force, power, splendor and magnificence, and that miracle of Countries, ^a the Holy land, that in so small a compasse of ground could maintain so many Townes, Cities; produce so many fighting men? Egypt another Paradise, now barbarous & desert, and almost waste, by a despotically government of an imperious Turk, intolerabili servitutis jugo premitur^b (one faith) not only fire and water, goods or lands, sed ipse spiritus ab insolentissimi victoris pendet nutu, such is their slavery, their lives and souls depend upon his insolent will and command. A tyrant that spoils all wheresoever he comes, in so much that an ^c Historian complains, if an old inhabitant should now see them, he would not know them, if a traveller, or stranger, it would grieve his heart to behold them. Whereas ^d Aristotle notes, Novæ exactiones, nova onera imposita, new burdens and exactions daily come upon them, they must needs be discontent, hinc civitatum gemitus & ploratus, as ^e Tully holds, hence come those complaints and teares of Cities, poor, miserable, rebellious, and desperate subjects, as ^f Hippolitus addes: and ^g as a judicious countrey-man of ours observed not long since in a survey of that great Dutchie of Tuscany, the people lived much grieved and discontent, as appeared by their manifold and manifest complainings in that kinde. That the State was like a sick bodie which had lately taken physick, whose humors are not yet well settled, and weakned so much by purging, that nothing was left but melancholy.

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no religion, but in shew: Quid hypocrisi fragilius? what so brittle and unsure, what sooner subverts their estates then wadding & raging lusts, on their subjects wives, daughters, to say no worse? They that should facem præferre, lead the way to all vertuous actions, are the ring-leaders oftentimes of all mischief and dissolute courses, and by that means their countries are plagued, ^h and they themselves often ruined, banished or murdered by conspiracy of their subjects, as Sardanapalus was, Dionysius Junior, Heliogabalus, Periander, Pisistratus, Tarquinus, Timocrates, Childericus, Appius Claudius, Andronicus, Galeacius Sforza, Alexander Medices, &c.

Whereas the Princes or great men are malicious, envious, factious, ambitious, emulators, they teare a Common-wealth asunder, as so many Guelfes, and Gebellines disturbe the quietnesse of it, ⁱ and with mutuall murders let it bleed to death; our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horse-leeches, hungry, griping, corrupt, ^k covetous, avaritia mancipia, ravenous as wolves, for as Tully writes; qui præest prodest, & qui pecudibus præest, debet eorum utilitati inservire: or such as preferre their private before the publick good. For as ^l hee said long since, res privata publicis semper officere. Or whereas they be illiterate, ignorant, Empericks in policie, ^m ubi deest facultas, ⁿ virtus (Aristot.

pol. 5. cap. 8.) & scientia, wife only by inheritance, and in authority by birth-right, favour, or for their wealth and titles; there must needs be a fault, a great defect: because as an old Philosopher affirmes, such men are not alwayes fit. Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men few that are learned, wise, discreet and sufficient, able to discharge such places, it must needs turne to the confusion of a State.

For as the Princes are, so are the people; *Qualis Rex, talis grex*: and which Antigonus right well said of old, *qui Macedonia regem erudit, omnes etiam subditos erudit*, he that teacheth the King of Macedon, teacheth all his subjects, is a true saying still.

*For Princes are the glasse, the schoole, the booke,
Where subjects eyes doe learne, doe reade, doe looke.*

— — — — — *Velocius et citius nos*

Corrumpunt vitiorum exempla domestica, magnis

Cum subeant animos auctoribus — — — — — their examples are

soonest followed, vices entertained. If they be prophane, irreligious, lascivious, riotous, Epicures, factious, covetous, ambitious, illiterate, so will the commons most part be, idle unthrifts, prone to lust, drunkards, and therefore poore and needy (*ἡ ἀπὸ τῆς εὐδαιμονίας ἐμποιοῦσι καὶ πανουργίας*, for poverty begets sedition and villany) upon all occasions ready to mutine and rebell, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, coseners, shifters, outlaws, *Profligata fama ac vita*. It was an old Politicians Aphorisme, *They that are poore and bad, envie rich, hate good men, abhorre the present government, wish for a new, and would have all turned topsie turvie*. When Cate-line rebelled in Rome, he got a company of such deboshed rogues together, they were his familiars and coadjutors, and such have been your rebels most part in all ages, Jack Cade, Tom Straw, Kette, & his companions.

Where they be generally riotous, and contentious, where there be many discords, many lawes, many law-suits, many Lawyers, and many Physicians, it is a manifest signe of a distempered melancholy state, as Plato long since maintained: for where such kinde of men swarme, they will make more worke for themselves, and that body politicke diseased, which was otherwise sound. A generall mischief in these our times, an unsensible plague, and never so many of them: *which are now multiplied* (saith Mat. Geraldus, a Lawyer himselve) *as so many Locusts, not the parents but the plagues of the Country, and for the most part a supercilious, bad, covetous, litigious generation of men*. Crumenimulgatio, &c. A purse-milking nation, a clamorous company, gowned vultures, *qui ex injuria vivunt & sanguine civium*, theeves and Seminaries of discord; worse then any polers by the high-way fide, *auri accipitres, auri exterebronides, pecuniarum hamiola, quadruplatores, Curia harpagones, fori tintinabula, monstra hominum, mangones, &c.* that take upon them to make peace, but are indeed the very disturbers of our peace, a company of irreligious Harpies, scraping, griping catch-poles (I mean our common hungry Pettefoggers, *rabulas forenses*, love and honour in the meane time, all good lawes, and worthy Lawyers, that are so many Oracles and

n Imperium suapte sponte corrui.

o Apul. Prim.

Flor. Ex innum-

merabilibus,

pauci Senato-

res genere no-

biles, & consu-

laribus pauci

boni, & bonia

adhuc pauci

eruditi.

a Non solum

vitia concipi-

unt ipsi princi-

pes, sed etiam

infundunt in

civitatem,

plurq; exempla

quam peccato

nocent. Cic. 1.

de legibus.

b Epist. ad Zen.

lurven. Sat. 4.

Paupertas se-

ditionem gigne-

& maleficium,

Arist. pol. 2. c. 7.

c Salust. Sem-

per in civitate

quibus opes nul-

le sunt bonis

invident, vete-

ra odere, nova

exoptant, odio

suarum rerum

invenit omnia

perunt.

d De legibus.

Profligata in

repub. discipli-

ne est indicium

juris peritorum

numerus, et me-

dicorum copia.

e In pref. stud.

juris. Multipli-

cantur nunc in

terris ut locustae

non patriae pa-

rentes sed pe-

stes. pessimi ho-

mines, majore

ex parte super-

ciliosi, contenti-

osi, & c. licitum

latrocinium

exercent.

f Doussapud.

loquie leia tur-

ba, vultures

rogati.

g Barc. Argen.

i Iuris consulti

domus oraculum

civitaris. Tully.

k Lib. 3.

a Lib. 3.

b Lib. 1. de rep. Gallorum; incredibilem rei-pub. perniciem afferunt.

c Polyerat. lib. d Is stipe contentus, et hi as-fes integros sibi multiplicari jubent.

† Plus accipiunt tacere, quam nos loqui.

e Totius injustitie nulla capitalior, quam eorum qui cum maxime decipiunt, id agunt, ut boni viri esse videantur.

f Nam quocunque modo causa procedat, hoc semper agitur, ut loculi impleantur, et si avaviria nequit fatiari.

g Camden in Norfolk: qui si nihil sit litium, è juris apicibus lites tamen se-verè callent.

h Plutarch. vit. Cat. causas apud inferos quas in suam fidem receperunt, patrocinio suo tuebuntur.

i Lib. 2. de Helvet. repub. non explicandis, sed molendiis controversiis operam dant, ita ut lites in multos annos extra-hantur summa-rum molestia utriusq. partis, & dum interea

patrimonia exhauriantur.

k Lupum auribus tenent.

Pilots of a well govern'd common-wealth.) Without Art, without Judgement, that do more harme, as ^a Livie said, *quàm bella externa, famés, morbi, then sicknelle, warres, hunger, diseases; and cause a most incredible destruction of a Common-wealth*, saith ^b Sefellius, a famous civilian sometimes in Paris. As Ivie doth by an Oke, imbrace it so long, until it hath got the heart out of it, so do they by such places they inhabit; no counsel at all, no justice, no speech to be had, *nisi eum premulseris*, he must be feed still, or else he is as mute as a fish, better open an Oyfter without a knife. *Experto crede* (saith ^c Salisburiensis) *in manus eorum millies incidi, & Charon immitis qui nulli pepercit unquam*, his longè clementior est; I speake out of experience, I have beene a thousand times amongst them, and Charon himselfe is more gentle then they; ^d he is contented with his single pay, but they multiply still, they are never satisfied: besides, they have *dannificas linguas*, as he termes it, *nisi funibus argenteis vincias*, they must be feed to say nothing, and † get more to hold their peace, then we can to say our best. They will speake their clients faire, and invite them to their tables, but as he followes it, ^e *of all injustice there is none so pernicious as that of theirs, which when they deceive most, will seeme to be honest men*. They take upon them to be peacemakers, & *fovere causas humilium*, to helpe them to their right, *patrocinantur afflictis*, ^f but all is for their owne good, *ut loculos pleniorum exhauriant*, they plead for poore men gratis, but they are but as a stale to catch others. If there be no jarre, ^g they can make a jarre, out of the law it selfe finde still some quirke or other, to set them at oddes, and continue causes so long, *lustra aliquot*, I know not how many yeares before the cause is heard, and when 'tis judg'd and determined, by reason of some trickes and errours, it is as fresh to beginne, after twice seven yeares sometimes, ^h as it was at *Struzana* so they prolong time, delay suits, till they have enriched themselves, and beggered their clients. And as ⁱ Cato inveighed against *Isocrates* Schollers, we may justly taxe our wrangling Lawyers, they do *consensescere in litibus*, are so litigious and busie here on earth, that I think they wil plead their clients causes hereafter, some of them in hell. ^j *Simlerus* complaines amongst the *Suiffers* of the Advocates in his time, that when they should make an end, they began controversies, and protract their causes many years, perswading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking then the thing is worth, or they shall get by the recovery. So that he that goes to law, as the proverb is, ^k holds a wolfe by the eares, or as a sheep in a storm runs for shelter to a brier, if he prosecute his cause he is consumed, if he surcease his suit he loseth all; what difference? They had wont heretofore, saith *Austin*, to end matters, *per communes arbitros*; and so in Switzerland (we are informed by ^m *Simlerus*) they had some common arbitrators, or dayesmen in every Towne, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicitie, that could keepe peace so well, and end such great causes by that meanes. At ⁿ Fez in *Africk*, they have neither Lawyers nor

Advocates

Advocates; but if there be any controversies amongst them, both parties plaintiffe and defendant come to their *Alfakins*, or chief Judge, and at once without any farther appeales, or pitifull delays, the cause is heard and ended. Our forefathers, as ^o a worthy Corographer of ours observes, had wont ^o Camden. *pauculis cruculis aureis*, with a few golden crosses and lines in verse, make al conveyances, assurances. And such was the candor and integrity of succeeding ages, that a Deed (as I have oft seene) to convey a whole Manor, was *implicite* contained in some twenty lines, or thereabouts; like that fcede or *Sytala Laconica*, so much renowned of old in al contracts, which P^r Tully so earnestly commends to *Atticus*. *Plutarch* in his *Lysander*, *Aristotle polit: Thucydides lib. 1.* ^q *Diodorus* and *Suidas* approve and magnifie, for that *Laconicke* brevity in this kind. And well they might, for according to ^r *Tertullian*, *certa sunt paucis*, there is much more certainty in fewer words. And so was it of old throughout: but now many skinnes of parchment will scarce serve turne, he that buyes and sells a house, must have a house full of writings, there be so many circumstances, so many words, such tautologicall repetitions of all particulars (to avoid cavillation they say) but we finde by our wofull experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conveyance so accurately penned by one, which another will not find a crack in, or cavill at, if any one word be misplaced, any little error, all is disannulled. That which is law to day, is none to morrow, that which is found in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst us but contention and confusion, we bandie one against another. And that which long since ^r *Plutarch* complained of them in *Assia*, may be verified in our times. *These men here assembled, come not to sacrifice to their gods, to offer Iupiter their first-fruits, or merriments to Bacchus; but an yearly disease exasperating Asia hath brought them hither, to make an end of their controversies and Law suits.* 'Tis *multitudo perdentium & pereuntium*, a destructive rout, that seeke one anothers ruine. Such most part are our ordinary suiters, termers, clients, new stirrs every day, mistakes, errors, cavils, and at this present, as I have heard in some one Court, I know not how many thousand causes: no person free, no title almost good, with such bitterneffe in following, so many flights, procrastinations, delays, forgery, such cost (for infinite summes are inconsiderately spent) violence & malice, I know not by whose fault, lawyers, clients, lawes, both or all: but as *Paul* reprehended the ^r *Corinthians* long since, I may more appositely infer now: *There is a fault amongst you, & I speak it to your shame, Is there not a wise man amongst you, to judge betweene his brethren? but that a brother goes to law with a brother.* And * *Christs* counsel concerning Law-suits, was never so fit to be inculcated, as in this age: ^x *Agree with thine adversary quickly, &c. Matth. 5. 25.*

I could repeat many such particular grievances, which must disturb a body politique; To shut up all in briebe, where good government is, prudent and wise Princes, there all things thrive and prosper, peace and happinesse is in that Land: where it is otherwise, all things are ugly to behold, incult, barbarous, uncivill, a Paradise is turned to a wildernesse. This Island amongst the rest, our next neighbors the French

o Camden.

p Lib. 10. epist.

ad Atticum,

epist. 11.

q Biblioth. 1. 3.

r Lib. de Anim.

s Lib. major

morb. corp. an

animi. Hi non

conveniunt ut

dis more majo-

rum sacra faci-

ant, non ut love

primitias offe-

rant, aut Bac-

cho commeffa-

tiones, sed an-

niversarius

morb. exaspe-

rans Asiam hu-

eos coegit, ut

contentiones

hic peragant.

t i Cor. 6. 5, 6.

u stulti quando

demum sapie-

tis? Ps. 49. 8.

x Of which

Text read two

learned Ser-

mons, * so in-

titled, and

preached by

our Regius

Professor D.

Prideaux: prin-

ted at London

by Felix King-

ston. 1621.

a *Sapientia bona materia cessat sine artifice. Sa- bellicus de Ger- mania. Si quis videret Ger- maniam urbi- bus hodie ex- cultam, non di- ceret ut olim tristem cultu, asperam celo, terram infor- mem.*

b By his Maje- sties Attourney generall there.

c As Zeipland, Bemster in Holland, &c.

d From Gaunt to Sluce, from Bruges to the Sea, &c.

e Oritelius, Bo- terus, Mercator, Meteranus, &c. *f* Iam inde non belli gloria, quam humani- tatis cultu in- ter florentissi- mas orbis Chri- stiani gentes imprimis flo-ruit. Camden Brit. de Nor- mannis.

g Geog. Kecker.

h Tam bieme

quam aestate

intrepide sul-

cant Oceanum,

& duo illorum

duces non mi-

nore audacia

quam fortuna

totius orbem

terre circum-

navigarunt.

Amphitheatro

Boterus.

i A fertile scile,

good aire, &c.

Tin, Lead,

Wooll, Saffron

&c.

k Tota Britan-

nia unica velut

arx. Boter.

and *Germanes*, may be a sufficient witnesse, that in a short time by that prudent policy of the *Romans*, was brought from barbarism; see but what *Cæsar* reports of us, and *Tacitus* of those old *Germanes*, they were once as uncivill as they in *Virginia*, yet by planting of Colonies and good lawes, they became from barbarous outlawes, ^a to be full of rich and populous cities, as now they are, and most flourishing Kingdomes. Even so might *Virginia*, and those wild *Irish* have been civilized long since, if that order had been heretofore taken, which now begins, of planting Colonies, &c. I have read a ^b discourse, printed Anno 1612. *Discovering the true causes, why Ireland was never intirely subdued or brought under obedience to the Crowne of England, untill the beginning of his Majesties happy reigne.* Yet if his reasons were thoroughly scanned by a judicious Politician, I am a- fraid he would not altogether be approved, but that it would turne to the dishonour of our Nation, to suffer it to lye so long waste. Yea, and if

some travellers should see (to come neerer home) those rich united Pro- vinces of *Holland*, *Zeland*, &c. over against us; those neat cities and po- pulous townes, full of most industrious artificers, ^c so much land recover- ed from the Sea, and so painfully preserved by those artificiall inventi- ons, so wonderfully improved, as that of *Bemster* in *Holland*, *ut nihil huic par aut simile invenias in toto orbe*, saith *Bertius* the Geographer, all the world cannot match it, ^d so many navigable chanel from place to place, made by mens hands, &c. and on the other side so many thousand acres of our fens lie drowned, our cities thin, and those vile, poore, and ugly to be- hold in respect of theirs, our trades decayed, our still running rivers stop- ped, and that beneficiall use of transportation, wholly neglected, so many Havens void of ships and townes, so many Parkes and Forrests for plea- sure, barren Heaths, so many Villages depopulated, &c. I thinke sure he would finde some fault.

I may not deny but that this Nation of ours, doth *benè audire apud ex- teros*, is a most noble, a most flourishing kingdome, by common consent of all ^e Geographers, Historians, Politicians, 'tis *unica velut arx*, and which *Quintius* in *Livy* said of the inhabitants of *Peloponesus*, may be wel applied to us, we are *testudines testâ suâ inclusi*, like so many Tortoises in our shells, safely defended by the Sea, as a wall on all sides; Our Island hath many such honourable Elogiums; And as a learned countryman of ours right well hath it, ^f *Ever since the Normans first comming into Eng- land, this Country both for military matters, and all other of civility, hath bene paralleld with the most flourishing kingdomes of Europe, and our Chri- stian world, a blessed, a rich country, and one of the fortunate Isles: and for some things preferred before other countries, for expert Seamen, our la- borious discoveries, art of navigation, true Merchants, they carry the bel- away from all other Nations, even the Portugals and Hollanders them- selves; ^h without all feare, saith Boterus, furrowing the Ocean Winter and Summer, & two of their Captains, with no lesse valour then fortune, have sai- led round about the world. ⁱ We have besides many particular blessings, which our neighbours want, the Gospel truly preached, Church disci- pline established, long peace and quietnesse, free from exactions, forraine feares, invasions, domesticall seditions, well manured, ^k fortified by Art*

and

and Nature, and now most happy in that fortunate union of *England* and *Scotland*, which our fore-fathers have laboured to effect, and desired to see: But in which we excell all others, a wife, learned, religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senatours, a learned Clergy, an obedient Commonalty, &c. Yet amongst many roses, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body politicke, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be reformed.

The first is idlenesse, by reason of which we have many swarmes of rogues and beggers, theeves, drunkards, and discontented persons (whom *Lycurgus* in *Plutarch* calls *morbos reipub.* the boils of the commonwealth) many poor people in all our Townes, *Civitates ignobiles*, as ^a *Polydore* ^{a Lib. i. hist.} calls them, base built cities, inglorious, poor, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile we may not deny, full of all good things, and why doth it not then abound with cities, as well as *Italy*, *France*, *Germany*, the Low countries? because their policy hath been otherwise, and we are not so thrifty, circumspect, industrious; Idlenesse is the *malus Genius* of our nation. For as ^b *Boterus* justly argues, fertility of a country is not enough, except Art and Industry be joyned unto it, according to *Aristotle*, riches are either naturall or artificiall; naturall are good land, faire mines, &c. artificiall are manufactures, coines, &c. Many kingdomes are fertile, but thin of inhabitants, as that Duchy of *Piedmont* in *Italy*, which *Leander Albertus* so much magnifies for Corne, Wine, Fruits, &c. yet nothing neere so populous as those which are more barren. ^c *England*, saith he (*London only excepted*) hath never a populous City, and yet a fruitfull Country. I finde 46. cities and walled townes in *Alsatia*, a small Province in *Germany*, 50. castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hills are untilld, as ^d *Munster* informeth us. In ^e *Greichgea* a smal territory on the *Necker*, 24. *Italian* miles over, I reade of 20. walled townes, innumerable villages, each one containing 150. houses most part, besides castles, and Noblemens Palaces. I observe in ^f *Turinge* in *Dutchland* (twelve miles over by their scale) 12 counties, and in them 144. cities, 2000. villages, 144. townes, 250. castles. In ^g *Bawaria* 34. cities, 46. townes, &c. ^h *Portugallia interamnis*, a small plot of ground hath 1460. parishes, 130. monasteries, 200. bridges. *Malta* a barren Island yeelds 20000. inhabitants. But of all the rest I admire *Lues Guicciardines* relations of the Low-countries. *Holland* hath 26 cities, 400. great villages. *Zeland* 10. cities, 102. parishes. *Brabant* 26. cities, 102. parishes. *Flanders* 28. cities, 90. townes, 1154. villages, besides Abbies, Castles, &c. The Low-countries generally have three cities at least for one of ours, and those far more populous and rich: and what is the cause, but their industry and excellency in all manner of trades? Their commerce, which is maintained by a multitude of Tradesmen, so many excellent chanelles made by art, and opportune havens, to which they build their Cities: All which we have in like measure, or at least may have. But their chiefeft Lodestone, which draws all manner of commerce and merchandize, which maintains their present estate, is not fertility of soyle, but industry that enricheth them, the gold mines of *Peru*, or *Nova*

^b increment.
urb. l. i. cap. 9.

^c Anglia, exce-
pro Londino,
nulla est civi-
tas memorabi-
lis, licet ea na-
tio rerum om-
nium copia abun-
det.

^d Cosmog. lib. 3
cap. 119. Villa-
rum non est nu-
merus, nullus
locus otiosus aut
incultus.

^e Chytræus orat.
edit. Francof. 1
1583.

^f Maginus Geog
g Ortelius è
Vaseo & Per.
de Medina.

^h An hundre
families in
each.

Hispania may not compare with them. They have neither gold nor silver of their owne, wine nor oyle, or scarce any corne growing in those united Provinces, little or no Wood, Tinne, Lead, Iron, Silke, Wooll, any stufte almost, or Mettle; and yet *Hungary*, *Transilvania*, that bragge of their mines, fertile *England* cannot compare with them. I dare boldly say, that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, or any part of *Italy*, *Valence* in *Spaine*, or that pleasant *Andalusia*, with their excellent fruits, Wine and Oyle, two Harvests, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good ships, of well built Cities, so abounding with all things necessary for the use of man. 'Tis our *Indies*, an Epitome of *China*, and all by reason of their industry, good policy, and commerce. Industry is a Load-stone to draw all good things; that alone makes coun-

a Populi multi-
tudo diligenti
cultura fecun-
dat solum. Bo-
ter. lib. 8. cap. 3.
b Orat. 3. 5. Ter-
ra ubi oves
stabulantur op-
tima agricolis
ob sterius.
c De re rust. l.
2. cap. 1.

tries flourish, cities populous, ^a and will enforce by reason of much manure, which necessarily followes, a barren soyle to be fertile and good, as Sheep, saith ^b *Dion*, mend a bad pasture.

d Hodie urbibus
desolatur, &
magna ex parte
incolis destitui-
tur. Gerbelius
desic. Gracia
lib. 6.

e Videbit eas
fere omnes aut
eversas, aut so-
to equatas, aut
in rudera fe-
dissime dejectas.
Gerbelius.

f Lib. 7.
Septuaginta
olim legiones
scripte dicun-
tur: quas vires
hodie, &c.

Tell me Politicians, why is that fruitfull *Palestina*, noble *Greece*, *Aegypt*, *Asia Minor*, so much decayed, and (meere carcasses now) false from that they were? The ground is the same; but the government is altered, the people are growne sloathfull, idle, their good husbandry, policie, and industry is decayed. *Non fatigata aut effeta humus*, as ^c *Columella* well informes *Sylvius*, sed nostra sit inertia, &c. May a man beleve that which *Aristotle* in his politicks, *Pausanias*, *Stephanus*, *Sophianus*, *Gerbelius* relate of old *Greece*? I find heretofore 70. Cities in *Epirus* overthrowen by *Paulus Aemilius*, a goodly Province in times past, ^d now left desolate of good towns, and almost inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I finde 30. in *Laconia*, but now scarce so many Villages. saith *Gerbelius*. If any man from Mount *Taiget* should view the countrey round about, and see tot delitias, tot urbes per *Peloponesum* dispersas, so many delicate and brave built cities, with such cost and exquisite cunning, so neatly set out in *Peloponesus*, ^e he should perceive them now ruinous and overthrowen, burnt, waste, desolate, and laid leuell with the ground. *Incredibile dictu*, &c. And as he laments, *Quis talia fando Temperet a lachrymis*? *Quis tam durus aut ferreus* (so he prosecutes it) Who is he that can sufficiently condole and commiserate these ruines? Where are those 4000. cities of *Aegypt*, those 100. cities in *Crete*? Are they now come to two? What saith *Pliny* and *Aelian* of old *Italy*? There were in former ages 1166. cities: *Blondus* and *Machiavel*, both grant them now nothing neer so populous, and full of good towns as in the time of *Augustus* (for now *Leander Albertus* can finde but 300. at most) and if we may give credit to ^f *Livy*, not then so strong and puissant as of old: *They mustered 70. Legions in former times, which now the knowne world will scarce yeeld.* *Alexander* built 70. cities in a short space for his part, our *Sultans* and *Turkes* demolish twice as many, and leave all desolate. Many will not beleve but that our Island of Great *Britaine* is now more populous then ever it was; yet let them read *Bede*, *Leland*, and others, they shall finde it most flourished in the *Saxon Heptarchy*, and in the *Conquerors* time was farre better inhabited, then at this present. See that *Domesday-Book*, and shew me those thousands of *Parishes*, which are now decayed, cities rui-
ned

ned, Villages depopulated, &c. The lesser the Territory is, commonly the richer it is. *Parvus sed bene cultus ager.* As those *Athenian, Lacedæmonian, Arcadian, Aelian, Sycionian, Messenian, &c.* Common-wealths of Greece make ample prooffe, as those Imperiall Cities and free States of Germany may witnesse, those Cantons of *Switzers, Rheti, Grisons, Walloones,* Territories of *Tuscany, Luke and Senes* of old, *Piedmont, Mantua, Venice in Italy, Ra-guse, &c.*

That Prince therefore, as *Boterus* adviseth, that will have a rich Country, and faire Cities, let him get good Trades, Priviledges, painfull inhabitants, Artificers, and suffer no rude Matter unwrought, as Tin, Iron, Wooll, Lead, &c. to be transported out of his Country. ^h A thing in part seriously attempted amongst us, but not effected. And because industry of men, and multitude of Trades so much avails to the ornament and enriching of a Kingdome; Those ancient *Mafsilians* would admit no man into their citie, that had not some Trade. *Selym* the first *Turkish* Emperour, procured a thousand good Artificers to be brought from *Tauris* to *Constantinople.* The *Polanders* indented with *Henry Duke of Anjou,* their new chosen King, to bring with him an hundred Families of Artificers into *Poland.* *James* the first in *Scotland* (as ^k *Buchanan* writes) sent for the best Artificers he could get in *Europe,* and gave them great rewards, to teach his Subjects their severall Trades. *Edward* the third, our most renowned King, to his eternall memory, brought clothing first into this Island, transporting some Families of Artificers from *Gaunt* hither. How many goodly cities could I reckon up, that thrive wholly by Trade, where thousands of Inhabitants live singular well by their fingers ends: As *Florence* in *Italy,* by making cloth of Gold; great *Millan* by Silke, and all curious Workes; *Arras* in *Artois,* by chafe faire Hangings; many cities in *Spaine,* many in *France, Germany,* have none other maintenance, especially those within the Land. ^l *Mecha* in *Arabia Petraea,* stands in a most unfruitfull country, that wants water, amongst the Rockes (as *Vertomannus* describes it) and yet it is a most elegant and pleasant city, by reason of the traffick of the East and West. *Ormus* in *Persia,* is a most famous Mart-Town, hath nought else but the opportunity of the Haven to make it flourish. *Corinth* a noble city (*Lumen Græciæ,* *Tully* calls it) the Eye of *Greece,* by reason of *Cenchreas* and *Lechæus,* those excellent Ports, drew all that traffick of the *Ionian* and *Aegean* seas to it; and yet the country about it was *curva & superciliosa,* as ^m *Strabo* termes it, rugged and harsh. We may say the same of *Athens, Actium, Thebes, Sparta,* and most of those townes in *Greece.* *Noremberge* in *Germany* is sited in a most barren soile, yet a noble Imperiall city, by the sole industry of Artificers, and cunning Trades, they draw the riches of most countries to them, so expert in Manufactures, that as *Salust* long since gave out of the like, *Sedem animæ in extremis digitis habent,* their soule, or *intellectus agens,* was placed in their fingers ends; & so we may say of *Basil, Spire, Cambray, Frankfurt, &c.* It is almost incredible to speak what ⁿ *Mat. Riccius* the Jesuite, and some others, relate of the industry of the *Chinaes* most populous countries, not a begger, or an idle person to be seene, and how by that means they prosper and flourish. We have the same meanes, able bodies,

g Polit. l. 3. c. 8.

^h For dying of cloaths, and dressing, &c.
i Valer. l. 2. c. 1.

^k *Hist. Scot. lib. 10. Magnis propositis præmiis ut Scoti ab iis edocerentur.*

^l *Munf. cosm. l. 5. c. 74. Agro omnium rerum insecundissimo aqua indigente inter saxeta, urbs tamen elegantissima, ob Orientis negotiationes & Occidentis.*
^m *Lib. 8. Geogr. ob asperum situm.*

ⁿ *Lib. Edit. d. Nic. Tregant. Belg. A. 1616. expedit. in Sinæ.*

pliant

o *Ubi nobiles
prohri loco ha-
bent artem ali-
quam profiteri.
Cleonard. ep. l. i.
p. Lib. 13. Belg.
Hist. non tam
laboriosi ut
Belgæ, sed ut
Hispani otia-
tores vitam ut
plurimum otio-
sam agentes:
artes manua-
res que pluri-
mum habent in
se laboris &
difficultatis,
majoremque re-
quirunt indu-
striam, a pere-
grinis & exte-
ris exercentur;
habitant in pi-
scosissimo mari,
interea tantum
non piscantur
quantum in fule
jussu fecerit, sed
a vicinis emere
coguntur.
q. Grotii Liber.
x. Urbs animis
numeroque po-
tens & robore
gentis. Scaliger.
i. Camden.
York, Bristow,
Norwich, Wor-
cester, &c.
u. M. Gainf-
fords Argu-
ment: Because
Gentlemen
dwell with us
in the Coun-
try villages, our
Cities are lesse,
is nothing to
the purpose:
put three hun-
dred or foure
hundred Villa-
ges in a Shire,
and every Vil-
lage yeeld a
Gentleman,
what is foure
hundred families*

pliant wits, matter of all sorts, Wooll, Flax, Iron, Tin, Lead, Wood, &c. many excellent subjects to worke upon, onely industry is wanting. We send our best commodities beyond the seas, which they make good use of to their necessities, set themselves a work about, and severally improve, sending the same to us back at deare rates, or else make toys and bables of the Tails of them, which they sell to us againe, at as great a reckoning as they bought the whole. In most of our Cities, some few excepted, like o *Spanish* loyterers, we live wholly by Tipling-Innes and Ale-Houses; Malting are their best ploughes, their greatest traffick to sell ale. p *Mete-
ran* and some other object to us, that we are no whit so industrious as the *Hollanders*: *Manuall Trades* (saith he) *which are more curious or trouble-
some, are wholly exercised by strangers: they dwell in a Sea full of fish, but they
are so idle, they will not catch so much as shall serve their owne turnes, but
buy it of their neighbours.* Tush! *Mare liberum*, they fish under our noses, and sell it to us when they have done, at their owne prices.

——— *Pudet hac opprobria nobis*

Et dici potuisse, & non potuisse refelli.

I am ashamed to heare this objected by strangers, and know not how to answer it.

Amongst our Townes there is only *London* that bears the face of a City, *Epitome Britannia*, a famous *Emporium*, second to none beyond Seas, a noble Mart: But *sola crescit, decrescuntibus aliis*; and yet in my slender judgement, defective in many things. The rest (some few excepted) are in meane estate, ruinous most part, poore and full of beggers, by reason of their decayed trades, neglected or bad policy, idlenesse of their Inhabitants, riot, which had rather begge or loyter, and be ready to starve, then worke.

I cannot deny but that something may be said in defence of our Cities, that they are not so faire built, (for the sole magnificence of this Kingdome (concerning buildings) hath beene of old in those *Norman Castles* and Religious Houses) so rich, thick sited, populous, as in some other countries; besides the reasons *Cardan* gives, *Subtil. Lib. 11.* we want Wine and Oyle, their two Harvests, we dwell in a colder Aire, and for that cause must a little more liberally feed of Flesh, as all Northerne Countries doe: Our provision will not therefore extend to the maintenance of so many: Yet notwithstanding we have matter of all sorts, an open sea for trafficke, as well as the rest, goodly Havens. And how can we excuse our negligence, our riot, drunkennesse, &c. and such enormities that follow it? We have excellent laws enacted, you will say, severe statutes, houses of correction, &c. to small purpose it seemes, it is not houses will serve, but cities of correction, y our trades generally ought to be reformed, wants supplied. In other countries they have the same grievances, I confesse, but that doth not excuse us, ² wants, defects, enormities, idle drones, tumults, discords, contention, Law-suits, many

hundred families to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours usually consists of seven thousand, theirs consists of forty thousand inhabitants. x *Maxima pars victus in carne consistit.* Polyd. Lib. 1. Hist. y *Refranate monopolii licentiam, pauciores alantur ocio, redintegretur agricolatio, lanificium instaretur ut sit honestum negotium, quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent justitiam.* Mor. Utop. Lib. 1. z *Mancipii locuples eget ariæ Cappadocum rex.* Hor.

Lawes

Lawes made against them, to repress those innumerable brawles and Law-suits, excesse in Apparell, Diet, decay of Tillage, Depopulations, * especially against Rogues, Beggars, Egyptian Vagabonds (so termed at least) which have^a swarmed all over Germany, France, Italy, Poland, as you may reade in^b Munster, Cranzius and Aventinus; as those Tartars and Arabians at this day do in the Easterne countries: Yet such hath beene the iniquity of all ages, as it seemes to small purpose. *Nemo in nostra civitate mendiculus esto*, saith Plato, he will have them purged from a^c Common-wealth, ^d as a bad humour from the body, that are like so many Ulcers and Boiles, and must be cured before the Melancholy body can be eased.

What *Carolus Magnus*, the Chinese, the Spaniards, the Duke of Saxony, and many other Itates have decreed in this case, reade *Arniseus cap. 19 Boterus libro 8. cap. 2. Orosius de Rebus gest. Eman. lib. 11.* When a countrey is over-stored with people, as a pasture is oft over-laid with cattle, they had wont in former times to disburden themselves, by sending out colonies, or by warres, as those old Romanes, or by employing them at home about some publique buildings, as Bridges, Rode-wayes, for which those Romanes were famous in this Island: As *Augustus Caesar* did in Rome, the Spaniards in their Indian Mines: ^e Aqueducts, Bridges, Havens, those stupend workes of *Trajan*, *Claudius* at ^f *Ostium*, *Fucinus Lacus*, that *Piræum* in Athens, made by *Themistocles*, *Amphitheatrum* of curious Marble, as at *Verona*, *Civitas Philippi*, & *Heraclea* in Thrace, those *Appian* and *Flaminian* wayes, prodigious workes all may witnesse: And rather then they should be idle, as those^h Egyptian Pharaohs, *Mæris* and *Sesostris* did, to task their subjects to build unnecessary Pyramides, Obeliskes, Labyrinths, Channells, Lakes, Gygantian workes all, to divert them from Rebellion, Riot, Drunkenness, ⁱ *Quo scilicet nati sunt. et ne vagando laborare desuescant.*

Another eye-sore is that want of conduct and navigable rivers, a great blemish, as^k *Boterus*, ^l *Hippolitus à Collibus*, and other Politicians hold, if it be neglected in a Common-wealth. Admirable cost and charge is bestowed in the Low-Countries on this behalfe, in the Dutchy of *Mil-lan*, Territory of *Padua* in^m France, Italy, China, and so likewise about corrivations of Waters to moisten and refresh barren Grounds, to drean Fennes, Bogges, and Moores. *Masimissa* made many inward parts of *Barbarie*, and *Numidia* in *Affricke* before his time incult and horrid, fruitfull and bartable by this meanes. Great industry is generally used all over the Easterne Countries in this kinde, especially in Egypt about *Babylon* and *Damascus*, as *Vertomannus* andⁿ *Gotardus Arthus* relate; about *Bercelona*, *Segovia*, and many other places of Spaine: by reason of which, their Soile is much improved, and infinite commodities arise to the inhabitants.

The *Turkes* of late attempted to cut that *Istmos* betwixt *Africke* and *Asia*, which^o *Sesostris* and *Darius*, and some Pharaohs of Egypt had formerly undertaken, but with ill successe, as^p *Diodorus Siculus* records, and *commoditatem vecturæ mercium tres fluvii navigabiles, &c.* *Boterus de Galliâ* in *Herodorus*. ^o *Ind. Orient cap. 2.* *Rotam in medio flumine constituunt, cui ex pellibus animalium consutos uteres appendunt, hi dum rota movetur, aquam per canales, &c.* ^p *Centum pedes lata fossa. 30. alta.*

* Regis digni-tatis non est ex-ercere imperi-um in mendicos sed in opulen-tos. Non est regni secus, sed carceris esse custos. Idem. a Colluvies bo-minum, mirabi-les excocti sole, immundi veste, fedi visu, urris imprimis acres. &c.

b Cosmog. l. 3. cap. 5.

c Seneca. Haud minus turpia principi multa supplicia, quam medico multa funera.

d Ac pituitam & bilem a cor-pore (1. de leg. omnes vult exterminari.

e See Lipsius Admiranda.

f De quo Suet. in Claudio, & Plinius c. 36.

g Ut egestatē simul & igna-viam occurrant, opificia condif-cantur, tennes subleventur.

h Bodin l. 6. c. 2. num. 6. 7.

i Amasis Ægypti Rex legem promulga-vit, ut omnes subditi quotan-nis rationem redderent unda viverent.

j Buscoidus dis-cursu palis, cap. 2.

k Lib. 1. de in-crem. Urb.

l Cap. 5. de increm. urb.

m Quas flumen lacus, aut mare alluit.

n Incredibilem

o Ind. Orient cap. 2.

p Centum pedes lata fossa. 30. alta.

q Contrary to
that of Archi-
medes who
holds the su-
perficies of all
waters even.
1 Lib. 1. cap. 3.

a Dion. Pausa-
nias, & Nic.
Gerbelius Mun-
ster. Cosm. lib.
4. cap. 36. ut
breuior foret
navigatio &
minus pericu-
losa.

b Charles the
great went a-
bout to make
a chanell from
Rhine to Da-
nubius. Bil.
Pirkimerus de-
script. Ger.
the ruines are
yet seen about
Wessenberg
from Rednich
to Altimul.
Ut navigabilia
inter se Occi-
dents & Sep-
tentrionis litto-
ra fierent.
c Maginus
Geogr.
Simlerus de
rep. Helvet.
lib. 1. describit.

d Camden in
Lincolnshire.
Fossedike.
* Neare S.
Alboas,

Pliny, for that the Red-sea being three cubits higher then Egypt, would have drowned all the Country, *capto destiterant*, they left off; yet as the same *Diodorus* writes, *Ptolomy* renewed the worke many yeares after, and absolved it in a more opportune place.

That *Istmos* of *Corinth* was likewise undertaken to be made navigable by *Demetrius*, by *Iulius Caesar*, *Nero*, *Domitian*, *Herodes Atticus*, to make a speedy^a passage, and lesse dangerous, from the *Ionian* and *Ægean* seas; but because it could not be so well effected, the *Peloponesians* built a wall like our *Piæts* wall, about *Schanunte*, where *Neptunes* Temple stood, and in the shortest cut over the *Istmos*, of which *Diodorus* lib. 11. *Herodotus* lib. 8. *Vran*. Our later writers call it *Hexamilium*, which *Amurath* the Turke demolished, the *Venetians* anno 1453. repaired in 15. daies with 30000. men. *Thuanus* and *Serres* the French Historians, speake of a famous *Aqueduct* in *France*, intended in *Henry* the fourths time, from the *Loyre* to the *Seine*, and from *Rodanus* to *Loyre*. The like to which, was formerly as- sayed by *Domitian* the Emperor,^b from *Arar* to *Mossella*, which *Cornelius Tacitus* speaks of in the 13. of his *Annals*, after by *Charles* the great and others. Much cost hath in former times been bestowed in either new making or mending channells of rivers, and their passages, (as *Aurelianus* did by *Tybur*, to make it navigable to *Rome*, to convey corne from *Ægypt* to the city, *vadium alvei tumentis effodit*, saith *Vopiscus*, & *Tyburis ripas extruxit*, he cut foords, made banks, &c.) decayed havens, which *Claudius* the Emperour with infinite paines and charges attempted at *Ostia*, as I have said, The *Venetians* at this day to preserve their City: many excellent meanes to enrich their Territories, have beene fostered, invented in most Provinces of *Europe*, as planting some *Indian* plants amongst us, *Silk-wormes*, the very *Mulberry* leaves in the *Plaines* of *Granado*, yeeld 30000. crownes^c per annum, to the king of *Spaine* conffers, besides those many trades and artificers that are busied about them in the kingdome of *Granado*, *Murcia*, and all over *Spaine*. In *France* a great benefit is raised by salt, &c. Whether these things might not be as happily attempted with us, and with like successe, it may be controverted: *Silk-wormes* (I meane) *Vines*, *Fir-trees*, &c. *Cardan* exhorts *Edward* the sixth to plant *Olives*, and is fully perswaded they would prosper in this *Island*. With us, navigable rivers are most part neglected; our streames are not great, I confesse, by reason of the narrownes of the *Island*, yet they run smoothly and even, not headlong, swift, or amongst rocks and shelves, as foming *Rhodanus*, and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Durius* in *Spaine*, with cataracts and whirlepooles as the *Rhine*, and *Danubius*, about *Shaphausen*, *Lausenburgh*, *Linz*, and *Cremmes*, to endanger navigators; or broad shallow, as *Neckar* in the *Palatinat*, *Tibris* in *Italy*; but calm and fair as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotas* in *Laconia*, they gently glide along, and might as well be repaired many of them (I meane *Wie*, *Trent*, *Ouse*, *Thamisis* at *Oxford*, the defect of which we feele in the meane time) as the river of *Lee* from *Ware* to *London*. B. At water of old, or as some will *Henry* 1.^d made a chanell from *Trent* to *Lincolne*, navigable; which now, saith Mr. *Camden*, is decayed, and much mention is made of anchors, & such like monuments found about old^{*} *Verulamium*, good

good ships have formerly come to *Exeter*, and many such places, whose Channells, Havens, Ports are now barred and rejected. We contemne this benefit of carriage by waters, & are therefore compelled in the inner parts of this Island, because portage is so dear, to eat up our commodities ourselves, and live like so many boars in a sty, for want of vent and utterance.

We have many excellent havens, royall havens, *Falmouth*, *Portsmouth*, *Milford*, &c. equivalent, if not to be preferred to that *Indian Havana*, old *Brundisium* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarmania*, *Suda* in *Crete*, which have few ships in them, little or no trafficke or trade, which have scarce a village on them, able to beare great cities, *sed viderint politici*. I could here justly taxe many other neglects, abuses, errors, defects among us, and in other countries, depopulations, riot, drunkenness, &c. & many such, *que nunc in aurem susurrare non libet*. But I must take heed, *ne quid gravius dicam*, that I do not overshoot my self, *Sus Minervam*, I am forth of my element, as you peradventure suppose; and sometimes *veritas odium parit*, as he said, *verjuice and oatmeale is good for a Parret*.

We have good lawes, I deny not, to rectifie such enormities, and so in all other countries, but it seemes not alwayes to good purpose. We had need of some generall visitor in our age, that should reform what is amiss; a just army of *Rosie* crosse men, for they wil amend all matters, (they say) religion, policy, manners, with arts, sciences, &c. Another *Attila*, *Tamberlane*, *Hercules*, to strive with *Achelous*, *Angea stabulum purgare*, to subdue tyrants, as he did *Diomedes* and *Busiris*: to expell theeves, as he did *Cacus* and *Lacinius*: to vindicate poore captives, as he did *Hesione*: to passe the *Torrid Zone*, the deserts of *Lybia*, and purge the world of moniters and *Centaures*: Or another *Theban Crates* to reforme our manners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a god in *Athens*. As *Hercules* purged the world of Monsters, & subdued them, so did he fight against envy, lust, anger, avarice, &c. & al those ferall vices and monsters of the minde. It were to be wished we had some such visitor, or if wishing would serve, one had such a ring or rings, as *Ti-molans* desired in *Lucian*, by vertue of which he should be as strong as 10000. men, or an army of gyants, go invisible, open gates & castle doors have what treasure he would, transport himselfe in an instant, to what place he desired, alter affections, cure all manner of diseases, that he might range over the world, and reforme all distressed states and persons, as he would himselfe. He might reduce those wandring *Tartars* in order, that infest *China* on the one side, *Muscovy*, *Poland* on the other; and tame the vagabond *Arabians* that rob & spoile those *Easterne* countries, that they should never use more *Caravans*, or *Ianisaries* to conduct them. He might root out Barbarisme out of *America*, and fully discover *Terra Australis Incognita*, finde out the North-east and North-west passages, drean those mighty *Maotian* fennes, cut down those vast *Hircinian* woods, irrigate those barren *Arabian* deserts, &c. cure us of our Epidemicall diseases, *Scorbutum*, *Plica*, *morbis Neapolitanus*, &c. end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out atheisme, impiety, heresie, schisme and superstition, which now so crucifie the world: catechise grosse ignorance, purge *Italy* of luxury and riot; *Spaine*

e *Lisius Givald.*
Nat. comes.

f *Apuleius lib.*
4. Flor. Lar. fa-
miliaris inter
homines etaria
sue cultus est.
litium omnium
& jurgiorum
inter propin-
quos arbiter
disceptor.
Adversus ira-
cundiam, invidi-
am, avariti-
am, libidinem,
ceteraq; animi
humani vitia
& monstra.
Philosophus fuit
Hercules fuit.
Pestes eas
mentibus exegit
omnes, &c.
g *Vetia Navig.*

h *Raggnatios*
part. 2. cap. 2.
& part. 3. c.
17.

of superstition and jealousie, *Germany* of drunkenness, all our Northerne country of gluttony and intemperance, castigate our hard hearted parents, masters, tutors; lash disobedient children, negligent servants, correct these spendthrifts and prodigall sons, enforce idle persons to worke, drive drunkards out of the alehouse, repress theeves, visit corrupt and tyrannizing magistrates, &c. But as *L. Licinius* taxed *Timolauus*, you may be as it is, ^h *Bocchalinnus* may cite Common-wealths to come before *Apollo*, and seeke to reforme the world it selfe by Commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum stultescere, quando esse desinent*, so long as they can wagge their beards, they will play the knaves and fooles.

i *Velent. Andree*, Apolog. manip. 640.
k *Qui sordidus est, fordescat abduc.*

Because therefore it is a thing so difficult, impossible, and farre beyond *Hercules* labours to be performed; let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the ⁱ Apologist will, *Resp. tussi & graveolentia laboret, mundus vitio*, let them be barbarous as they are, let them ^k tyrannize, epicurize, oppresse, luzuriate, consume themselves with factions and contentions, live in riot, poverty, want, misery; rebell, wallow as so many swine in their owne dung, with *Vlysses* companions, *stultos jubeo esse libenter*. I will yet to satisfie and please my selfe, make an *Vtopia* of mine owne, a new *Atlantis*, a poeticall Common-wealth of mine owne, in which I will freely domineere, build cities, make lawes, statutes, as I list my selfe. And why may I not?

i *Hor.*

Ferdinando
Quir. 1612.

————— ^l *Pictoribus atque Poëtis, &c.*
You know what liberty Poets have ever had, and besides, my predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a law-maker as some say; and why may not I presume so much as he did? Howsoever I will adventure. For the site, if you will needs urge me to it, I am not fully resolved, it may be in *Terra Australi Incognita*, there is roome enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, have yet discovered halfe of it) or else one of those floating Islands in *Mare del Zur*, which like the *Cyanian* Isles in the *Euxine* sea, alter their place, and are accessible only at set times, and to some few persons; or one of the Fortunate Isles, for who knowes yet where, or which they are? There is room enough in the inner parts of *America*, and northerne coasts of *Asia*. But I will chuse a site, whose latitude shall be 45. degrees (I respect not minutes) in the midst of the temperate Zone, or perhaps under the *Aequator*, that Paradise of the world, *ubi semper virens laurus, &c.* where is a perpetuall Spring: the longitude for some reasons I will conceale. Yet be it knowne to all men by these presents, that if any honest gentleman will send in so much mony, as *Cardan* allowes an Astrologer for casting a Nativitie, he shall be a sharer, I will acquaint him with my project, or if any worthy man will stand for any temporall or spirituall office or dignity, (for as he said of his Archbishoprick of *Vtopia*, 'tis *sanctus ambitus*, and not amisse to be sought after) it shall be freely given, without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman; & because we shall admit of no deputies or advouers, if he be sufficiently qualified, and as able as willing to execute the place himselfe, he shall have present

present possession. It shall be divided into 12. or 13. Provinces, and those by hills, rivers, rode-ways, or some more eminent limits exactly bound-
ed. Each province shall have a *Metropolis*, which shall be so placed as a
center almost in a circumference, and the rest at equall distances, some 12
Italian miles asunder, or thereabout, and in them shall be sold all things
necessary for the use of man; *statis horis & diebus*, no market towns, mar-
kets or fairs, for they do but beggar cities (no village shal stand above six,
seven, or eight miles from a city) except those Emporiums which are by
the sea side, generall Staples, Marts, as *Antwerpe, Venice, Bergen* of old,
London, &c. cities most part shal be situat upon navigable rivers or lakes,
creeks, havens; and for their form, regular, round, square, or long square,
m with fair, broad, and straightⁿ streets, houses uniform, built of brick and
stone, like *Bruges, Bruxels, Rhegium Lepidi, Berna* in *Switzerland, Millan,*
Mantua, Crema, Cambalæ in *Tartary* described by *M. Polus*, or that *Venetian*
Palma. I will admit very few or no suburbs, & those of baser building,
wals only to keep out man and horse, except it be in some frontier towns,
or by the sea side, and those to be fortified^o after the latest manner of for-
tification, and site upon convenient havens, or opportune places. In every
so built city, I will have convenient churches and separate places to bury
the dead in, not in churchyards; a *cittadella* (in some, not al) to commād it,
prisons for offenders, opportune market places of all sorts, for corn, meat,
cattle, fuell, fish, &c. commodious courts of Justice, publike hals for all
societies, burfes, meeting places, armories, p in which shall be kept engines
for quenching of fire, artillery, gardens, publike walks, theatres and spa-
cious fields allotted for all gymnicks, sports, and honest recreations, ho-
spitals of all kindes, for children, orphans, old folks, sick men, mad men,
souldiers, pest houses, &c. not built *precarid*, or by gowty benefactours,
who, when by fraud and rapine they have extorted all their lives, oppres-
sed whole provinces, societies, &c. give something to pious uses, build a
satisfactory almshouse, school, or bridge, &c. at their last end, or before
perhaps, which is no otherwise then to steale a goose, and stick downe a
feather, rob a thousand to relieve ten: And those hospitals so built and
maintained, not by collections, benevolences, donaries, for a set number,
(as in ours) just so many and no more, at such a rate, but for all those who
stand in need, be they more or lesse, and that *ex publico arario*, and so still
maintained, *non nobis solum nati sumus, &c.* I will have conduits of sweet
and good water, aptly disposed in each towne, common q granaries, as at
Dresden in *Misnia, Stetein* in *Pomerland, Noremburg, &c.* Colleges of ma-
thematicians, musicians, and actors, as of old at *Lacedum* in *Ionia*, r alcu-
mists, physicians, artists and philosophers; that all arts and sciences may
sooner be perfected & better learned; and publike historiographers, as a-
mongst those ancient^t *Persians, qui in commentarios referebant quæ memo-*
ratu digna gerebantur, informed and appointed by the state to register all
famous acts, & not by each insufficient scribler, partial or parasitical pen-
dant, as in our times. I will provide publike schools of all kindes, singing,
dancing, fencing, &c. especially of *Grāmar & languages*, not to be taught
by those tedious precepts ordinarily used, but by use, example, conversa-
tion, as travellers learn abroad, & nurses teach their children: as I wil have

m Vide Patri-
tium lib. 8. tit.
10. de Instit.
Reipub.
n Sic olim Hip-
podamus Mile-
sim. Arist. polit.
cap. 11. & Vi-
truvius l. 1. cap.
ult.
o With walls
of earth, &c.

p De his Plin.
epist. 42. lib. 2.
& Tacit. An-
nal. 13. lib.

q Vide Brissoni-
um de regno
Pers. lib. 3. de
his & Vegeti-
ana lib. 2. cap. 3.
de Annona.
r Not to make
gold, but for
matters of
Physick.
s Brissonius Io-
sephus lib. 21.
antiquit. Iud.
cap. 6. Herod.
l. 3.
t So Lod. Vivet
thinks best,
Cominius, and
others.

^u Plato 3. de
leg. ^e Ediles
creari vult, qui
fora, fontes, ut-
as portus, plate-
as, & id genus
alia procurent.
Vide Isaacum
Pontanum de
civ. Amstel.
hæc omnia, &c.
Gotardum &
alios.

^x De Increm.
urb. cap. 13. In-
genue fateor me
non intelligere
cur ignobilis
sit urbes bene
munitas colere
nunc quam o-
lim, aut casæ
rustice præesse
quam urbi.
Idem Vbertus
Foliot, de Noa-
poti.

^y Ne tantillam
quidem soli in-
cultum relin-
quitur, ut ve-
rum sit ne pot-
licem quidem
agri in his re-
gionibus steri-
lem aut infæ-
cundam repe-
viri. Marcus
Hemingius Au-
gustinus de
regno Chine.
l. 1. c. 3.

^z M. Carew in
his Survey of
Cornwall, saith
that before that
country was
inclosed, the
husbandmen
dranke water,
did eat little or
no bread. fol.

66. lib. 1. their
apparell was
course, they
went bare leg-
ged, their
dwelling was
correspondent;

but since inclosure, they live decently, and have mony to spend. (fol. 23.) when their fields were common, their wooll was course, Cornish haire, but since inclosure, it is almost as good as Cotswol, and their soile much mended. Tuffer cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The country inclosed I praise: The other delighteth not me, For nothing of wealth it doth raise, &c. a Incredibilis navigiorum copia, nihilopausiores in aquis, quam in continenti commorantur. M. Riccius expedit. in Sinas, l. 1. c. 3. b To this purpose Arist. polit. 2. c. 6. allowes a third part of their revenewes, Hippodamus half. c Ita lex Agraria olim Romæ. d Hic segetes, illæ veniunt felicius uvæ, Arborei fetus alibi, atq; injusta virescunt Gramina. Virg. 1. Georg. e Lucan. l. 6. f Ioh. Va- lent. Andreas, Lord Verulam. g So is it in the kingdome of Naples and France.

all such places, so will I ordaine ^u publike governours, fit officers to each place, Treasurers, Ediles, Questors, Overseers of pupils, widows goods, and all publike houses, &c. and those once a year to make strict accounts of all receipts, expences, to avoid confusion, & sic fiet ut non absument (as Pliny to Trajan,) quod pudeat dicere. They shall be subordinate to those higher officers and governours of each City, which shall not be poore Tradesmen, and meane Artificers, but Noblemen and Gentlemen, which shall be tied to residence in those townes they dwell next, at such set times and seasons: for I see no reason (which ^x Hippolitus complains of) that it should be more dishonourable for Noblemen to governe the City, then the Country, or unseemly to dwell there now, then of old. ^y I will have no bogges, fennes, marishes, vast woods, deserts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and every mans, is no mans; the richest countries are stil inclosed, as Essex, Kent, with us, &c. Spaine, Italy; and where inclosures are least in quantity, they are best ^z husbanded, as about Florence in Italy, Damascus in Syria, &c. which are liker gardens then fields. I will not have a barren acre in all my Territories, not so much as the tops of mountaines; where nature failes, it shall be supplied by art: ^a lakes and rivers shall not be left desolate. All common high-ways, bridges, bankes, corrivations of waters, aqueducts, chanel, publike workes, building, &c. out of a ^b common stock, curiously maintained and kept in repaire; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some supervisors, that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amisse, how to helpe it,

Et quid quaque ferat regio, & quid quaque recuset,

what ground is aptest for wood, what for corne, what for cattlc, gardens, orchards, fishponds, &c. with a charitable division in every Village, (not one dominating house greedily to swallow up all, which is too common with us) what for Lords, ^c what for tenants: and because they shall be better encouraged to improve such lands they hold, manure, plant trees, dreane, fence, &c. they shall have long leases, a knowne rent, and known fine, to free them from those intolerable exactions of tyrannizing Landlords. These supervisors shall likewise appoint what quantity of land in each Manor is fit for the Lords ^d Demesnes, what for holding of Tenants, how it ought to be husbanded,

Vt Magnetes equis, Minyagens cognitaremis,

how to be manured, tilled, rectified, and what proportion is fit for all callings, because private possessours are many times idiots, ill husbands, oppressours, covetous, and know not how to improve their owne, or else wholly respect their owne, and not publike good.

Vtopian parity is a kinde of government, to be wished for, rather then

effected

effected, *Respub. Christianopolitana*, *Campanella's* city of the Sun, and that new *Atlantis*, witty fictions, but meer *Chimera's*, and *Platoes* community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence. I will have several orders, degrees of nobility, and those hereditary, not rejecting yonger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shall be able to live of themselves. I will have such a proportion of ground belonging to every *Barony*, he that buyes the land, shall buy the *Barony*, he that by riot consumes his patrimony, & ancient demeanes, shall forfeit his honours. As some dignities shall be hereditary, so some again by election, or by gift (besides free offices, pensions, annuities) like our *Bishopricks*, *Prebends*, the *Bassa's* palaces in *Turky*, the^h *Procurators* houses & offices in *Venice*, which like the golden Apple, shall be given to the worthiest and best deserving both in war and peace, as a reward of their worth and good service, as so many goales for all to aime at, (*honos alit artes*) and encouragements to others. For I hate these severe, unnaturall, harsh, *Germane*, *French*, and *Venetian* Decrees, which exclude *Plebeians* from honours, be they never so wise, rich, vertuous, valiant, and well qualified; they must not be *Patritians*, but keepe their owne rank, this is *natura bellum inferre*, odious to God and men, I abhor it. My forme of government shall be Monarchicall,

* — *nunquam libertas gratior extat,*

Quam sub Rege pio, &c.

few lawes, but those severely kept, plainly put downe, and in the mother tongue, that every man may understand. Every city shall have a peculiar trade or priviledge, by which it shall be chiefly maintained: and Parents shall teach their children, one of three at least, bring up and instruct them in the myteries of their owne trade. In each towne these severall tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metal-men, &c. shall dwell apart by themselves: Dyars, Tanners, Fell-mongers, and such as use water, in convenient places by themselves: noysome or fulsome for bad smels, as Butchers slaughter-houses; Chandlers, curriers, in remote places, & some back lanes. Fraternities and companies, I approve of, as Merchants Burfes, Colledges of Druggers, Physicians, Musicians, &c. But all trades to be rated in the sale of wares, as our Clerkes of the market do Bakers and Brewers; Corne it selfe, what scarcity soever shall come, not to exceed such a price. Of such wares as are transported or brought in,^k if they be necessary, commodious, and such as neerly concern mans life, as corn, wood, cole, &c. & such provision we cannot want, I will have little or no custome paid, no taxes; but for such things as are for pleasure, delight, or ornament, as wine, spice, tobacco, silke, velvet, cloth of gold, lace, jewels, &c. a greater impost. I will have certain ships sent out for new discoveries every year,^l & some discreet men appointed to travel into all neighbour kingdomes by land, which shall observe what artificiall inventions, and good lawes are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiasticall discipline, *penes Episcopos*, subordinate

^h See *Contarenius* and *Osius* de rebus gestis *Emanuelis*.

* *Claudian* l. 7

ⁱ *Herodotus*

Erato lib. 6.

Cum egyptia

Lacedemonii in

hoc congruunt,

quod eorum

precones, tibi-

cines, coqui, &

reliqui artifice-

ces, in paterna

atificia succe-

duunt, & coquunt

a coquo gigni-

tur, & paterna

opere perseve-

rat. Idem Mar-

cus Polus de

Quinzay. Idem

Osius de E-

manuele rege

Lusitano. Ric-

cus de Sinis.

^k *Hippol. a col-*

libus de increm-

urb. cap. 20.

^l *Plato idem 7.*

de legibus, quæ

ad vitam ne-

cessaria &

quibus carere

non possumus,

nullum dependi

vestigal, &c.

^l *Plato 12. de*

legibus, 40. an-

nos natos vult,

ut si quid me-

morabile vide-

nt apud exte-

ros, hoc ipsum

in repub. reci-

piatur.

m Simlerus in
Helvetia.

n Utiopenses
causidicos ex-
cludunt, qui
causas callide

& vase tra-
dent & dispu-
tent Iniquissi-

mum censent
hominem ullis

obligari legibus,
que aut nume-

rosiores sunt,
quam ut perle-

gi queant, aut
obscuriores

quam ut a quo-
vis possint intel-

ligi. Volunt ut
suam quisq;

causam agat,
eamq; referat

Judici quam
narraturus fue-

rat patrono, sic
minus erit am-

bagum, & ve-

ritas jaciliter
elicietur. Mor.

Utiop. l. 2.
o Medici ex pu-

blico victum
sumunt. Boter.

l. 1. c. 5. de & E-
gyptis.

p De his lege
Patris. l. 1. tit. 8.

de rep. Instit.

q Nihil a clien-
tibus patroni

accipiant, pri-
usquam lis fini-

ta est. Barclay
Argen. lib. 3.

r It is so in
most free cities

in Germany.

s Mat. Riccius
exped. in Sinas

l. 1. c. 5. de exa-
minatione ele-

ctionum copiose
agit, & c.

t Contar. de re-
pub. Vener. l. 1.

u Ofor. l. 1. 1. de
reb. gest. Eman.

Qui in literis
maximos pro-

gressus fecerint
maximis hono-

ribus afficiuntur, secundus honoris gradus militibus assignatur, post remi ordinis mechanicis, doctorum hominum judiciis in

as the other. No impropriations, no lay patrons of church livings, or one private man, but common societies, corporations, &c. and those Rectors of benefices to be chosen out of the Universities, examined and approved as the *literati* in *China*. No Parish to containe above a thousand Auditors. If it were possible, I would have such priests as should imitate *Christ*, charitable lawyers should love their neighbors as themselves, temperate and modest Physicians, Politicians contemne the world, Philosophers should know themselves, Noblemen live honestly, Tradesmen leave lying and cosening, Magistrates corruption, &c. but this is impossible, I must get such as I may. I will therefore have^m of lawyers, judges, advocates, physicians, chirurgions, &c. a set number,ⁿ and every man, if it be possible, to plead his own cause, to tell that tale to the judge, which he doth to his advocate, as at *Fez* in *Africke*, *Bantam*, *Aleppo*, *Raguse*, *suam quisq; causam dicere tenetur*. Those Advocates, Chirurgions and^o Physicians, which are allowed, to be maintained out of the^p common treasure, no fees to be given or taken, upon paine of losing their places; or if they do, very small fees, and when^q the cause is fully ended. ^r He that sues a ny man, shall put in a pledge, which if it be proved he hath wrongfully sued his adversary, rashly or maliciously, he shall forfeit and lose. Or else before any suit begin, the plaintiffe shall have his complaint approved by a set delegacy to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded *suppresso nomine*, the parties names concealed, if some circumstances do not otherwise require. Judges and other officers shall be aptly disposed in each Province, Villages, Cities, as common arbitratours to heare causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or give sentence and those againe to sit by turnes or lots, and not to continue still in the same office. No controversy to depend above a year, but without all delays, and further appeales, to be speedily dispatched, and finally concluded in that time allotted. These and all other inferiour Magistrates to be chosen^t as the *Literati* in *China*, or by those exact suffrages of the *Venetians*, and such again not be eligible, or capable of magistracies, honours, offices, except they be sufficiently^u qualified for learning, manners, & that by the strict approbation of deputed examiners: ^x first Scholars to take place, then Souldiers; for I am of *Vigetius* his opinion, a Scholar deserves better then a Souldier, because *Vnius atatus sunt quæ fortiter fiunt, quæ vero proutilitate Reipub. scribuntur, æterna*: a Souldiers worke lasts for an age, a Scholars for ever. If they^y misbehave themselves, they shall be depofed, and accordingly punished, and whether their offices be annual^z or otherwise, once a yeare they shall be called in question, and give an account; for men are partiall and passionate, mercilesse, covetous, corrupt, subject to love, hate, feare, favour, &c. *omne sub regno graviore regnum*: like *Solons* *Areopagites*, or those *Roman* Censors, some shall visit others, and^a be vi-

litiore locum quisq; præferitur, et qui a plurimis approbatur, ampliores in rep. dignitates consequitur. Qui in hoc examine primas habet, insigni per totam vitam dignitate insignitur, marchioni similis, aut duci apud nos. ^x Cedant arma toga. ^y As in Berna, Lucerne, Friburge in Switserland, a vitious liver is incapable of any office; if a Senator, instantly depofed. *Simlerus*. ^x Not above three years. *Arist. polit. 5. c. 8.* ^a Nam quis custodiet ipsos custodes?

sited

ted *in vicem* themselves, ^b they shall oversee that no proling officer, under colour of authority, shall insult over his inferiours, as so many wild beasts, oppress, domineer, flea, grinde, or trample on, be partiall or corrupt, but that there be *aquabile jus*, justice equally done, live as friends and brethren together; and which ^c *Sesellius* would have, and so much desires in his kingdom of France, a diapason and sweet harmony of Kings, Princes, Nobles, and Plebeians so mutually tied and involved in love, as well as lawes and authority, as that they never disagree, insult or incroch one upon another. If any man deserve well in his office, he shall be rewarded.

— *quis enim virtutem amplectitur ipsam, præmia si tollas.* —

He that invents any thing for publike good in any Art or Science, writes a Treatise, ^d or performs any noble exploit, at home or abroad, ^e shall be accordingly enriched, ^f honoured, and preferred. I say with *Hannibal* in *Ennius*, *Hostem qui feriet erit mihi Carthaginensis*, let him be of what condition he will, in all offices, actions, he that deserves best shall have best.

Tilianus in *Philonius*, out of a charitable minde no doubt, wisht all his bookes were gold and silver, jewels and precious stones, ^{*} to redeeme captives, set free prisoners, and relieve all poore distressed soules that wanted meanes; religiously done, I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had *Crasus* wealth to bestow, there would be as many more. Wherefore I will suffer no ^g Beggars, Rogues, Vagabonds, or idle persons at all, that cannot give an accompt of their lives how they ^h maintaine themselves: If they be impotent, lame, blinde, and single, they shall be sufficiently maintained in severall hospitals, built for that purpose; if married and infirme, past work, or by inevitable loss, or some such like misfortune cast behinde, by distribution of ⁱ corne, house-rent free, annuall pensions, or mony, they shall be relieved, and highly rewarded for their good service they have formerly done; if able, they shall be enforced to worke. ^k For I see no reason (as ^l he said) why an Epicure or idle drone, a rich glutton, an usurer, should live at ease, and doe nothing, live in honour, in all manner of pleasures, and oppress others, when as in the mean time, a poore labourer, a smith, a carpenter, an husbandman that hath spent his time in continuall labour, as an Asse to carry burdens, to do the Commonwealth good, and without whom we cannot live, shall be left in his old age to begge or starve, and lead a miserable life, worse then a judgment. As ^m all conditions shall be tied to their taske, so none shall be overtired, but have their set times of recreations and holidiaies, *indulgere genio*, feasts and merry meetings, even to the meanest artificer, or basest servant, once a week to sing or dance, (though not all at once) or do whatsoever he

dicus apud Sinas, nemini sano quamvis oculis turbatus sit, mendicare permittitur, omnes pro viribus laborare coguntur. cæci molis trusatilibus versandis addicuntur, soli hospitii gaudent, qui ad labores sunt inepti. O for. l. 11. de reb. gest. E-man. Hemming. de reg. Chin. l. 1. c. 3. Gotard. Arth. Orient. Ind. descr. h Alex. ab Alex. l. 3. c. 12. i Sic olim Romæ Isaac. Pontan. de his optime. Amstol. l. 2. c. 9. k Idem Aristot. pol. 5. c. 8. Vitiosum quum soli pauperum liberi educantur ad labores, nobilium & divitum in voluptatibus & deliciis. l Quæ hæc injustitia, ut nobilis quispiam, aut fenerator qui nihil agat, lautam et splendidam vitam agat, otio et deliciis, quum interim auriga, faber, agricola, quo res pub. carere non poreff, vitam adeo miseram ducat, ut pejor quam jumentorum sit ejus conditio. Iniqua res, quæ dat parasitis, adulatoribus, inanum voluptatum artificibus, generosis & otiosis tanta munera prodigit, at contra agricolis, carbonariis, aurigis, fabris, & c. nihil prospicit, sed eorum abusu labore florentis ætatis jamæ penitet & ærumnis. Mor. Utop. l. 2. m In Segovia nemo otiosus, nemo mendicus nisi per ætatem aut morbum opus facere non potest: nulli deest unde victum querat, aut quo se exerceat. Cyp. Echovius Delit Hispan. Nullus Genève otiosus, ne septenni puer. Paulus Henzner Itiner.

^b *Cyrenus in Greisgeia. Qui non ex sublimi despiciant inferiores, nec ut bestias conculcent sibi subditos auctoritatis nominis confisi.*

^c *Sesellius de rep. Gallorum lib. 1. & 2.*

^d *Si quis egregium aut bello aut pace peremerit. Sesel. l. 1.*

^e *Ad regendam rempub. soli literati admittuntur, nec ad*

eam rem gratia magistratum aut regis indigent, omnia explorata cu-

jusq. scientia & virtute pen-

dent. Riccius lib. 1. cap. 5.

^f *In defuncti locum eum jussit subrogari, quæ inter majores*

virtute reliquis præiret; non

fuit apud mortales ullum excellentius certamen, aut cu-

jus victoria magis esset expe-

tenda: non enim inter celeres

celerrimo, non inter robustos

robustissimo, & c.

^{*} *Nullum videres vel in hac vel in vicinis*

regionibus pauperem, nullum

operarium, & c.

^g *Nullus men-*

shall

n Athenens
l. 12.

o Simlerus de
repub. Helvet.
p Spartian. olim
Romæ sic.

q He that pro-
vices not for
his family, is
worfe then a
thiefe. Paul.

r Alfredi lex.
utraq; manus
& lingua præ-
cidatur, nisi
eam capite re-
demerit.

f Si quis nup-
tam stupravit,
virga virilis ei
præciditur; si
mulier, nasus
& auricula
præcidatur.

Alfredi lex. En
leges ipsi Vene-
ri Martij ti-
mendas.

t Pauperes non
peccant, quum
extrema neces-
sitate coacti
rem alienam
capiunt. Mal-
donat summula
quæst. 8. art. 3.
Ego cum illis
sentio, qui lice-
re putant a di-
vite clam acci-
pere, qui tene-
tur pauperi
subvenire. Em-
manuel Sa. A-
phor. confess.

u Lib. 2. de reg.
Persarum.
x Lib. 24.
y Aliter. Avi-
stolens, a man
at 25, a woman
at 20. polit.

z Lex olim Li-
curgi, hodie
Chinensium;
vide Plutar-
chum, Riccium,
Hemmingium,
Arniæum, Nevissanum, & alios de hac quæstione. a Alfredus. b Apud Lacones olim virgines sine dote nubebant. Bo-

ter. l. 3. c. 3. c Lege cautum non ita pridem apud Venetos, ne quis patritius dotem excederet 1500. coron. d Bux. Synag.
Iud. Sic Iudei. Leo Afer Africæ de script. ne sint aliter incontinentes ob reipub. bonum. M. August. Caesar. orat. ad calibes
Romanos olim edocuit. e Morbo laborans, qui in prolem facile diffunditur, ne genus humanum sæda contagione ledatur,
juventute castratur, mulieres tales procul a consortio virorum ablegantur, & c. Hector Boethius hist. lib. 1. de vet. Scoto-
rum moribus. f Speciosissimi juvenes liberis dabunt operam. Plato 5. de legibus. g The Saxon exclude dumb, blinde,
leprous, and such like persons from all inheritance, as we do fooles. h Ut olim Romani, Hispani hodie, & c. i Riccius
lib. 1. cap. 5. de Sinarum expedit. sic Hispani cogunt Mauros arma deponere. So it is in most Italian cities. k Idem Plato
12. de legibus, it hath ever been immoderate; vide Guil. Struckium antiq. convival. lib. 1. cap. 26. l Plato 9. de legibus.

shall please; likeⁿ that *Saccarum festum* amongst the *Persians*, those *Satur-*
nals in *Rome*, as well as his master. o If any be drunk, he shall drink no
more wine or strong drink in a twelve-month after. A bankrupt shall be
p *Catademiatus* in *Amphitheatro*, publicly shamed; and he that cannot pay
his debts, if by riot or negligence he have beene impoverished, shall be for
a twelve-month imprisoned: if in that space his creditors be not satisfied,
q he shall be hanged. He^r that commits sacrilege, shall lose his hands; he
that beares false witnesse, or is of perjury convict, shall have his tongue
cut out, except he redeeme it with his head. Murder, adultery shall be pu-
nished by death; but not theft, except it be some more grievous offence,
or notorious offenders: otherwise they shall be condemned to the gallies,
mines, be his slaves whom they offended, during their lives. I hate all here-
ditary slaves, and that *duram Persarum legem*, as^u *Brisonius* calls it; or as
x *Ammianus*, *impendio formidatas & abominandas leges*, per quas ob noxam
unius, omnis propinquitatis perit, hard law that wife and children, friends
and allies should suffer for the fathers offence.

No man shall marry untill he^y be 25, no woman till she be 20, ^z nisi al-
liter dispensatum fuerit. If one^a dye, the other party shall not marry till six
moneths after; and because many families are compelled to live niggard-
ly, exhaust and undone by great dowers, b none shall be given at all, or ve-
ry little, and that by supervisors rated, they that are foule shal have a grea-
ter portion; if faire, none at all, or very little: howsoever not to exceed
such a rate as those supervisors shall think fit. And when once they come
to those yeares, poverty shall hinder no man from marriage, or any other
respect, c but all shall be rather enforced, then hindred: e except they be
f dismembred, or grievously deformed, infirme, or visited with some
enormous hereditary disease, in body or minde, in such cases upon a great
paine, or mult^g, man or woman shall not marry, other order shall be taken
for them to their content. If people over abound, they shall be eased by
h Colonies.

i No man shall weare weapons in any City. The same attire shall be
kept, and that proper to severall callings, by which they shall be distingui-
shed. k *Luxus funerum* shall be taken away, that intempestive expence mo-
derated, and many others. Brokers, takers of pawnes, biting usurers, I will
not admit; yet because *hic cum hominibus non cum diis agitur*, we con-
verse here with men, not with gods, and for the hardnesse of mens hearts
I will tolerate some kinde of usury. If we were honest, I confesse, si probi
essemus, we should have no use of it, but being as it is, we must necessarily
admit it. Howsoever most Divines contradict it,

Dicimus inficias, sed vox ea sola reperta est.

it must be winked at by Politicians. And yet some great Doctors approve

of it, Calvin, Bucer, Zanchius, P. Martyr, because by so many grand lawyers, decrees of Emperours, Princes Statutes, customes of Commonwealths, Churches approbations it is permitted, &c. I wil therefore allow it. But to no private persons, not to every man that will, to orphans only, maides, widows, or such as by reason of their age, sexe, education, ignorance of trading, know not otherwise how to employ it, and those so approved, not to let it out apart, but to bring their money to a^m common banke, which shall be allowed in every city, as in *Genna, Geneva, Noremberge, Venice*, at ^o 5, 6, 7. not above 8 per centum, as the supervisors, or *ararii praefecti* shall think fit. ^o And as it shall not be lawfull for each man to be an Usurer that will, so shall it not be lawfull for all to take up mony at use, not to prodigals and spendthrifts, but to merchants, young tradesmen, such as stand in need, or know honestly how to imploy it, whose necessity, cause and condition, the said supervisors shall approve of.

I will have no private monopolies, to enrich one man, and begger a multitude, & multiplicity of offices, of supplying by deputies, weights and measures the same throughout, and those rectified by the *Primum mobile*, and Suns motion, threescore miles to a degree according to observation, 1000. Geometricall paces to a mile, five foot to a pace, twelve inches to a foot, &c. and from measures known, it is an easie matter to rectifie weights &c. to cast up all, and resolve bodies by Algebra, Stereometry. I hate wars, if they be not *ad populi salutem*, upon urgent occasion,

Odimus accipitrem, quia semper vivit in armis.

I offensive warres, except the cause be very just, I will not allow of. For I do highly magnifie that saying of *Hannibal* to *Scipio* in ^r *Livy*, *It had beene a blessed thing for you and us, if God had given that minde to our predecessors, that you had beene content with Italy, we with Africke.* For neither *Sicily*, nor *Sardinia* are worth such cost and paines, so many fleets and armies, or so many famous Captaines lives. *Omnia prius tentanda*, faire meanes shall first be tried. *Peragit tranquilla potestas, Quod violenta nequit.* I will have them proceed with all moderation, but heare you, *Fabius* my General, not *Minutius*: And in such wars to abstain as much as is possible from depopulations, burning of townes, massacring of infants, &c. For defensive wars, I will have forces still ready at a small warning, by land and sea, a prepared Navy, souldiers *in procinctu*, and mony, which is *nervus belli*, still in a readinesse, and a sufficient revennue, a third part as in old ^u *Rome* and *Egypt*, reserved for the Commonwealth; to avoid those heave taxes and impositions, as well to defray this charge of warres, as also all other public-like defalcations, expences, fees, pensions, reparations, chaste sports, feasts, donaries, rewards, and entertainments. All things in this nature especially, I will have maturely done, and with great^x deliberation: *ne quid temere, ne quid remisse ac timide fiat; sed quo feror hospes?* To prosecute the rest

boneste impendent, &c. p Idem apud Persas olim, lege Brisonium. q Idem Plato de legibus. r Lib. 30. Optimum quidem uerat eam patribus nostris mentem a diis datam esse, ut vos Italiae, nos Africa imperio contenti essemus. Nec enim Sicilia aut Sardinia satis digna precia sunt pro tot classibus, &c. i Claudian. t A depopulatione, agrorum incendio, & ejusmodi fastis immanibus. Plato. u Sestilius lib. 2. de repub. Gal. valde enim est indecorum, ubi quod praeter opinionem accidit dicere, Non putaram, praesertim si res praecaveri potuerit. Livius lib. 1. Dion. lib. 2. Diodorus Siculus lib. 2. x peragit tranquilla potestas, Quod violenta nequit. y Bellum nec timendum, nec provocandum. Plin. Panegy. Trajano.

m As those Lombards beyond Seas, though with some reformation, mons pietatis, or banke of charity, as Malines termes it, cap. 33. Lex mercat. part. 2. that lend mony upon easie pavns, or take money upon adventure for mens lives. n That proportion will make merchandise increase, land dearer, and better improved, as he hath judicially proved in his tract of usury, exhibited to the Parliam^{nt} anno 1621. o Hoc sere Zanchius com. in 4. cap. ad Ephef. equissimam vocat usuram, & charitati Christianae consentaneam, modo non exigant, &c. nec omnes deinde ad senus, sed ii qui in pecuniis bona habent, & ob etatem, sexum, artis alicujus ignorantiam non possunt uti. sed mercatoribus & iis qui

would require a volume. *Manum de tabella*, I have beene over tedious in this subject; I could have here willingly ranged, but these straits wherein I am included, will not permit.

From Common-wealths and Cities, I will descend to Families, which have as many corsives & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Politicall and Oeconomical body; they differ only in magnitude and proportion of businesse (so *Scaliger*^a writes) as they have both likely the same period, as ^b *Bodin* and ^c *Peucer* hold, out of *Plato*, six or seven hundred yeares, so many times they have the same meanes of their vexation and overthrowes; as namely, riot, a common ruine of both; riot in building, riot in profuse spending, riot in apparell, &c. be it in what kinde soever, it produceth the same effects. A ^d *Corographer* of ours speaking *obiter* of ancient Families, why they are so frequent in the North, continue so long, are so soone extinguished in the South, and so few; gives no other reason but this, *luxus omnia dissipavit*, riot hath consumed all. Fine clothes and curious buildings came into this Island, as he notes in his Annals, not so many yeares since, *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is mistaken, and under the name of bounty and hospitality, is shrowded riot and prodigality; and that which is commendable in it selfe well used, hath beene mistaken heretofore, is become by his abuse, the bane and utter ruine of many a noble family. For some men live like the rich glutton, consuming themselves and their substance by continuall feasting and invitations, with ^e *Axilon* in *Homer*, keepe open house for all commers, giving entertainment to such as visit them, ^f keeping a table beyond their meanes, and a company of idle servants (though not so frequent as of old) are blowne up on a sudden; and as *Axilon* was by his hounds, devoured by their kinsmen, friends, and multitude of followers. ^g It is a wonder that *Paulus Iovius* relates of our Northerne Countries, what an infinite deale of meat we consume on our tables: that I may truly say, 'tis not bounty, not hospitality, as it is often abused, but riot in excesse, gluttony, and prodigality, a meere vice; it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and overthrowes the good temperature of their bodies. To this I might here well adde their inordinate expence in building, those phantasticall houses, turrets, walkes, parkes, &c. gaming, excesse of pleasure, and that prodigious riot in apparell, by which meanes they are compelled to breake up house, and creep into holes. *Sesellius* in his Common-wealth of ^h *France*, gives three reasons why the French Nobility were so frequently bankrupts: First because they had so many law-suits and contentions, one upon another, which were tedious and costly: by which meanes it came to passe, that commonly Lawyers bought them out of their possessions. A second cause was their riot, they lived beyond their means, and were therefore swallowed up by Merchants. (*La Nove* a French writer, yeelds five reasons of his country-mens poverty, to the same effect almost, and thinkes verily if the Gentry of *France* were divided into ten parts, eight of them would be found much empaiied, by sales, morgages, and debts, or wholly funke in their estates.) The last was immoderate excesse in apparell, which consumed their revenues. How this concernes and agrees with

^a Lib. 3. poet.

cap. 19.

^b Lib. 4. de re-

pub. cap. 2.

^c Peucer. lib. 1.

de divinat.

^d Camden in

Cheshire.

^e Iliad. 6. lib.

^f Vide *Puteani*

Comum. Goele-

rium de porten-

rosis cenis no-

strorum tem-

porum.

^g Mirabile di-

ctus est, quan-

tum opsonio-

rum una domus

singulis diebus

absumat ster-

nuntur mense

in omnes pene

horas calenti-

bua semper edu-

liis. de script.

Britan.

^h Lib. 1. de rep.

Gallorum; quod

tot lites &

caase forenses,

alia serantur

ex aliis, in im-

men sum produ-

cantur, & ma-

gnos sumptus

requirant, unde

fit ut juris ad-

mini stri ple-

runq nobilium

possessiones ad-

quirant, tum

quod sumptuose

vivant, & a

mercatoribus

absorbentur, et

splendidi sume

vestiantur, &c

with our present state, looke you. But of this elfewhere. As it is in a mans body, if either head, heart, stomach, liver, spleen, or any one part be misaffected, all the rest suffer with it: so is it with this Oeconomicall body. If the head be naught, a spend-thrift, a drunkard, a whoremaster, a gamester, how shall the family live at ease? *Ipsa si cupiat salus servare, prorsus non potest hanc familiam*, as *Demea* said in the Comedy, safety her selfe cannot save it. A good, honest, painfull man many times hath a shrew to his wife, a sickly, dishonest, slothfull, foolish, carelesse woman to his mate, a proud, peevish flurt, a liquorish, prodigall queane, and by that meanes all goes to ruine: or if they differ in nature, he is thrifty, she spends all, he wise, she foolish and soft; what agreement can there be, what friendship? Like that of the Thrush and Swallow in *Æsop*, in stead of mutuall love, kinde compellations, whore and thiefe is heard, they sling stools at one anothers heads.

Qua intemperies vexat hanc familiam? All enforced marriages commonly produce such effects; or if on their behalves it be well, as to live and agree lovingly together, they may have disobedient and unruly children, that take ill courtes to disquiet them, *their sonne is a thiefe, a spend-thrift, their daughter a whore*; a step^m mother, or a daughter in law distempers all; ⁿ or else for want of meanes, many tortures arise, debts, dues, fees, dowries, joynters, legacies to be paid, annuities issuing out, by meanes of which, they have not wherewithall to maintaine themselves in that pomp as their Predecessors have done, bring up or bestow their children to their callings, to their birth and quality, ^o and will not descend to their present fortunes. Oftentimes too, to aggravate the rest, concur many other inconveniences, unthankfull friends, decayed friends, bad neighbours, negligent servants, *servi furaces, Versipelles callidi, oclusa sibi mille clavibus referant, furtimq; raptant, consumunt, liguriunt*; casualties, taxes, mulcts, chargeable offices, vaine expences, entertainments, loss of stock, enmities, emulations, frequent mutations, losses, suretiship, sicknesse, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which meanes they are drenched on a sudden in their estates, and at unawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, griefe, discontent, and melancholy it selfe.

I have done with families, and will now briefly runne over some few sorts and conditions of men. The most secure, happy, joviall and merry in the worlds esteeme, are Princes and great men, free from melancholy; but for their cares, miseries, suspicions, jealousies, discontents, folly and madnesse, I referre you to *Xenophons Tyrannus*, where King *Hieron* discourseth at large with *Simonides* the Poet, of this subject. Of all others they are most troubled with perpetuall feares, anxieties, insomuch, that as he said in *Valerius*, if thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoope to take it up. Or put case they be secure and free from feares and discontents, yet they are void^r of reason too oft, and precipitate in their actions; reade all our histories, *quos de stultis prodidere stulti*, *Iliades*, *Æneides*, *Annales*, and what is the subject:

Stultorum regum, & populorum continet æstus.

How mad they are, how furious, and upon small occasions, rash and in-

Ter.

k Amphitheat. Plaut.

l Paling. Filius aut jur. m Catus cum mure, duo galli simal in ade. Es glotes binz nunquam vivunt sine lite. n Res angusta domi.

o When pride and beggery meet in a family, they roare and howle, and cause as many flashes of discontent, as fire and water, when they concur, make thunderclaps in the skies.

p Plautus Aulular.

q Lib. 7. sap. 6.

r Pellitur in bellis sapientia, vigeritur res. Vetus proverbium, aur regem aut fatuum nasci oportere.

considerate in their proceedings, how they dote, every page almost will witness, — *delirant reges, plectuntur Achivi.*

Next in place, next in miseries and discontents, in all manner of hair-braine actions are great men, *procul à Iove, procul à fulmine*, the nearer the worse. If they live in Court, they are up and downe, ebbe and flow with their Princes favours, *Ingenium vultu statq; caditq; suo*, now aloft, to morrow down, as *Polybius* describes them, like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the computant will; now they stand for unites, to morrow for thousands; now before all, and anon behinde.

Beside they torment one another with mutuall factions, emulations: one is ambitious, another enamoured, a third in debt, a prodigall, over-runnes his fortunes, a fourth sollicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians* Tract, *de mercede conductis*, *Æneas Sylvius* (*libidinis & stultitiæ servos*, he calls them) *Agrippa*, and many others.

Of Philosophers and Scholars, *prisca sapientiæ dictatores*, I have already spoken in generall termes, those superintendents of wit and learning, men above men, those refined men, Minions of the Muses,

— *mentemque habere quæis bonam*
Et esse "corculis datum est.

These acute and subtile Sophisters, so much honored, have as much need of Hellebor as others. — *ô Medici mediam pertundite venam.*

Reade *Lucians* *Piscator*, and tell how he esteemed them; *Agrippa's* Tract of the vanity of Sciences; nay reade their own works, their absurd tenents, prodigious paradoxes, *& risum teneatis amici?* You shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixturâ dementiæ*, they have a worme as well as others; you shall finde a phantasticall strain, a fustian, a bumbast, a vainglorious humour, an affected stile, &c. like a prominent threed in an uneven woven cloth, runne parallel throughout their works. And they that teach wisdom, patience, meeknesse, are the veriest dizards, hairebraines, and most discontent. *a In the multitude of wisdom is griefe, and he that increaseth wisdom, encreaseth sorrow.* I need not quote mine

author; they that laugh and contemn others, condemne the world of folly, deserve to be mocked, are as giddy-headed, and lie as open as any other. *b Democritus* that common flouter of folly, was ridiculous himselfe, barking *Menippus*, scoffing *Lucian*, satyricall *Lucilius*, *Petronius*, *Varro*, *Persius*, &c. may be censured with the rest, *Loripedem rectus derideat, Æthiopem albus.* *Bale*, *Erasmus*, *Hospinian*, *Vives*, *Kemnissius*, explode as a vast Ocean of *Obs* and *Sols*, Schoole divinity, *c A labyrinth of intricate questions, unprofitable contentions, incredibilem delirationem*, one calls it. If Schoole divinity be so censured, *subtilis d Scotus lima veritatis, Occam irrefragabilis, cujus ingenium vetera omnia ingenia subvertit, &c.* *Bacon* *throphe*, *D^r. Resolutus*, and *Corculum Theologiæ*, *Thomas* himselfe, *Doctor Seraphicus, cui dictavit Angelus, &c.* what shall become of humanity? *Ars stulta*, what can she plead? What can her followers say for themselves. Much learning *d cere-diminuit-brum*, hath crackt their skonce, and taken such root, that *tribus Anticyris caput insanabile*, Hellebor it selfe can doe no good, nor that renowned *g Lanthorne* of *Epictetus*, by which

x Lib. i. bist. Rom. similes abaculorum calculis, secundum computantis arbitrium, modo auri sunt, modo auri, ad nutum regis nunc beati sunt, nunc miseri.

f Erumnosq; Solones in Sa. 3 De miser. curvialium.

t F. Douce Epid. lib. i. c. 13.

u Hoc cognomento cohonestati Romæ, qui ceteros mortales sapientiâ præstarent, testis Plin. lib. 7. cap. 34.

x Insanire parant certam ratione modoq; mad by the book they.

y Juvenal.

a Salomon.

b Communis irrisor stultitiæ.

e Wit whither wilt?

d Scaliger exercitat. 3. 24.

c Vit. ejus.

f Ennius.

g Lucian. Ter. mille drachmis olim empta; studens inde sapientiam adipiscitur.

which if any man studied, he should be as wise as he was. But all will not serve; Rhetoricians, *in ostentationem loquacitatis multa agitant*, out of their volubility of tongue, will talke much to no purpose; Orators can perswade other men what they will, *quo volunt, unde volunt*, move, pacifie, &c. but cannot settle their owne braines: what saith Tully? *Malo indiser- tam prudentiam, quam loquacem stultitiam*; and as^h Seneca seconds him, a wise mans Oration should not be polite or solicitous. ⁱ Fabius esteemes no better of most of them, either in speech, action, gesture, then as men beside themselves, *insanos declamatores*; so doth Gregory, *Non mihi sapit qui sermone, sed qui factis sapit*. Make the best of him, a good Orator is a turn-coat, an evil man, *bonus Orator pessimus vir*, his tongue is set to sale, he is a meere voice, as^k he said of a Nightingale, *dat sine mente sonum*, an hyperbolicall liar, a flatterer, a parasite, and as^l Ammianus Marcellinus will, a corrupting cosener; one that doth more mischief by his faire speeches, then he that bribes by mony; for a man may with more facility avoid him that circumvents by mony, then him that deceives with glosing termes; which made^m Socrates so much abhor and explode them. ⁿ Fracastorius a famous Poet, freely grants all Poets to be mad; so doth^o Scaliger; and who doth not? *Aut insanit homo, aut versus facit*, Hor. Sat. 7. l. 2. *Insanire lubet, i. versus componere*. Virg. 3. Egl. so Servius interprets it, all Poets are mad, a company of bitter Satyrists, detractors, or else parasiticall applauders: and what is Poetry it selfe, but as Austin holds, *Vinum erroris ab ebriis doctoribus propinatum*? You may give that censure of them in generall, which Sir Thomas Moore once did of Germanus Brixius Poems in particular. ——— *vehuntur*

In rate stultitia, sylvam habitant Furia.

Budæus in an Epistle of his to Lupsetus, will have civill Law to be the tower of wisdom; another honours Physicke, the Quintessence of Nature; a third tumbles them both downe, and sets up the flag of his owne peculiar science. Your supercilious Criticks, Grammaticall triflers, Note-makers, curious Antiquaries, finde out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers; ^p *Pro stultis habent nisi aliquid sufficiant invenire, quod in aliorum scriptis vertant vitio*, all fooles with them that cannot find fault; they correct others, & are hot in a cold cause, puzzle themselves to finde out how many streets in Rome, houses, gates, towers, Homers country, Æneas mother, Niobes daughters, an Sapho public a fuerit? ovum prius extiterit an gallina, &c. & alia quæ dediscenda essent scire, si scires, as^r Seneca holds. What clothes the Senators did wear in Rome, what shoes, how they sate, where they went to the close stool, how many dishes in a messe, what sawce; which for the present for an historian to relate, according to Lodovic. Vives, is very ridiculous, is to them most precious elaborate stuffe, they admired for it, and as proud, as triumphant in the meane time for this discovery, as if they had wonne a city, or conquered a province; as rich as if they had found a Mine of Gold ore. Quosvis authores absurdis commentis suis percaant & stercorant, one saith, they bewray and dawbe a company of bookes and good Authors, with their absurd Comments, *correctorum sterquilina*, ^s Scaliger calls them, and shew their wit in censuring others, a company of foolish note-makers, humble-

^h Epist. 21. 1. lib. Non oportet orationem sapientis esse politam aut sollicitam.

ⁱ Lib. 3. cap. 13. multo anhelitu iactatione furentes pectus, frontem cedentes, &c.

^k Lipsius, voces sunt præterea nihil.

^l Lib. 30. plus malifacere videtur qui oratione quam quæ præcio quemvis corrumpit nam, &c.

^m In Gorg. Platonis.

ⁿ In naugetio.

^o Si furor sit Lyæus, &c. quoties iurit, iurit, furit, amans, bibens, &c. Poeta, &c.

^p Moria Utopia lib. 11.

^q Macrobi. Sat. 7. 16. ^r Epist. 16.

^s Lib. de causis corrup. artium.

^t Lib. 2. in Ausonium, cap. 19. & 32.

2 Edit. 7. vo-
lum. Iano Gu-
tero.

a Aristophanis
Ranis.

b Lib. de bene-
ficiis.

c Delirus &
amens dicatur
merito. Hor.
Seneca.

d Ovid. Met.

e Plutarch. A-
matorio est a-
mor insanus.

f Epist. 39.

g Sylva nuptia-
lis l. 1. num. 11.

h Omnes mulie-
res ut pluri-
mum stultae.
Aristotle.

i Dolere se di-
xit quod tum
vita egredere-
tur.

k Lib. 1. num.

l 1. sapientia
& divitiarum
simul possideri
possunt.

m They get
their wisdom
by eating pye-
crust some.

n xpiuxa
tois dytois
yivetai d'opo-
soun.

Opes quidem
mortalibus sunt
amentia. Theo-
gnis.

o Fortuna ni-
mum quem so-
vet stultum
facit.

p Job 28.

q Mag. moral.
lib. 2. & lib. 1.
sat. 4.

humble-bees, dore or beetles, *inter stercora ut plurimum versantur*, they rake over all those rubbish and dung-hills, and prefer a manuscript many times before the Gospel it selfe, ² *thesaurum criticum* before any treasure, and with their *deleatur d*, *alii legunt sic*, *meus codex sic habet*, with their *postremae editiones*, annotations, castigations, &c. make books deare, themselves ridiculous, and do no body good; yet if any man dare oppose or contradict, they are mad, up in armes on a sudden, how many sheets are written in defence, how bitter invectives, what apologies? ^a *Epiphilleides ha sunt et meræ nugæ*. But I dare say no more of, for, with, or against them, because I am liable to their lash, as well as others. Of these and the rest of our Artists and Philosophers, I will generally conclude, they are a kind of mad men, as ^b *Seneca* esteemes of them, to make doubts and scruples, how to reade them truly, to mend old authors, but will not mend their own lives, or teach us *ingenia sanare*, *memoriam officiorum ingerere*, *ac fidem in rebus humanis retinere*, to keepe our wits in order, or rectifie our manners. *Numquid tibi demens videtur, si istis operam impenderit*, is not he mad that drawes lines with *Archimedes*, whilest his house is ransacked, and his city besieged, when the whole world is in combustion, or we whilest our souls are in danger (*mors sequitur, vita fugit*) to spend our time in toys, idle questions, and things of no worth?

That ^c Lovers are mad, I thinke no man will deny, *Amare simul & sapere, ipsi Iovi non datur*, *Iupiter* himselfe cannot intend both at once,

^d *Non bene conveniunt, nec in unâ sede morantur*

Majestas & amor.

Tully when he was invited to a second marriage, replied he could not *simul amare & sapere*, be wife and love both together. ^e *Est orcus ille, vis est immedicabilis, est rabies insana*, Love is madnesse, a hell, an incurable disease; *impotentem & insanam libidinem*, ^f *Seneca* calls it, an impotent and raging lust. I shall dilate this subject apart; in the meane time let Lovers sigh out the rest.

^g *Nevisanus* the Lawyer holds it for an axiome, *most women are fooles*, *h consilium feminis invalidum*; *Seneca* men, be they young or old; who doubts it, youth is mad as *Elius* in *Tully*, *Stulti adolescentuli*, old age little better, *deliri senes, &c.* *Theophrastus* in the 107. yeare of his age, ⁱ said he then began to be wise, *tum sapere capit*, and therefore lamented his departure. If wisdom come so late, where shall we finde a wise man? our old ones dote at threescore and tenne. I would cite more proofes, and a better Authour, but for the present, let one foole point at another. ^k *Nevisanus* hath as hard an opinion of rich men, *wealth and wisdom cannot dwell together*, *stultitiam patiuntur opes*, ^m and they do commonly ⁿ *infatuare cor hominis*, besot men; and as we see it, *fooles have fortune*. ^o *Sapientia non invenitur in terra suaviter viventium*. For beside a naturall contempt of learning, which accompanies such kinde of men, innate idlenesse, (for they will take no paines) and which ^p *Aristotle* observes, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens perexigua*, great wealth, and little wit goe commonly together: they have as much braines some of them, in their heads as in their heels; besides this inbred neglect of liberall Sciences, and all Arts, which should *excolere mentem*, polish the minde, they have

most

most part some gullish humour or other, by which they are led; one is an Epicure, an Atheist, a second a gamester, a third a whoremaster, (fit subjects all for a Satyrists to work upon,)

—^q *Hic nuptiarum insanit amoribus, hic puerorum,*

one is mad of hawking, hunting, cocking; another of carousing, horse riding, spending; a fourth of building, fighting, &c.

Insanit veteres statuas Damasippus emendo,

Damasippus hath an humour of his owne, to be talkt of: *Heliodorus* the *Carthaginian* another. In a word, as *Scaliger* concludes of them all, they are *Statue erecte stultitie*, the very statues or pillars of folly. Chuse out of all stories him that hath been most admired, you shal stil find, *multa ad laudem, multa ad vituperationem magnifica*, as *Berosus* of *Semiramis*; *omnes mortales militiâ, triumphis, divitiis, &c. tum & luxu, cade, caterisq; vitiis antecessit*, as she had some good, so had she many bad parts.

Alexander a worthy man, but furious in his anger, overtaken in drinke: *Cæsar* and *Scipio* valiant and wise, but vain-glorious, ambitious: *Vespasian* a worthy Prince, but covetous: *Hannibal* as he had mighty vertues, so had he many vices; *unam virtutem mille vitia comitantur*, as *Machiavel* of *Cosmus Medices*, he had two distinct persons in him. I will determine of them al, they are like these double or turning pictures; stand before which, you see a faire maid, on the one side an ape, on the other an owle; look upon them at the first sight all is well, but farther examine, you shall finde them wise on the one side, and fooles on the other; in some few things praise worthy, in the rest incomparably faulty. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let poverty plead the rest in *Aristophanes Plutus*.

Covetous men amongst others, are most madde, * they have all the Symptomes of Melancholy, feare, sadnesse, suspicion, &c. as shall be proved in his proper place,

Danda est Hellebori multo pars maxima avaris.

And yet me thinkes prodigals are much madder then they, be of what condition they will, that beare a publique or private purse; as a *Dutch* writer censured *Richard* the rich Duke of *Cornwal*, suing to be Emperour, for his profuse spending, *qui effudit pecuniam ante pedes principum Electorum sicut aquam*, that scattered mony like water; I do censure them, *Stulta Anglia* (saith he) *quæ tot denariis sponte est privata, stulti principes Alemanniæ, qui nobile jus suum pro pecuniâ vendiderunt*; spend-thrifts, bribers, and bribe-takers are fooles, and so are ^z all they that cannot keepe, disburse, or spend their monies well.

I might say the like of angry, peevish, envious, ambitious; ^a *Anticyras melior sorbere meracas*; Epicures, Atheists, Schismatikes, Heretikes; *hi omnes habent imaginationem lasam* (saith *Nymannus*) and their madnesse shall be evident, ² *Tim. 3. 9.* ^b *Fabatus* an Italian, holds sea-faring men all mad; the ship is mad, for it never stands still: the marriners are mad, to expose themselves to such imminent dangers: the waters are raging mad, in perpetual motion: the windes are as mad as the rest, they know not whence they come, whither they would goe: and those men are maddest of all that goe to sea; for one foole at home, they finde forty abroad. He was a mad man that

K

saide

^q *Hor. ser. 1. sat. 4.*
^r *Infana gula, insane obstru-
 ctiones, insa-
 num venandi
 studium discor-
 dia demens.*
Virg. Æn.
^s *Heliodorus*
^t *Carthaginensis*
^{ad extremum}
^{orbis sarcopha-}
^{go testamento}
^{me hic iussi con-}
^{dier, &c. ut vi-}
^{derem an quis}
^{insanior ad me}
^{visendum usq;}
^{ad hæc loca pe-}
^{netraret. Orte-}
^{lius in Gad.}
^t *If it be his*
^{worke, which}
^{Gasper Veretras}
^{suspectis.}
^u *Livy. Ingen-*
^{tes virtutes in-}
^{gentia vitia.}
^x *Hor. Quis-*
^{quis ambitione}
^{mala aut ar-}
^{genti pallor}
^{amore. Quis-}
^{quis luxuria,}
^{tristiq; super-}
^{stitione. Per.}
^y *Cronica Sta-*
^{vonica ad an-}
^{num 1257. de}
^{cujus pecunia}
^{jam incredibi-}
^{lia dixerunt.}
^z *A foole and*
^{his mony are}
^{soone parted.}
^a *Orat. de imag.*
^{ambitiosus &}
^{audax naviget}
^{Anticyras.}
^b *Navis stulta,*
^{que continuo}
^{mouetur, nautæ}
^{stulti qui se pe-}
^{riculis expo-}
^{nunt, aqua in-}
^{sana que se}
^{frenit, &c. aer}
^{jaçtatur, &c.}
^{qui mari se}
^{committit sto-}
^{lidum unum}
^{terra fugiens,}
^{40. mari invu-}
^{nit. Gaspar}
^{Ens moros.}

d Cap. de alien.
mentis.

e Dipnosophist.
lib. 8.

f Tibicines
mente capti.

Eras. Chil. 4.
cen. 7.

g Prov. 30. In-
sana libido, Hic

rogo non furor
est, non est hæc

mentula de-
mens. Mart. ep.

74. l. 3.
h Mille puella-
rum & puero-
rum mille ju-
vones.

i Uter est insa-
nior horum.

Hor. Ovid.
Virg. Plin.

k Plin. lib. 36.
l Tacitus 3.

Annal.

a Ovid. 7. met.
E fungis nati
homines ut olim

Corinthe pri-
mævi illius loci

accole, quia
stolidi & fatui

fungis nati di-
cebantur, dem

& alibi dicas.
b Famian. Stra-
de de bajulis,

de marmore se-
miscalpti.

c Arianus peri-
plo maris Euxi-
ni portus ejus

meminit, &
Gillius l. 3. de

Bosphor. Thra-
cio & laurus

insana quæ al-
lata in convi-
vium convivas

omnes insania
affecit. Guliet.

Stucchi. us com-
ment, &c.

d Lepidum poe-
ma sic inscri-
ptum.

e Strutitiam si-
mulare non po-
tes nisi taci-
turnitate.

sa

sa

sa

sa

sa

sa

sa

sa

sa

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sa

said it, and thou peradventure as mad to reade it. ^d Felix Platerus is of opinion all Alchemists are mad, out of their wits; ^e Athenæus saith as much of Fiddlers, & *musarum lusciniæ*, ^f Musicians, *omnes tibicines insaniunt, ubi semel efflant, avolat illico mens*, in comes musicke at one eare, out goes wit at another. Proud and vain-glorious persons are certainly mad; and so are lascivious; I can feele their pulses beat hither, horne mad some of them, to let others lye with their wives, and winke at it.

To insist ^h in all particulars, were an *Herculean* taske, to ⁱ reckon up ^k *insanas substructiones, insanos labores, insanum luxum*, mad labours, mad bookes, endeavours, carriages, grosse ignorance, ridiculous actions, absurd gestures, *insanam gulam, insaniam villarum, insana jurgia*, as Tully termes them, madnesse of villages, stupend structures; as those *Ægyptian* pyramids, Labyrinths and Sphinges, which a company of crowned asses, *ad ostentationem opum*, vainly built, when neither the Architect nor King that madethem, or to what use and purpose, are yet knowne: To insist in their hypocrisie, inconstancie, blindness, rashnes, *dementem temeritatem*, fraud, cofenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, ^z *tempora infecta & adulatione sordida*, as in *Tiberius* times, such base flattery, stupend, parasiticall fawning and colloquing, &c. brawles, conflicts, desires, contentions, it would aske an expert *Vesalius* to anatomize every member. Shall I say? *Jupiter* himselfe, *Apollo, Mars, &c.* doted; and monster-conquering *Hercules* that subdued the world, and helped others, could not relieve himself in this, but mad he was at last. And where shall a man walke, converse with whom, in what Province, City, and not meet with Signior *Deliro*, or *Hercules Furens, Menades, and Corybantes*? Their speeches say no lesse. ^a *E fungis nati homines*, or else they fetched their pedegree from those that were struck by *Sampson* with the jawbone of an asse. Or from *Deucalion* and *Pyrrha's* stones, for *durum genus sumus, marmorei sumus*, we are stony-hearted, and favour too much of the stock, as if they had all heard that enchanted horn of *Astolpho* that English Duke in *Ariosto*, which never sounded but all his auditors were mad, and for fear ready to make away themselves; or landed in the mad haven in the *Euxine* sea of *Daphnis insana*, which had a secret quality to dementate; they are a company of giddy heads, afternoone-men, it is Midsomer moone stil, and the Dogdaies last all the yeare long, they are all mad. Whom shall I then except? *Vlricus Huttenus* ^d *nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitiis, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parte beatus, &c.* and therefore *Nicholas Nemo*, or Monsieur No-body shall go free, *Quid valeat Nemo, Nemo referre potest?* But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur*; ^e no better way to avoid folly and madnesse, then by taciturnity. Whom in a third? all Senators, Magistrates; for all fortunate men are wise, and conquerors valiant, and so are all great men, *non est bonum ludere cum diis*, they are wise by authority, good by their office and place, *his licet impune pessimos esse*, (some say) we must not speake of them, neither is it fit; *per me sint omnia protinus alba*, I will not thinke amisse of them. Whom next? Stoicks? *Sapiens Stoicus*, and he alone is subject to no perturbations, as

^f Plutarch

^fPlutarch scoffes at him, he is not vexed with torments, or burnt with fire, foiled by his adversary, sold of his enemy: though he be wrinkled, sand-blinde, toothlesse and deformed; yet he is most beautifull, and like a god, a king in conceit, though not worth a groat. He never dotes, never mad, never sad, drunken, because vertue cannot be taken away, as ^gZeno holds, by reason of strong apprehension, but he was mad to say so. ^hAnticyra cælo huic est opus aut dolabrâ, he had need to be bored, and so had all his fellowes, as wise as they would seem to be. Chrysippus himself liberally grants them to be fools as well as others, at certain times, upon some occasions, *amitti virtutem ait per ebrietatem, aut atribilariū morbum*, it may be lost by drunkennes or melancholly, he may be sometimes crazed as well as the rest: ⁱ*ad summum sapiens nisi quum pituita molesta*. I should here except some Cynicks, Menippus, Diogenes, that Theban Crates; or to descend to these times, that omniscious, only wise fraternity^k of the *Rosie Crosse*, those great Theologues, Politicians, Philosophers, Physicians, Philologers, Artists, &c. of whom St. Bridget, *Albas Ioacchimus*, *Leicenbergius*, and such divine spirits have prophesied, and made promise to the world, if at least there be any such (*Hen. Neubusius* makes a doubt of it, ^m*Valentinus Andreas* and others) or an *Elias* artifex their *Theophrastian* master; whom though *Libavius* and many deride and carp at, yet some wil have to be theⁿ *renuer* of all arts and sciences, reformer of the world, and now living, for so *Iohannes Montanus Strigoniensis* that great patron of *Paracelsus* contends & certainly avers, ^o*a most divine man*, and the quintessence of wisdom wheresoever he is; for he, his fraternity, friends, &c. are all ^p *betrothed to wisdom*, if we may beleve their disciples and followers. I must needs except *Lipsius* & the Pope, and expunge their name out of the catalogue of fools. For besides that parasiticall testimony of *Doussa*,

*A Sole ex oriente Maotidas usq; paludes,
Nemo est qui iusto se equiparare queat.*

Lipsius saith of himselfe, that he was ^q*humani generis quidem pædagogus voce & stylo*, a grand Signior, a Master, a Tutor of us all, and for 13. yeares he brags, how he sowed wisdom in the Low countries, ^r*cum humanitate literas & sapientiam cum prudentia: antistes sapientiæ*, he shall be *Sapientum Octavus*. The Pope is more then a man, as ^shis parats often make him, a demi-god, and besides his holiness cannot erre, in *Cathedrâ* belike: and yet some of them have beene Magicians, Heretikes, Atheists, children, and as *Platina* saith of *Iohn 22*. *Etsi vir literatus, multa stoliditatem & levitatem præ se ferentia egit, stolidi & socordis vir ingenii*, a scholar sufficient, yet many things he did foolishly, lightly. I can say no more then in particular, but in generall termes to the rest, they are all mad, their wits are evaporated, and as *Ariosto* faignes l. 34. kept in jars above the Moone.

Some lose their wits with love, some with ambition,

Some following^t Lords and men of high condition.

Some in faire jewels rich and costly set,

Others in Poetry their wits forget.

Another thinkes to be an Alcumist,

Till all be spent, and that his number's mist.

Convict fooles they are, mad men upon record; and I am afraid past cure many of them, ^{*}*crepunt inguina*, the Symptomes are manifest, they are all of *Gotam* parish:

^fExtortus non cruciatur, am-
bustus non le-
ditur, prostra-
tus in lucta, non
vinsitur; non fit
captivus ab ho-
ste venundatus.
Etsi rugosus, se-
nex edentulus,
luscus, deformis,
formosus tamen,
& deo similis,
felix, dives, rex
nullius egens,
etsi denario non
sit dignus.

^gIllum conten-
dunt non inju-
ria affici, non
insania, non in-
ebriari, quia
virtus non eri-
pitur ob con-
stantes compre-
hensiones. Lips.
phys. Stoic. lib.
3. diff. 18.

^hTarreuus He-
bus epig. 102.
1.8.

ⁱHor.

^kFratres sancti.
Rosæ crucis.

^lAn sint, qua-
les sint, unde
nomen illud as-
civerint.

^mTurri Babel.

ⁿOmnium ar-
tium & scien-
tiarum instau-
rator.

^oDivinus ille
vir author no-
tarum in epist.
Rog. Bacon. ed.
Hambur. 1608
^pSapientiæ de-
sponsati.

^qSolus hic est
sapiens alii vo-
lunt velut
umbra.

^rIn ep. ad Bal-
thas. Moretum.

^sRejettiuncule
ad Patavum.

*Felinus cum
reliquis.*

^tMagnum vi-
rum sequi est
sapere, some
think; others
desipere. Catul.

^{*}Plaut. Menec.

u In Sat. 14.

x Or to send
for a cooke to
the Anticyra
to make Helle-
bor pottage,
settle-braine
pottage.

y Aliquantu-
lum tamen inde
me solabor, quod
una cum multis
et sapientibus
et celeberrimis
viris ipse infi-
pient sim, quod
se Menippus
Luciani in Ne-
cyomantia.

z Petronius in
Catalect.

u Quum furor haud dubius, quum sit manifestaphrenesis,

what remains then^x but to send for *Lorarios*, those officers to carry them
all together for company to *Bedlam*, and set *Rablais* to be their physician.

If any man shall aske in the meane time, who I am that so boldly cen-
sure others, *tu nullane habes vitia*? have I no faults? y Yes more then thou
hast, whatsoever thou art. *Nos numerus sumus*, I confesse it againe, I am
as foolish, as mad as any one.

z *Insanus vobis videor, non deprecor ipse,*

Quo minus insanus, —

I do not deny it, *demens de populo dematur*. My comfort is, I have more
fellowes, and those of excellent note. And though I be not so right or so
discreet as I should be, yet not so mad, so bad neither as thou perhaps ta-
kest me to be.

To conclude, this being granted that all the world is melancholy, or
madde, dotes, and every member of it, I have ended my taske, and suf-
ficiently illustrated that which I tooke upon me to demonstrate at first.
At this present I have no more to say; *His sanam mentem Democritus*, I can
but wish my selfe, and them a good Physician, and all of us a better minde.

And although for the above named reasons, I had a just cause to under-
take this subject, to point at these particular species of dotage, that so
men might acknowledge their imperfections, and seeke to reforme what
is amisse; yet I have a more serious intent at this time; and to omit all im-
pertinent digressions, to say no more of such as are improperly melanco-
ly, or metaphorically mad, lightly mad, or in disposition, as stupid, an-
gry, drunken, silly, sottish, fullen, proud, vain-glorious, ridiculous, beaft-
ly, peevish, obstinate, impudent, extravagant, dry, doting, dull, desperate,
harebraine, &c. mad, phranticke, foolish, heteroclitcs, which no new
^a *Hospitall* can hold, no physicke helpe: my purpose and endeavour is, in
the following discourse to anatomize this humor of Melancholy, through
all his parts and species, as it is an habite or an ordinary disease, and that
philosophically, medicinally; to shew the causes, symptomes, and sever-
rall cures of it, that it may be the better avoided. Moved thereunto for
the generality of it, and to do good, it being a disease so frequent, as ^b *Mer-*
curialis observes, *in these our dayes; so often happening*, saith ^c *Laurentius*, *in*
our miserable times, as few there are that feele not the smart of it. Of the
same minde is *Aelian Montalius*, ^d *Melancthon*, and others; ^e *Iulius Caesar*
Claudinus calls it the fountaine of all other diseases, and so common in this
crased age of ours, that scarce one of a thousand is free from it: and that Sple-
neticke Hypochondriacall winde especially, which proceeds from the
spleene and short ribbes. Being then it is a disease so grievous, so com-
mon, I know not wherein to doe a more generall service, and spend my
time better, then to prescribe meanes how to prevent and cure so univer-
sall a malady, an Epidemicall disease, that so often, so much crucifies the
body and minde.

If I have overshot my selfe in this which hath beene hitherto said, or
that it is, which I am sure some will object, too phantasticall, too light and
comical for a Divine, too satyricall for one of my profession, I will presume
to answer with ^f *Erasmus*, in like case, 'Tis not I, but *Democritus*, *Demo-*
critus

a That I mean
of Andr Vale.
Apolog. manip.
l. 1. c. 26.

b Hec affectio
nostri tempo-
ribus frequen-
tissima.

c Cap. 15. de
Mel.

d De anima.
nostro hoc se-
culo morbus
frequentissimus.

e Consult. 98.

adeo nostri
temporibus fre-
quenter ingruit
ut nullus fere ab
ejus labe im-
muni reperia-
tur et omnium
fere morborum
occasio existat.
f Mor. Encom.
si quis calumni-
etur levius esse
quam decet
Theologum, aut
mordacius
quam deceat
Christianum.

critus dixit: you must consider what it is to speake in ones owne or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a Princes, a Philosophers, a Magistrates, a Fooles part, and him that is so indeed; and what liberty those old Satyrists have had, it is a *Cento* collected from others, not I, but they that say it.

*¶ Dixerò si quid fortè jocosus, hoc mihi juris
Cum veniā dabis*——

g Hor. Sat. 4. l. 1.

Take heed you mistake me not. If I doe a little forget my selfe, I hope you will pardon it. And to say truth, why should any man be offended, or take exceptions at it?

*——— Licuit, semperque licebit,
Parcere personis, dicere de vitiis.*

It lawfull was of old, and still will be,

To speake of vice, but let the name goe free:

I hate their vices, not their persons. If any be displeased, or take ought unto himselfe, let him not expostulate or cavill with him that said it (so did *h Erasmus* excuse himselfe to *Dorpius*, *si parva licet componere magnis*) and so doe I; but let him be angry with himselfe, that so betrayed and opened his owne faults in applying it to himselfe: If he be guilty and deserve it, let him amend who ever he is, and not be angry. He that hateth correction is a foole, *Prov. 12. 1.* If he be not guilty, it concernes him not; it is not my freeness of speech, but a guilty conscience, a gauled backe of his owne that makes him winch.

*Suspitione si quis errabit sua,
Et rapiet ad se, quod erit commune omnium,
Stulte nudabit animi conscientiam.*

I deny not this which I have said favours a little of *Democritus*; *Quamvis ridentem dicere verum quid vetat*; one may speake in jest, and yet speake truth. It is somewhat tart, I grant it; *acriora ore xim excitant embammata*, as he said, sharp fauces increase appetite,

¶ Nec cibus ipse juvat morsu fraudatus aceti.

Object then and cavill what thou wilt, I ward all with *m Democritus* buckle, his medicine shall salve it; strike where thou wilt, and when: *Democritus dixit*, *Democritus* will answer it. It was written by an idle fellow, at idle times, about our *Saturnalian* or *Dionysian* feasts, when as he said, *nulum libertati periculum est*, servants in old *Rome* had liberty to say and doe what them list. When our countrymen sacrificed to their goddesse *n Vacuna*, and sate tipling by their *Vacunall* fires, I writ this, and published this *etis edayev*, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for me, and why may I not then be idle with others? speake my minde freely? If you deny me this liberty, upon these presumptions I will take it: I say againe, I will take it.

*° Si quis est qui dictum in se inclementius
Existimavit esse, sic existimet.*

If any man take exceptions, let him turne the buckle of his girdle, I care not. I owe thee nothing, (Reader) I look for no favour at thy hands, I am independent, I feare not.

h Epi. ad Dorpium de Moria, si quispiam offendatur & sibi vindicet, non habet quod expostulet cum eo qui scripsit, ipse si volet, secum agat injuriam, utpote sui proditor, quod declaravit hoc ad se proprie pertinere.

i Si quis se lesam clamabit, aut conscientiam prodit suam, aut certe merum. Phedr. lib. 3. & sop. Fab.

k Hor.

l Mart. l. 5. 22. m Ut lubet feriat, abstergam hos istus Democriti pharmaco. n Rusticorum dea praeesse vacantibus & otiosis putabatur, cui post labores agricola sacrificabat.

Plin. l. 3. c. 12. Ovid. l. 6. Fast. lam quoq; cum sunt antiquae sacra Vacunae, Ante Vacunales stantq; sedentq; focos.

Rosinus. o Ter. prol. Eunuch.

No, I recant, I will not, I care, I fear, I confesse my fault, acknowledge a great offence,

motus præstat componere fluctus,

I have overshot my selfe, I have spoken foolishly, rashly, unadvisedly, absurdly, I have anatomized mine owne folly. And now me thinkes upon a sudden I am awaked as it were out of a dreame, I have had a raving fit, a phantasticall fit, ranged up and down, in and out, I have insulted over most kinde of men, abused some, offended others, wronged my self; and now being recovered, and perceiving mine error, cry with *Orlando*, *Solvite me*, pardon that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

o Ariost. l. 39. Staf. 58.

p Ut enim ex studiis gaudium sic studia ex hilaritate proveniunt. Plinius Maximo suo, ep. lib. 8. q Anal. 15. r Sir Francis Bacon in his Essayes, novu Viscount S. Albanes.

If through weaknesse, folly, passion, discontent, ignorance, I have said amisse, let it be forgotten and forgiven. I acknowledge that of *Tacitus* to be true, *Asper a facie ubi nimis ex vero traxere, acrem sui memoriam relinquunt*, a bitter jest leaves a sting behinde it: and as an honourable man observes, *They feare a Satyrists wit, be their memories*. I may justly suspect the worst; and though I hope I have wronged no man, yet in *Medeas* words I will crave pardon,

*— Illud jam voce extrema peto,
Ne si qua noster dubius effudit dolor,
Maneant in animo verba, sed melior tibi
Memoria nostri subeat, hac ira data
Obliterentur —*

And in my last words this I doe desire;
That what in passion I have said, or ire,
May be forgotten, and a better minde
Be had of us, hereafter as you finde.

I earnestly request every private man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his lines, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animum, lene ingenium, vel minimam suspicionem deprecari oportere*. If thou knewest my * modesty and simplicity, thou wouldest easily pardon and forgive what is here amisse, or by thee misconceived. If hereafter anatomizing this surly humor, my hand slip, as an unskilfull prentise, I launce too deep, and cut through skin and all at unawares, make it smart, or cut awry, 'pardon a rude hand, an unskilfull knife, 'tis a most difficult thing to keep an even tone, a perpetuall tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many objects to divert, inward perturbations to molest, and the very best may sometimes erre; *aliquando bonus dormitat Homerus*, it is impossible not in so much to overshoot:

— opere in longo fas est obrepere somnum.

But what needs all this? I hope there will no such cause of offence be given; if there be, *Nemo aliquid recognoscat, nos mentimur omnia*. Ile deny all (my last refuge) recant all, renounce all I have said, if any man except, and with as much facility excuse, as he can accuse; but I presume of thy good favour and gracious acceptance (gentle reader) Out of an assured hope and confidence thereof, I will begin.

** Quod Probus Persi proyed- q virginali verecundia Persum fuisse dicit, ego &c. f Quas aut incuria judit, aut humana parum cavit natura. Hor.*

t Prol. quer. Plaut.



Lectōri malè feriato.

Uverò caveſis edico quiſquis eſ, ne temerè ſugilles Authorem huiuſce operis, aut cavillator irrideas. Imo ne vel ex aliorum cenſurâ tacitè obloquaris (viſ dicam verbo) nequid naſutulus ineptè improbes, aut falſò ſingas. Nam ſi talis reverà ſit, qualem præ ſe fert *Iunior Democritus*, ſeniori *Democrito* ſaltem affinis, aut ejus Genium vel tantillum ſapiat; actum de te, cenſorem æquè ac delatorem aget econtrâ (*petulanti ſplene cum ſit*) ſufflabit te in jocos, comminuet in ſales, addo etiam, & deoriſui te ſacrificabit.

Iterum moneo, ne quid cavillere, ne dum *Democritum Iuniorem* conviciis infames, aut ignominioſè vituperes, de te non malè ſentientem, tu idem audias ab amico cordato, quod olim vulgus *Abderitanum* ab *Hypocrate*, concivem benè meritum & popularem ſuum *Democritum*, pro infano habens. Ne tu *Democrite ſapis*, ſtulti autem & inſani *Abderita*.

c Abderitana pectora plebis habes.

Hæc te paucis admonitum volo (male feriate Lectōr) abi.

ſed r̄um omnium receptaculum deprehendi, ejuſq̄ ingenium demiratus ſum. Abderitanos vero tanquam non ſanos ac- cuſavi, veratri potione ipſos potius eguiſſe dicens. c Mart.

a Si me commo- rit, melius non tangere clamo. Hor.

b Hippoc. epiſt. Damagero, accerſitus ſum ut Democritum tanquam inſanum curarem, ſed poſtquam conveni, non per Iovem deſipientie negotium,





Heraclite fleas, misero sic convenit ævo,
Nil nisi turpe vides, nil nisi triste vides.
Ride etiam, quantumq; lubet, Democrite ride.
Non nisi vana vides, non nisi stulta vides.
Is fletu, hic risu modò gaudeat, unus utrique
Sit licet usq; labor, sit licet usq; dolor.
Nunc opus est (nam totus eheu jam desipit orbis)
Mille Heraclitis, milleq; Democritis.
Nunc opus est (tanta est insania) transeat omnis
Mundus in Anticyras, gramen in Helleborum.





THE FIRST PARTITION.

SECTION.
THE FIRST MEMBER.
SUBSECTION.

*Mans Excellency, Fall, Miseries, Infirmities;
The causes of them.*



MAN, the most excellent and noble creature of the World, the principall and mighty worke of God, wonder of Nature, as Zoroastes calls him; *audacis naturæ miraculum*, the^a marvaile of marvailes, as Plato; the^a *Magnum miraculum*,
^b Abridgement and Epitome of the World, as Pliny; *b* *Mundi epitome, nature delitie.*
^c Microcosmus, a little world, a modell of the world,
^c Sovereigne Lord of the Earth, Viceroy of the World, sole Commander and Governour of all the creatures in it: to whose Empire they are subject in particular, and yeeld obedience; far surpassing all the rest, not in body only, but in soule; ^d *Imaginis Imago*,^e created to Gods owne^f Image, to that immortall and incorporeall substance, with all the faculties and powers belonging unto it; was at first pure, divine, perfect, happy, ^g *Created after God in true holinesse and righteousnesse; Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to doe his will,

Vt diis consimiles parturiant deos;

(as an old Poet saith) to propagate the Church. But this most noble creature, *Hæu tristis, & lachrymosa commutatio* (^h one exclaimes) O pitifull change! is fallen from that he was, and forfeited his estate, become *miserabilis homuncio*, a cast-away, a caitiffe, one of the most miserable creatures of the world, if he be considered in his owne nature, an unregenerate man, and so much obscured by his fall, that (some few reliques excepted) he is inferiour to a beast. ⁱ *Man in honour that understandeth not, is like unto beasts that perish*, so David esteemes him: a monster by a stupend Metamorphosis,

ⁱ Psal. 49. 20.
Mans fall and misery.

2

k *Lajuvia su-*
perat equum,
impudentia cam-
nem, astu vul-
pem, iurore leo-
nē. Chr. 23. Gen
 l Gen. 3. 13.
 m Eccles. 40. 1
 2, 3, 4, 5, 8.

A description
 of melancholy.

Impulsive
 cause of mans
 misery and in-
 firmities.

n Gen. 3. 17.

o *Ille cadens*

regem mani-

bis decussit, &

una Perniciem

inmisit miseris

mortalibus a-

tram. Hes. 1. op.

p *Hom. 5. ad*

pop. Antioch.

q *Psal. 107. 17*

r *Prov. 1. 27.*

s *Quod autem*

crebris bella

cōcutiant, quod

sterilitas et fa-

mes sollicitudi-

nem cumulent,

quod servienti-

bis morbis va-

lerudo frangi-

tur, quod huma-

num genus luis

populatione va-

statur, ob pecca-

tum omnia. Cyp.

t *Si raro de su-*

per pluvia de-

scendat, si terra

situ pulveris

squalleat, si vix

sejunas & pal-

idas herbas ste-

rilis gleba pro-

ducat, si turbo

vineam debili-

tet, &c. Cyp.

u *Matth. 14. 3.*

x *Philostatus*

lib. 8. vit. Apol-

lonii. Injustiti-

am ejus, & sce-

leratas nuptias,

& cetera que

preter ratio-

nem fecerat,

morborum cau-

sas dixit.

phosis, ^ka fox, a dog, a hog, what not? *Quantum mutatus ab illo?* How much altered from that he was; before blessed and happy, now miserable and accursed; ^l*He must eat his meat in sorrow*, subject to death and all manner of infirmities, all kinde of calamities. ^m*Great travell is created for all men, and an heavie yoke on the sons of Adam, from the day that they go out of their mothers wombe, unto that day they returne to the mother of all things. Namely their thoughts, and feare of their hearts, and their imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes, From him that is clothed in blew silke, and weareth a crowne, to him that is clothed in simple linnen. Wrath, envie, trouble, and unquietnesse, and feare of death, and rigor, and strife, and such things come to both man and beast, but sevenfold to the ungodly. All this befalls him in this life, and peradventure eternall misery in the life to come.*

The impulsive cause of these miseries in man, this privation or destruction of Gods image, the cause of death and diseases, of all temporal and eternall punishments, was the sin of our first parent *Adam*, ⁿin eating of the forbidden fruit, by the devils instigation and allurements. His disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded originall sin, and that generall corruption of mankind, as from a fountaine flowed all bad inclinations, and actuall transgressions, which cause our severall calamities, inflicted upon us for our sins. And this belike is that which our fabulous Poets have shadowed unto us in the tale of ^o*Pandora's box*, which being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues and miseries upon our heads. For *Vbi peccatum, ibi procella*, as *Chrysostome* well observes. ^p*Fools by reason of their transgression, and because of their iniquities are afflicted. Fear cometh like sudden desolation, and destruction like a whirlwind, affliction and anguish, because they did not fear God.* ^q*Are you shaken with wars, as Cyprian well urgeth to Demetrius, are you molested with dearth and famine? is your health crushed with raging diseases? is mankind generally tormented with Epidemicall maladies? 'tis all for your sins, Hag. 1. 9, 10. Amos 1. 7. God is angry, punisheth, and threatneth, because of their obstinacy and stubbornnesse, they will not turne unto him. If the earth be barren then for want of raine, if dry and squallid, it yeeld no fruit, if your fountains be dried up, your wine, corne, and oyle blasted, if the ayre be corrupted, and men troubled with diseases, 'tis by reason of your sins: which like the blood of Abel cry loud to heaven for vengeance, Lament. 5. 15. That we have sinned, therefore our hearts are heavie, Isa. 59. 11, 12. We roare like Bears, and mourn like Doves, and want health, &c. for our sins and trespasses. But this we cannot endure to heare, or to take notice of, Jer. 2. 30. We are smitten in vaine, and receive no correction; and cap. 5. 3. Thou hast stricken them, but they have not sorrowed, they have refused to receive correction, they have not returned. Per silence he hath sent, but they have not turned to him, Amos 4. ^rHerod could not abide Iohn Baptist, nor ^xDomitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, incest, adultery, and the like.*

To

To punish therefore this blindness and obstinacy of ours, as a concomitant cause, and principall agent, is Gods just judgement, in bringing these calamities upon us, to chastise us, I say for our sinnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may reade at large, *Deut. 28. 15. If they will not obey the Lord, and keepe his commandments and ordinances, then all these curses shall come upon them. 1 Cursed in the towne and in the field, &c. 2 Cursed in the fruit of the body, &c. 3 The Lord shall send thee trouble and shame, because of thy wickednesse. And a little after, 4 The Lord shall smite thee with the botch of Egypt, and with emrods, and scab, and itch, and thou canst not be healed. 5 With madnesse, blindness, and astonishing of heart.* This Paul seconds, *Rom. 2. 9. Tribulation and anguish on the soule of every man that doth evil.* Or else these chastisements are inflicted upon us for our humiliation, to exercise and try our patience here in this life to bring us home, to make us know God and our selves, to informe and teach us wisdom. *d Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them.* He is desirous of our salvation, *e Nostra salutis avidus*, saith *Lemnius*, and for that cause pulls us by the eare many times, to put us in minde of our duties: *That they which erred might have understanding, (as Isay speakes 29. 21.) and so be reformed. I am afflicted, and at the point of death, so David confesseth of himselfe, Psal. 88. 15. v. 9. Mine eyes are sorrowfull through mine affliction: And that made him turne unto God. Great Alexander in the midst of all his prosperity, by a company of parasites deified, and now made a God, when he saw one of his wounds bleed, remembered that he was but a man, and remitted of his pride. In morbo recolligit se animus*, as *f Pliny* well perceived, *In sickness the minde reflects upon it selfe, with judgement surveys it selfe, and abhorres it former courses; insomuch that he concludes to his friend Marius, g that it were the period of all Philosophy, if we could so continue sound, or performe but a part of that which we promised to doe, being sicke. Who so is wise then, will consider these things, as David did (Psal. 144. verse last) And whatsoever fortune befall him, make use of it. If he be in sorrow, need, sickness, or any other adversity, seriously to recount with himselfe, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, h sic expedit*, as *Peter* said of his daughters ague. Bodily sickness is for his foules health, *perisset nisi perisset*, had he not bene visited, he had utterly perished; for *i the Lord correcteth him whom he loveth, even as a father doth his childe in whom he delighteth. If he be safe and sound on the other side, and free from all manner of infirmity; k & cui*

*Gratia, forma, valetudo contingat abunde,
Et mundus victus, non deficiente crumena.*

And that he have grace, beauty, favour, health,

A cleanly diet, and abound in wealth.

Yet in the midst of his prosperity, let him remember that caveat of *Moses*, *1 Beware that he doe not forget the Lord his God, that he be not puffed up, but acknowledge them to be his good gifts and benefits, and * the more he hath, to be more thankfull, (as Agapetianus adviseth) and use them aright.*

Now the instrumentall causes of these our infirmities, are as diverse, as the

y 16.

z 18.

a 20.

b Verse 17.

c 28.
Deus quos diligit, castigat.

d Isa. 5. 13.

Verse 15.

e Nostra salutis avidus, continenter aures vellicat, ac calamitate subinde nos exercet. *Levinus Lemn. l. 2. c. 29. de occult. nat. mir.*

* Vexatio dat intellectum.

f Esay 28. 19.

g Lib. 7. Cum

iudicio, mores

et facta recog-

noscit et se in-

tuetur. *Dum*

fero languorem,

fero religionis

amorem: Ex-

pers languoris,

non sum memos

hujus amoris.

g Summum esse

tortius Philoso-

phiae, ut tales

esse perseveremus,

quales nos

futuros esse in-

firmi profitemur.

h Petrarch.

i Prov. 3. 12.

k Hor. Ep. st.

lib. 1. 4.

l Deut. 8. 17.

Qui stat vide-

at ne cadat.

* Quanto ma-

joribus benefi-

ciis a Deo cu-

mulatur, tanto

obligatiorem

se debitorum

fateri.

4

Instrumentall
causes of our
infirmities.m Boterus de
Inst. urbium.n Lege hist. re-
lationem Lod.
Frois de rebus
Iaponicis ad an-
num 1596.
o Guicciard.
descript. Belg.
anno 1421.
p Giraldus
Cambrenf.
q Ianus Doufa
ep. lib. 1. car. 10
r Munster. l. 3.
Cos. cap. 462.f Buchanan.
Baptist.Homo homini
lupus, homo ho-
mini demon.

infirmities themselves; Stars, heavens, elements, &c. And all those creatures which God hath made, are armed against finners. They were indeed once good in themselves, and that they are now many of them pernicious unto us, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they have beene changed, the earth accursed, the influence of Stars altered, the foure Elements, Beasts, Birds, Plants, are now ready to offend us. *The principall things for the use of man, are Water, Fire, Iron, Salt, Meale, Wheat, Hony, Milke, Oile, Wine, Clothing, good to the godly, to the sinners turned to evil, Ecclus. 39. 26. Fire, and Haile, and Famine, and Dearth, all these are created for vengeance, Ecclus. 39. 29.* The Heavens threaten us with their Comets, Starres, Planets, with their great conjunctions, Eclipses, Oppositions, Quartiles, and such unfriendly Aspects. The Air with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty windes, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemicall diseases, consuming infinite myriads of men. At *Cayro* in Egypt, every third yeare, (as it is related by *m Boterus*, and others) 300000. dye of the plague; and 200000. in *Constantinople*, every fifth or seventh at the utmost. How doth the Earth terrifie and oppresse us with terrible Earthquakes, which are most frequent in *n China, Iapan*, and those Easterne Climes, swallowing up sometimes six Cities at once? How doth the water rage with his inundations, irruptions, flinging downe Townes, Cities, Villages, Bridges, &c. besides shipwracks; whole Ilands are sometimes suddenly over-whelmed with all their inhabitants, in *o Zeeland, Holland*, and many parts of the Continent drowned, as the *p Lake Erno* in Ireland? *q Nihilque prater arcium cadavera Patenti cernimus freto.* In the Fennes of *Freeoland* 1230. by reason of tempests, the Sea drowned *multa hominum millia, & jumenta sine numero*, all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Cities? What towne of any antiquity or note, hath not beene once, againe and againe, by the fury of this mercilesse element, defaced, ruined, and left desolate? In a word,

*f Ignis pepercit, unda mergit, aeris
Vis pestilentis aequori ereptum necat,
Bello superstes, rapidus morbo perit.*

Whom Fire spares, Sea doth drowne; whom Sea,

Pestilent Ayre doth send to clay,

Whom War scapes, sicknesse takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolves, Beares, &c. Some with hooves, hornes, tuskes, teeth, nailes: How many noxious Serpents and venomous creatures, ready to offend us with stings, breath, sight, or quite kill us? How many pernicious fishes, plants, gummes, fruits, seeds, flowers, &c. could I reckon up on a sudden, which by their very smell many of them, touch, taste, cause some grievous malady, if not death it selfe? Some make mention of a thousand severall poysons: but these are but trifles in respect. The greatest enemy to man, is man, who by the Devils instigation, is still ready to do mischief, his owne executioner, a Wolfe, a Devil to himselfe, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord,

and

and yet no fiend can so torment, insult over, tyrannize, vexe, as one man doth another. Let me not fall therefore, (saith *David*, when warres, plague, famine were offered) into the hands of men, mercilesse and wicked men:

— *Vix sunt homines hoc nomine digni,
Quámque lupi, sava plus feritatis habent.*

*Ovid. de Trist.
l. 5. Eleg. 7.*

We can most part foresee these Epidemicall diseases, and likely avoid them; Dearth, tempests, plagues, our Astrologers foretel us; Earth-quakes, inundations, ruines of houses, consuming fires, come by little and little, or make some noise before-hand; but the knaveries, impostures, injuries and villanies of men no art can avoid. We can keepe our professed enemies from our cities, by gates, walls and towers, defend our selves from thieves and robbers by watchfulnesse and weapons; but this malice of men, and their pernicious endeavours, no caution can divert, no vigilancy foresee. We have so many secret plots and devices to mischiefe one another.

Sometimes by the Devils helpe, as Magicians, ^rWitches: sometimes by impostures, mixtures, poysons, stratagems, single combats, warres, we hack and hew, as if we were *ad internecionem nati*, like *Cadmus* souldiers, borne to consume one another. 'Tis an ordinary thing to reade of an hundred and two hundred thousand men slaine in a battle. Besides all manner of tortures, brazen bulls, rackes, wheelles, strappadoes, gunnes, engines, &c. ^l*Ad unum corpus humanum supplicia plura, quam membra*: We have invented more torturing instruments, then there be severall members in a mans body, as *Cyprian* well observes. To come nearer yet, our owne parents by their offences, indiscretion and intemperance, are our mortall enemies. ^t*The fathers have eaten sowre grapes, and the childrens teeth are set on edge*. They cause our griefe many times, and put upon us hereditary diseases, inevitable infirmities: They torment us, and we are as ready to injure our posterity;

— ^u*mox daturi progeniem vitiosiore*, and the latter end of the world; as ^x*Paul* foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farre worse by art, every man the greatest enemy unto himselfe. We study many times to undoe our selves, abusing those good gifts which God hath bestowed upon us, Health, Wealth, Strength, Wit, Learning, Art, Memory, to our owne destruction, ^y*Perditio tua ex te*. As ^z*Indas Maccabeus* killed *Apollonius* friends with his owne weapons, we arme our selves to our owne overthrowes; and use Reason, Art, Judgement, all that should helpe us, as so many instruments to undoe us. *Hector* gave *Ajax* a sword, which so long as he fought against enemies, served for his helpe and defence; but after he beganto hurt harmlesse creatures with it, turned to his owne hurtlesse bowels. Those excellent meanes, God hath bestowed on us, well employed, cannot but much availe us; but if otherwise perverted, they ruine and confound us: and so by reason of our indiscretion and weaknesse, they commonly doe: we have too many instances. This *S. Austin* acknowledgeth of himselfe in his humble confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not use them to his glory*. If you will particularly know how, and by what meanes, consult Physicians, and they will tell you, that it is in offending in some of those six non-natural things, of which I shall after dilate more at large; they are the causes of our infirmities, our surfetting, and drunkennesse, our immoderate insatiable lust, and prodigious

6

b *Nequitia est
que te non sinet
esse senem.*

c *Homer. Iliad.*

d *Intemperan-
tia, luxus, in-
gluvies, & in-
finita hujusmo-
di flagitia, quæ
divinas penas
merentur.*
Crato.

gious riot. *Plures crapula, quam gladius*, is a true saying, the board consumes more then the sword. Our intemperance it is, that pulls so many severall incurable diseases upon our heads, that hastens^b old age, perverts our temperature, and brings upon us sudden death. And last of all, that which crucifies us most, is our owne folly, madnesse, (*quos Iupiter perdit, dementat*; by subtraction of his assisting grace God permits it) weaknesse, want of government, our facility and pronenesse in yeelding to severall lusts, in giving way to every passion and perturbation of the minde: by which meanes we metamorphize our selves, and degenerate into beasts. All which that Prince of Poets observed of *Agamemnon*, that when he was well pleased, and could moderate his passion, he was—*os oculosq; Iovi par*: like *Iupiter* in feature, *Mars* in valour, *Pallas* in wisdom, another God; but when he became angry, he was a Lyon, a Tiger, a Dogge, &c. there appeared no signe or likenesse of *Iupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selves to Gods word, are as so many living Saints: but if we give reines to Lust, Anger, Ambition, Pride, and follow our own wayes, we degenerate into beasts, transforme our selves, overthrow our constitutions, d provoke God to anger, and heap upon us this of *Melancholy*, and all kindes of incurable diseases, as a just and deserved punishment of our sinnes.

S U B S E C. 2.

The { Definition
Number } of Diseases.
Division }

e *Fern. Path.*

f *Fusch. Instit.*

g *Tholosanus*

h *Labeo in Agellius*

i *Pliny*

j *Pliny*

k *Pliny*

l *Pliny*

m *Pliny*

n *Pliny*

o *Pliny*

p *Pliny*

q *Pliny*

r *Pliny*

s *Pliny*

t *Pliny*

u *Pliny*

v *Pliny*

w *Pliny*

x *Pliny*

y *Pliny*

z *Pliny*

aa *Pliny*

ab *Pliny*

ac *Pliny*

ad *Pliny*

ae *Pliny*

af *Pliny*

ag *Pliny*

ah *Pliny*

ai *Pliny*

aj *Pliny*

ak *Pliny*

al *Pliny*

am *Pliny*

an *Pliny*

What a Disease is, almost every Physician defines. *Fernelius* calleth it an Affection of the body, contrary to Nature. *Fuschius* and *Crato* an hinderance, hurt, or alteration of any action of the body, or part of it. *Tholosanus*, a dissolution of that league which is betweene body and soule, and a perturbation of it: as health the perfection, and makes to the preservation of it. *Labeo* in *Agellius*, an ill habit of the body, opposite to nature, hindering the use of it. Others otherwise, all to this effect.

How many diseases there are, is a question not yet determined; *Pliny* reckons up 300. from the crowne of the head, to the sole of the foot: elsewhere he saith, *morborum infinita multitudo*, their number is infinite. Howsoever it was in those old times, it boots not; in our daies I am sure the number is much augmented: — * *macies, & nova februm*

Terris incubuit cohors. For besides many Epidemicall diseases unheard of, and altogether unknowne to *Galen* and *Hippocrates*, as *Scorbutum*, *Small pox*, *Plica*, *Sweating sicknesse*, *Morbus Gallicus*, &c. We have many proper and peculiar almost to every part. No man amongst us so sound, of so good a constitution, that hath not some impediment of Body or Minde. *Quisque suos patimur manes*, we have all our infirmities, first or last, more or lesse. There will be peradventure in an age, or one of a thousand, like *Zenophilus* the Musician in *Pliny*, that may happely live 105. yeares without any manner of impediment; *A Pollio Romulus*, that can pre-

preserve himselfe^m with wine and oyle; A man as fortunate as *Q. Metellus*,
 of whom *Valerius* so much bragges; A man as healthfull as *Otto Herwardus*,
 a Senator of *Ausburrow* in *Germany*, whomⁿ *Leovitus* the Astrologer brings
 in for an example and instance of certainty in his art; who because he had
 the significators in his geniture fortunate, and free from the hostile aspects of
Saturne and *Mars*, being a very old man, ^o could not remember that ever he
 was sicke. ¶ *Paracelsus* may bragge, that he could make a man live 400.
 yeares or more, if he might bring him up from his infancy, and diet him as
 he list; and some Physicians hold, that there is no certaine period of mans
 life; but it may still by temperance and physicke be prolonged. We finde in
 the meane time, by common experience, that no man can escape, but that of
^r *Hesiod* is true:

Πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα,
 Νῆσοι δ' ἀνθρώποι ἐν ἑφ' ἡμέρῃ, ἡ δ' ἐπὶ νυκτὶ
 Ἄυτοματοὶ κοιτῶσι.

The earth's full of maladies, and full the sea;
 Which set upon us both by night and day.

If you require a more exact division of these ordinary Diseases, which
 are incident to men, I refer you to Physicians; they will tell you of *Acute* and
Chronicke, *First* and *Secondary*, *Lethales*, *Salutares*, *Errant*, *Fixed*, *Simple*,
Compound, *Connexed*, or *Consequent*, belonging to parts or the whole, in *Habit*
 or in *Disposition*, &c. My division at this time (as most befitting my purpose)
 shall be into those of the Body and Minde. For them of the Body, a brieft
 Catalogue of which *Fuschius* hath made, *Institut. lib. 3. sect. 1. cap. 11*. I re-
 fer you to the voluminous Tomes of *Galen*, *Areteus*, *Rhasis*, *Avicenna*, *Alexander*,
Paulus, *Ætius*, *Gordonius*, *Guiancrius*: And those exact Neotericks,
Savonarola, *Capivaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*,
Victorius Faventinus, *Wecker*, *Piso*, &c. that have methodically and
 elaborately written of them all. Those of the Minde and Head I will briefly
 handle, and apart.

Division of
 Diseases.
 See *Fernelius*
Path. lib. 1. cap.
9, 10, 11, 12.
Fuschius instit.
1. 3. sect. 1. c. 7.
Wecker. Sym.

SUBSEC. 3.

Division of the diseases of the Head.

THese Diseases of the Minde, forasmuch as they have their chiefe
 seat and organs in the head, are commonly repeated amongst the
 diseases of the head, which are divers, and vary much according
 to their site. For in the head, as there be severall parts, so there
 be divers grievances, which according to that division of *Heurnius*, (which
 he takes out of *Arculanus*) are inward or outward (to omit all others which
 pertain to Eyes and Eares, Nostrills, Gums, Teeth, Mouth, Palate, Tongue,
 Wefell, Chops, Face, &c.) belonging properly to the Brain, as baldnesse, fal-
 ling of haire, surfaire, lice, &c. Inward belonging to the skinnes next to the
 Braine, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventricks,
 Caules, Kells, Tunicles, Creekes, and parts of it, and their passions, as *Caro*,
Vertigo, *Incubus*, *Apoplexie*, *Falling sicknesse*. The diseases of the Nerves;
Crampes, *Stupor*, *Convulsion*, *Tremor*, *Palsie*: or belonging to the excrements
 of the braine, *Catarrhes*, *Sneezing*, *Rheumes*, *Distillations*: or else those that
 pertaine

¶ *Praefat de*
morbis capitis.
In capite ut va-
rie habitant
partes ita va-
rie querele ibi
eveniunt.
 u Of which
 reade *Heurnius*,
Montanus,
Hiltsheim,
Quercetan, *Ja-*
son Pratenfis,
 &c.

8

x Cap. 2. de melanchol.

y Cap. 2. de Physiologia sagarum; Quod alii minus recte fortasse dixerint, nos examinare, melius judicare, corrigere studeamus.

pertaine to the substance of the Braine it selfe, in which are conceived, *Frensie*, *Lethargie*, *Melancholy*, *madnesse*, *weake memory*, *Sopor*, or *Coma* *Vigilia* & *vigil Coma*. Out of these againe I will single such as properly belong to the *Phantasie*, or *Imagination*, or *Reason* it selfe, which ^x *Laurentius* calls the diseases of the minde; and *Hildisheim*, *morbos Imaginationis, aut Rationis lesa*, which are three or foure in number, *Frensie*, *Madnesse*, *Melancholy*, *Dotage*, and their kindes: as *Hydrophobia*, *Lycanthropia*, *Chorus sancti viti, morbi demoniaci*: which I will briefly touch and point at, insisting especially in this of *Melancholy*, as more eminent then the rest, and that through all his kinds, causes, symptomes, prognosticks, cures: As *Lonicerus* hath done de *Apoplexia*, and many others of such particular diseases. Not that I finde fault with those which have written of this subject before, as *Iason Pratensis*, *Laurentius*, *Montaltus*, *T. Bright*, &c. they have done very well in their severall kinds and methods; yet that which one omits, another may happely see; that which one contracts, another may enlarge. To conclude with *Scribanius*, that which they had neglected, or perfunctorily handled, we may more thoroughly examine; that which is obscurely delivered in them, may be perspicuously dilated and amplified by us: and so made more familiar and easie for every mans capacity, and the common good; which is the chiefe end of my Discourse.

SUBSEC. 4.

Dotage, *Phrensie*, *Madnesse*, *Hydrophobia*, *Lycanthropia*,
Chorus sancti Viti, *Extasis*.

Delirium Dotage.

z Cap. 4. de mol.

a Art. med. c. 7.

Dotage; Fatuity, or Folly, is a common name to all the following Species, as some will have it. ^z *Laurentius* and ^a *Altomarus* comprehended *Madnesse*, *Melancholy*, and the rest under this name, and call it the *summum genus* of them all. If it be distinguished from them, it is *naturall* or *ingenite*, which comes by some defect of the organs, and over-moist braine, as we see in our common fooles; and is for the most part intended or remitted in particular men, and thereupon some are wiser then other: or else it is *acquisite*, an appendix or symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it selfe.

Phrensie.

Madnesse.

b Pleriq; medicis uno complexu perstringunt hos duos morbos, quod ex eadem causa oriuntur, quodq; magnitudine & modo solum distent, et alter gradus ad alterum existat. *Iason Pratensis*.

Phrenitis, which the Greekes derive from the word φρεν, is a Disease of the Minde, with a continuall *Madnesse* or *Dotage*, which hath an acute feaver annexed, or else an inflammation of the Brain, or the Membranes or Kels of it, with an acute feaver, which causeth *Madnesse* and *Dotage*. It differs from *Melancholy* and *Madnesse*, because their dotage is without an ague: this continuall, with waking, or Memory decayed, &c. *Melancholy* is most part silent, this clamorous; and many such like differences are assigned by Physicians.

Madnesse, *Frensie*, and *Melancholy* are confounded by *Celsus*, and many Writers; others leave out *Frensie*, and make *Madnesse* and *Melancholy* but one Disease; which ^b *Iason Pratensis* especially labours, and that they differ only *secundum majus* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intensio* & *remisso*

missio gradu, saith^e *Gordonius*, as the humour is intended or remitted. Of the same mind is^d *Areteus*, *Alexander Tertullianus*, *Guianerius*, *Savonarola*, *Heurnius*; and *Galen* himselfe writes promiscuously of them both, by reason of their affinity: but most of our neotericks do handle them apart, whom I will follow in this Treatise. *Madnesse* is therefore defined to be a vehement *Dolage*, or raving without a Fever, farre more violent then *Melancholy*, full of anger and clamor, horrible lookes, actions, gestures, troubling the patients with farre greater vehemency both of body and mind, without all feare and sorrow, with such impetuous force and boldnesse, that sometimes three or foure men cannot hold them. Differing only in this from *Phrensie*, that it is without a Fever, and their memory is most part better. It hath the same causes as the other, as *Choler adust*, and *Bloud incensed*, *Brains inflamed*, &c. ^e *Fracastorius* addes, a due time, and full age to this definition, to distinguish it from children, and will have it a confirmed *Impotency*, to separate it from such as accidentally come and go again, as by taking *Henbane*, *Nightshade*, *Wine*, &c. Of this fury there be divers kindes; *Extasie*, which is familiar with some persons, as *Cardan* saith of himselfe, he could be in one when he list; in which the *Indian* priests deliver their Oracles, and the witches in *Lapland*, as *Olaus Magnus* writeth, lib. 3. cap. 18. *Extasi omnia pradicere*, answer all questions in an *Extasis* you will aske; as what your friends doe, where they are, how they fare, &c. The other species of this fury are *Enthusiasmes*, *Revelations*, and *Visions*, so often mentioned by *Gregory* and *Beda* in their workes; *Obsession* or possession of devils, *Sibylline Prophets*, and Poeticall *Furies*; such as come by eating noxious Herbes, *Tarantulas* stinging, &c. which some reduce to this. The most knowne are these, *Lycañthropia*, *Hydrophobia*, *Chorus sancti Viti*.

Lycañthropia, which *Avicenna* calls *Cucubuth*, others *Lupinam insaniam*, *Lycañthropia* or Wolfe madnesse, when men runne howling about graves and fields in the night, and will not be perswaded but that they are Wolves, or some such beasts. ^g *Ætius* and ^h *Paulus* call it a kinde of *Melancholy*; but I should rather referre it to *Madnesse*, as most doe. Some make a doubt of it whether there be any such disease. ⁱ *Donat ab Altomari* saith, that he saw two of them in his time: ^k *Wierus* tells a story of such a one at *Padua* 1541. that would not beleieve to the contrary, but that he was a Wolfe. He hath another instance of a Spaniard, who thought himselfe a Beare: ^l *Forrestus* confirms as much by many examples; one amongst the rest of which he was an eye-witnesse, at *Alcmaer* in *Holland*, a poore Husbandman that still haunted about graves, and kept in Churchyards, of a pale, black, ugly, and fearfull looke. Such be-like or little better, were King *Pratus*^m daughters, that thought themselves Kine. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was onely troubled with this kinde of *Madnesse*. This disease perhaps gave occasion to that bold assertion of ⁿ *Pliny*, some men were turned into wolves in his time, and from wolves to men againe: and to that fable of *Pausanias*, of a man that was tenne yeares a Wolfe, and afterwards turned to his former shape: to ^o *Ovids* tale of *Lycaon*, &c. He that is desirous to heare of this Disease, or more examples, let him reade *Austin* in his 18. booke de *Civitate Dei*, cap. 5. *Mizaldus* cent. 5. 77. *Sckenkius* lib. 1. *Hildesheim* spicel. 2. de *Mania*. *Forestus* lib. 10. de morbis cerebri. *Olaus Magnus*, *Vincentius Bellavicensis*,

Lib. Med.
d Pars manie
mibi videtur.
e Insanus est,
qui etate debi-
tā, & tempore
debito, per se,
non momenta-
neam & fuga-
cem, ut vini, so-
lani, Hyocy-
mi, sed confir-
matam habet
impotentiam
bene operandi
circa intelle-
ctum. lib. 2. de
intellectu one.
f Of which
reade Felix
Plater cap. 3.
de mentis alie-
natione.

g Lib. 6. cap. 11
h Lib. 3. cap. 16
i Cap. 9. Art.
med.
k De prestig.
Dæmonum. l. 3.
cap. 21.
l Observat. lib.
10 de morbis
cerebri, cap. 25.

m Hippocrates
lib. de insania.

n Lib. 8. cap. 22
homines inter-
dum lupus fe-
ri; & contra.
o Met. lib. 1.

10

Spec. met. lib. 3. c. 122. Pierius, Bodine, Zuinger, Zeigler, Peucer, Wierus, Spranger, &c. This malady, saith *Avicenna*, troubleth men most in February, and is now adaies frequent in *Bohemia* and *Hungary*, according to *Heurnius*. *Schernitzius* will have it common in *Livonia*. They lye hid most part all day, and goe abroad in the night, barking, howling, at graves and deserts; * they have usually hollow eyes, scabbed legs and thighes, very dry and pale, saith *Altomarus*; he gives a reason there of all the symptomes, and sets downe a briefe cure of them.

p Cap. de Man.
* Ulcerata
crura, fitis ipsi
adest immodica,
pallidi, lingua
sicca.
q Cap. 9. art.
Hydrophobia.

r Lib. 3. cap. 9.
s Lib. 7. de Ve-
nenis.

t Lib. 3. cap. 13
de morbis acu-
tis.

u Spicel. 2.

x Skenkius 7.
lib. de Venenis.

y Lib. de Hy-
drophobia.

z Observat. lib.
10. 25.

Chorus sancti
Viti.

a Lasciviam
choream. To. 4.
de morbis amen-
tium. Tract. 1.
b Eventu ut
plurimum tem-
ipsam compro-
bante.

Hydrophobia, is a kinde of madnesse, well knowne in every village, which comes by the biting of a mad dogge, or scratching, saith *Aurelianus*; touching, or smelling alone sometimes, as *Skenkius* proves, and is incident to many other creatures as well as men: so called, because the parties affected cannot endure the sight of water, or any liquor, supposing still they see a mad dogge in it. And which is more wonderfull, though they be very dry, (as in this malady they are) they will rather die then drinke: *Calius Aurelianus*, an ancient writer, makes a doubt whether this *Hydrophobia* be a passion of the body or the minde. The part affected is the Braine: the cause poyson that comes from the mad dogge, which is so hot and dry, that it consumes all the moisture in the body. *Hildesheim* relates of some that died so mad; and being cut up, had no water, scarce blood, or any moisture left in them. To such as are so affected, the feare of water begins at 14. dayes after they are bitten, to some againe not till 40. or 60. dayes after: commonly saith *Heurnius*, they beginne to rave, flye water, and glasses, to looke red, and swell in the face, about 20. dayes after (if some remedy be not taken in the meane time) to lye awake, to be penfive, sad, to see strange visions, to barke and howle, to fall into a swoune, and oftentimes fits of the falling sicknesse. * Some say, little things like whelps will be seene in their urines. If any of these signes appeare, they are past recovery. Many times these symptomes will not appear till six or seven months after, saith *Codronchus*; and sometimes not till 7. or 8. yeares, as *Guianerius*; 12. as *Albertus*; 6. or 8. months after, as *Galen* holds. *Baldus* the great lawyer died of it: an *Austin Frier*, and a woman in *Delph*, that were *Forrestus* patients, were miserably consumed with it. The common cure in the country (for such at least as dwell neere the sea side) is to duck them over head and eares in sea water; some use charmes; every good wife can prescribe medicines. But the best cure to be had in such cases, is from the most approved Physicians; they that will reade of them, may consult with *Dioscorides lib. 6. c. 37. Heurnius, Hildesheim, Capiuvaccius, Forrestus, Skenkius*, and before all others *Codronchus* an *Italian*, who hath lately written two exquisite bookes of this subject.

Chorus sancti Viti, or saint *Vitus* dance; the lascivious dance, *a Paracelsus* calls it, because they that are taken with it, can do nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled were wont to go to saint *Vitus* for helpe, and after they had danced there a while, they were ^b certainly freed. 'Tis strange to heare how long they will dance, and in what manner, over stooles, formes, tables; even great bellied women sometimes (and yet never hurt their childe) will dance so long that they can stirre neither hand nor foot, but seeme to be quite dead. One in red clothes they cannot abide. Musick above all things they love, and therefore the Magistrates

in

¹In Germany will hire Musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath beene very common in Germany, as appears by those relations of ^cSckenkius, and Paracelsus in his book of Madnesse, who brags how many several persons he hath cured of it. *Felix Platerus de mentis alienat. cap. 3.* reports of a woman in Basil whom he saw, that danced a whole month together. The Arabians call it a kinde of *Palsie*. *Bodine* in his 5. Booke de Repub. cap. 1. speakes of this infirmity; *Monavius* in his last Epistle to *Scoltizius*, and in another to *Dudithus*, where you may reade more of it.

II

^cLib. 1. cap. de Mania.

The last kinde of madnesse or melancholy, is that demoniacall (if I may so call it) obsession or possession of devils, which *Platerus* and others would have to be præternaturall: stupend things are said of them, their actions, gestures, contortions, fasting, prophesying, speaking languages they were never taught, &c. many strange stories are related of them, which because some will not allow, (for *Deacon* and *Daurel* have written large volumes of this subject pro & con) I voluntarily omit.

^d*Fuschius institut. lib. 3. sect. I. cap. II.* *Felix Plater*, ^c*Laurentius* adde to these another *Fury* that proceeds from *Love*, and another from *Study*, another divine or religious *Fury*; but these more properly belong to *Melancholy*; of all which I will speak * apart, intending to write a whole book of them.

^dCap. 3. de mentis alienat. ^cCap. 4. de mel.

* PART. 3.

SUBSEC. 5.

Melancholy in disposition, improperly so called, Equivocations.

M*elancholy*, the subject of our present Discourse, is either in Disposition, or Habite. In Disposition, is that transitory *Melancholy* which goes and comes upon every smal occasion of sorrow, need, sicknesse, trouble, feare, grieve, passion, or perturbation of the Minde, any manner of care, discontent, or thought, which causeth anguish, dulnesse, heavinesse and vexation of the spirits, any wayes opposite to pleasure, mirth, joy, delight, causing frowardnesse in us, or a dislike. In which Equivocall and improper sense, we call him *Melancholy*, that is dull, sad, fowre, lumpish, ill disposed, solitary, any way moved, or displeased. And from these *Melancholy* Dispositions, no man living is free, no *Stoick*, none so wise, none so happy, none so patient, so generous, so godly, so divine, that can vindicate himselfe; so well composed, but more or lesse, some time or other, he feelles the smart of it. *Melancholy* in this sense is the character of Mortality. * *Man that is borne of a woman, is of short continuance, and full of trouble.* *Zeno*, *Cato*, *Socrates* himselfe, whom ^s*Ælian* so highly commends for a moderate temper, that nothing could disturbe him, but going out, and coming in, still *Socrates* kept the same serenity of countenance, what misery soever befell him, (if we may beleieve *Plato* his Disciple) was much tormented with it. ²*Metellus*, in whom ^h*Valerius* gives instance of all happinesse, the most fortunate man then living, borne in that most flourishing City of Rome, of noble parentage, a proper man of person, well qualified, healthfull, rich, honourable, a Senatour, a Consul, happy in his wife, happy in his children, &c. yet this man was not void of *Melancholy*, he had his share of sorrow. ⁱ*Polycrates Samius*,

^fDe quo homine securitas, de quo certū gaudium? quocumq; se convertit, in terrenis rebus amaritudinem animi inveniet. ^{Aug.} in psal. 85. * ^{Job} 1. 14. ^gOmni tempore Socrate eodem vultu videri, siue domū rediret, siue domo egrediretur. ^hLib. 7. cap. 1. ⁱNatus in florissima totius orbis civitate, nobilissimis parentibus, corporis vires habuit & rarissimas animi dotes, uxorem conspicuam, pudicam, felices liberos, consulari decore sequentes triumphos, &c. ⁱÆlian.

k Homer. Iliad.

l Lipsius cent. 3

ep. 45. ut ca-

lum, sic nos ho-

mines sumus :

illud ex inter-

wallq nubibus

obducitur &

obscuretur. In

rosario flores

spinis intermix-

ti. Vita similis

aëri, udum mo-

do, sudum, tem-

pestas, sereni-

tas : ita vices

verum sunt,

præmia gau-

diis, & sequa-

ces curæ.

m Lucetius l.

4. 1124.

n Prov. 14. 3.

Extremum

gaudii luctum

occupat.

o Natalitia in-

quit celebra-

tur, nuptiæ hic

sunt; at ibi quid

celebratur quod

non dolet, quod

non transit ?

p Apuleius 4.

florid. Nihil

quicquid homi-

ni tam prosper-

um divinitus

datum, quin ei

admixtum sit

aliquid difficul-

tatis, ut etiam

amplissima qua-

qua letitia,

subsit quæpiam

vel parva que-

rimonia conju-

gatione quadam

mellis, & fellis.

q Caduca nimi-

rum & fragi-

lia, & puerili-

bus constantanea

crepundis sunt

ista que vires

& opes humanæ vocantur, assuunt subitò, repente delabuntur, nullo in loco, nulla in persona, stabilibus nixæ radicibus consistunt, sed incertissimo statu fortune, quos in sublime extulerunt improviso recursum destitutos in profundo miseriarum valle miserabiliter immergunt. Valerius lib. 6. cap. 11. r Huic seculo parum aptus es, aut potius omnium nostrorum conditio-

nem ignoras, quibus reciproco quodam nexu, &c. Lorchanus Gallobelgicus lib. 3. ad annum 1598. t Hosum omnia studia

dirigi debent, ut humana fortiter feramus. 12 Tim. 2. 3. u Epist. 96. lib. 10. affectus frequentes contemptiq morbum faci-

eunt. Distillatio una nec adhuc in morem adaustra, rursus facit, assidua & violenta pthysim.

that flung his ring into the sea, because he would participate of discontent with others, and had it miraculously restored to him again shortly after, by a fish taken as he angled, was not free from Melancholy dispositions. No man can secure himselfe; the very gods had bitter pangs, and frequent passions, as their own^k Poets put upon them. In generall, *as the heaven, so is our life, sometimes faire, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the yeare it selfe, a temperate summer sometimes, a hard winter, a drowth, and then againe pleasant showers: so is our life intermixt with joyes, hopes, feares, sorrowes, calumnies: Invicem cedunt dolor & voluptas, there is a succession of pleasure and paine.*

—^m medio de fonte lepōrum,

Surgit amari aliquid quod in ipsis floribus angat.

Even in the midst of laughing there is sorrow, (asⁿ Solomon holds:) even in the midst of all our feasting and jollity, as^o Austin infers in his Com. on the 41. Psalme, there is griefe and discontent. *Inter delitias semper aliquid sævi nos strangulat*, for a pinte of hony thou shalt here likely find a gallon of gaul, for a dramme of pleasure a pound of paine, for an inch of mirth an ell of mone; as Ivie doth an Oke, these miseries encompasse our life. And 'tis most absurd and ridiculous, for any mortall man to looke for a perpetuall tenor of happinesse in this life. Nothing so prosperous and pleasant, but it hath^p some bitternesse in it, some complaining, some grudging; 'tis all a γλυκύπικρον, a mixt passion. We are not here as those Angels, celestially powers and Bodies, Sunne and Moone, to finish our course without all offence, with such constancy, to continue for so many ages: but subject to infirmities, miseries, interrupt, tossed and tumbled up and downe, carried about with every small blast, often molested and disquieted upon each slender occasion, ^quncertain, brittle, and so is all that we trust unto. ^rAnd he that knowes not this, and is not armed to endure it, is not fit to live in this world (as one condoles our time) he knowes not the condition of it, where with a reciprocity, pleasure and paine are still united, and succeed one another in a ring. *Exi è mundo*, get thee gone hence if thou canst not brook it; There is no way to avoid it, but to arme thy selfe with patience, with magnanimity, to^s oppose thy selfe unto it, to suffer affliction as a good souldier of Christ; (as^t Paul adviseth) constantly to beare it. But forasmuch as so few can embrace this good counsel of his, or use it aright, but rather as so many bruit beasts, give a way to their passions, voluntarily subject and precipitate themselves into a Labyrinth of cares, woes, miseries; and suffer their soules to be overcome by them, cannot arme themselves with that patience as they ought to doe, it falleth out oftentimes that these Dispositions become Habits, and many Affects contemned (as^u Seneca notes) make a disease. Even as one Distillation, not yet growne to custome, makes a cough; but continuall and inveterate causeth a consumption of the lungs: so doe these our melancholy provocations: and according as the humour it selfe is intended, or remitted in men, as their temperature of Body, or Ratio-

nall soule is better able to make resistance; so are they more or lesse affected. For that which is but a flea-biting to one, causeth insufferable torment to another; & which one by his singular moderation, and well composed carriage can happily overcome, a second is no whit able to sustaine; but upon every small occasion of misconceived abuse, injury, griefe, disgrace, losse, crosse, rumor, &c. (if solitary, or idle) yeelds so farre to passion, that his complexion is altered, his digestion hindred, his sleepe gone, his spirits obscured, and his heart heavie, his Hypochondries misaffected; winde, crudity, on a sudden overtake him, and he himselfe overcome with *Melancholy*. And as it is with a man imprisoned for debt, if once in the gaole, every Creditor will bring his action against him, and there likely hold him: If any discontent seize upon a patient, in an instant all other perturbations (for — *quâ data porta ruunt*) will set upon him, and then like a lame dogge or broken winged goose he droopes and pines away, and is brought at last to that ill habit or malady of melancholy it selfe. So that as the Philosophers make ^x eight degrees of heat and cold: we may make 88. of *Melancholy*, as the parties affected are diversly seized with it, or have beene plunged more or lesse into this infernall gulfe, or waded deeper into it. But all these *Melancholy* fits, howsoever pleasing at first, or displeasing, violent & tyrannizing over those whom they seize on for the time; yet these fits I say, or men affected, are but improperly so called, because they continue not, but come & go, as by some objects they are moved. This *Melancholy* of which we are to treat, is an habit, *morbus santicus*, or *Chronicus*, a Chronicke or continuat disease, a settled humor, as ^y *Aurelianus*, and ^z others call it, not errant, but fixed; and as it was long increasing, so now being (pleasant, or painfull) growne to an habit, it will hardly be removed.

^x *Calidum ad
otto: jridum
ad otto. Una
birundo non fa-
cit estatem.*

^y *Lib. 1. c. 6.
z* *Fuschiu l. 3.
sic. 1. cap. 7.
Hildeheim fol.
130.*

SECT. I.

MEMB. 2.

SUBSEC. I.

Digression of Anatomy.

BEfore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brieve Digression of the anatomy of the body and faculties of the soule, for the better understanding of that which is to follow; because many hard words will often occurre, as *Myrache*, *Hypocondries*, *Hemrods*, &c. *Imagination*, *Reason*, *Humours*, *Spirits*, *Vitall*, *Naturall*, *Animall*, *Nerves*, *Veines*, *Arteries*, *Chylus*, *Pituita*; which of the vulgar will not so easily be perceived, what they are, how sited, and to what end they serve. And besides, it may peradventure give occasion to some men, to examine more accurately, search farther into this most excellent subject, and therupon with that Royall * Prophet to praise God, (for a man is fearfully and wonderfully made, and curiously wrought) that have time and leisure enough, and are sufficiently informed in all other worldly businesses, as to make a good bargain, buy and sell, to keepe and make choice of a faire Hauke, Hound, Horse, &c. But for such matters as concerne the knowledge of themselves, they are wholly ignorant and carelesse, they know not what this Body and

* *Psal. 39. 13.*

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^a De Animâ.
Turpe enim est
homini ignorare
sui corporis (ut
ita dicam) edi-
ficiû, præsertim
cum ad valetu-
dinem et mores
hec cognitio
plurimum con-
ducat.
^b De usu part.
^c History of
man.
^d D. Crooke.
^e In Syntaxi.
^f De Anima.
^g In sit. lib. 1.
^h Physiol. l. 1. 2.

Soule are, how combined, of what parts and faculties they consist, or how a Man differs from a Dogge. And what can be more ignominious and filthy (as ^a Melancthon well inveighes) then for a man not to know the structure and composition of his owne body, especially since the knowledge of it tends so much to the preservation of his health, and information of his manners. To stirre them up therefore to this study, to peruse those elaborate workes of ^b Galen, ^c Bauhinus, ^d Plater, ^e Vesalius, ^f Falopius, ^g Laurentius, ^h Remelinus, &c. which have written copiously in Latine; or that which some of our industrious COUNTRYMEN have done in our mother tongue, not long since, as that translation of ⁱ Columbus, and ^j Microcosmographia, in 13. bookes, I have made this briefe digression. Also because ^k Wecker, ^l Melancthon, ^m Fernelius, ⁿ Fuschius, and those tedious Tracts de Animâ (which have more compendiously handled and written of this matter) are not at all times ready to be had, to give them some small taste, or notice of the rest, let this Epitome suffice.

SUBSEC. 2.

Division of the Body. Humours, Spirits.

ⁱ Anat. l. 1. c. 18

Humors.

^k In Micro.

succos, sine qui-
bus animal su-
stentari non po-
test.
^l Morbosos hu-
mores.

Bloud.



F the parts of the Body, there be many divisions: The most approved is that of ⁱ Laurentius, out of Hippocrates: which is, into parts contained, or containing. Contained, are either Humours, or Spirits.

A humour is a liquid or fluent part of the body, comprehended in it, for the preservation of it; and is either innate and borne with us, or adventitious and acquisite. The radicall or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secundary humours of *Ros* and *Gluten* to maintaine it: or acquisite, to maintaine these foure first primary Humours, coming and proceeding from the first concoction in the Liver, by which meanes *Chylus* is excluded. Some divide them into profitable, and excrementitious. But ^k Crato out of Hippocrates will have all foure to be juyce, and not excrements, without which no living creature can be sustained: which foure, though they be comprehended in the masse of *Bloud*, yet they have their severall affections, by which they are distinguished from one another, and from those adventitious, peccant, or ^l diseased humours, as Melancthon calls them.

Bloud, is a hot, sweet, temperate, red humour, prepared in the *Meseraicke* veines, and made of the most temperate parts of the *Chylus* in the Liver, whose office is to nourish the whole body, to give it strength and colour, being dispersed by the veines, through every part of it. And from it *Spirits* are first begotten in the heart, which afterwards by the *Arteries* are communicated to the other parts.

Pituita, or Phlegme, is a cold and moist humour, begotten of the colder part of the *Chylus*, (or white juyce coming of the meat digested in the stomacke) in the Liver; his office is to nourish and moisten the members of the body, which as the tongue, are moved, that they be not over dry.

Choler, is hot and dry, bitter, begotten of the hotter parts of the *Chylus*, and gathered to the Gall: it helps the naturall heat and senses, and serves to the expelling of excrements.

Melan-

Melancholy, cold and dry, thicke, blacke, and sowre, begotten of the more fæculent part of nourishment, and purged from the spleene, is a bridle to the other two hot humours, *Bloud* and *Choler*, preserving them in the Bloud, and nourishing the bones. These foure humours have some analogy with the foure Elements, and to the foure ages in man.

Melancholy.

To these humours you may adde *Serum*, which is the matter of Urine, and those excrementitious humours of the third Concoction, Sweat, and Teares.

Serum, Sweat, Teares.

Spirit is a most subtile vapour, which is expressed from the *Bloud*, and the instrument of the soule, to performe all his actions; a common tye or *medium* betwixt the body and the soule, as some will have it; or as ^a *Paracelsus*, a fourth soule of it selfe. *Melancthon* holds the fountaine of these spirits to be the *Heart*, begotten there; and afterward conveyed to the Braine, they take another nature to them. Of these spirits there be three kindes, according to the three principall parts, *Braine*, *Heart*, *Liver*; *Naturall*, *Vitall*, *Animall*. The *Naturall* are begotten in the *Liver*, and thence dispersed through the Veines, to performe those naturall actions. The *Vitall Spirits* are made in the Heart of the *Naturall*, which by the Arteries are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or *Swouning*. The *Animal spirits* formed of the *Vitall*, brought up to the Braine, and diffused by the Nerves, to the subordinate Members, give sense and motion to them all.

Spirits.

a *Spiritualis anima*.

SUBSEC. 3.

Similar parts.



Containing parts, by reason of their more solid substance, are either *Homogeneall*, or *Heterogeneall*, *Similar*, or *Disimilar*; so *Aristotle* divides them, *lib. 1. cap. 1. de hist. Animal. Laurentius cap. 20. lib. 1. Similar*, or *Homogeneall*, are such, as if they be divided, are still severed into parts of the same nature, as water into water. Of these some be *Spermatieall*, some *Fleshie*, or *Carnall*. ^m *Spermatieall* are such as are immediately begotten of the Seed, which are *Bones*, *Gristles*, *Ligaments*, *Membranes*, *Nerves*, *Arteries*, *Veines*, *Skins*, *Fibers* or *Strings*, *Fat*.

Similar parts.

m *Laurentius cap. 20. lib. 1. Anat.*

The bones are dry and hard, begotten of the thickest of the seed, to strengthen and sustaine the other parts: some say there be 304. some 307. or 313. in Mans Body. They have no Nerves in them, and are therefore without sense.

Bones.

A *Gristle*, is a substance softer then bones, and harder then the rest, flexible, and serves to maintaine the parts of motion.

Ligaments, are they that tye the bones together, and other parts to the bones, with their subserving tendons: *Membranes* office is to cover the rest.

Nerves or sinewes, are *Membranes* without, and full of marrow within, they proceed from the Braine, and carry the *Animall spirits* for sense and motion. Of these some be harder, some softer; the softer serve the senses, and there be seven paire of them. The first be the *Opticke Nerves*, by which we see; the second move the eyes; the third paire serve for the tongue to taste; the

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the fourth paire for the taste in the Palat; the fift belong to the Eares; the sixt paire is most ample, and runnes almost over all the Bowels; the seventh paire moves the Tongue. The harder sinewes serve for the motion of the inner parts, proceeding from the Marrow in the backe, of whom there bee thirty combinations; seven of the Neck, twelve of the Breaſt, &c.

Arteries.

In these they observe the beating of the pulse.

Arteries are long and hollow, with a double skinne to convey the vitall spirits; to discern which the better, they say that *Vesalius* the *Anatomist* was wont to cut up men alive. They arise in the left side of the heart, and are principally two, from which the rest are derived, *Aorta*, and *Venosa*; *Aorta* is the root of all the other, which serve the whole body; the other goes to the Lungs, to fetch ayre to refrigerate the Heart.

Veines.

Veines are hollow and round like pipes, arising from the Liver, carrying blood and naturall spirits, they feed all the parts. Of these there be two chiefe, *Vena porta*, and *Vena cava*, from which the rest are corrivated. That *Vena porta* is a Veine coming from the concave of the Liver, and receiving those meseraicall Veines, by whom he takes the *Chylus* from the stomacke and guts, and conveyes it to the Liver. The other derives blood from the liver to nourish all the other disperſed members. The branches of that *Vena porta* are the *Meseraicall* and *Hæmorrhoides*. The branches of the *Cava* are inward or outward. Inward, seminall or emulgent. Outward, in the head, armes, feet, &c. and have severall names.

Fibre, Fat, Fleth.

o Cujus est pars
familiaris a vi
cutifica, ut inte-
riora munit.
Capiuat. Anat.
pag. 252.

Fibra are strings, white and solid, disperſed through the whole member, and are right, oblique, transverse, all which have their severall uses. *Fat* is a similar part, moist, without blood, composed of the most thick and unctuous matter of the blood. The skinne covers the rest, and hath *Cuticulam*, or a little skinne under it. *Fleth* is soft and ruddy, composed of the congealing of blood, &c.

SUBSEC. 4.

Disimilar parts.

Disimilar parts, are those which we call *Organicall*, or *Instrumentall*, and they be *Inward*, or *Outward*. The chiefeſt outward parts are situate forward or backward. *Forward*, the crown and foretop of the head, skull, face, forehead, temples, chinne, eyes, eares, nose, &c. necke, breaſt, cheſt, upper and lower part of the belly, hypocondries, navell, groynne, flanks, &c. *Backward*, the hinder part of the head, backe, shoulders, sides, loynes, hipbones, *os sacrum*, buttocks, &c. Or joynts, armes, hands, feet, legges, thighes, knees, &c. Or common to both, which because they are obvious and well knowne, I have carelesly repeated, *eaque præcipua & grandiora tantum: quod reliquum, ex libris de anima, qui volet, accipiat.*

Inward Organicall parts which cannot be seene, are divers in number, and have severall names, functions, and divisions; but that of *Laurentius* is most notable, into *Noble*, or *Ignoble* parts. Of the *noble* there be three principall parts, to which all the rest belong, and whom they serve, *Brain*, *Heart*, *Liver*. According to whose site, three Regions, or a threefold division is made of the whole body. As first of the *Head*, in which the Animal Organs are contained,

p Anat. lib. 1. c.
19. Celebris est
& pervulgata
partium divisio
in principes &
ignobiles par-
tes.

tained, and Braine it selfe, which by his Nerves give sense and motion to the rest, and is (as it were) a privie Counsellour, and Chancellour to the Heart. The second Region is the Chest, or middle *Belly*, in which the Heart as king keepes his court, and by his Arteries communicates life to the whole body. The third Region is the lower *Belly*, in which the Liver resides as a *Legat à latere*, with the rest of those naturall Organs, serving for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the upper by the *Midriffe*, or *Diaphragma*, and is subdivided again by some ^{q D. Crook out of Galen and others.} into three concavities, or Regions, upper, middle, and lower. The upper of the Hypochondries, in whose right side is the *Liver*, the left the *Spleen*: From which is denominated *Hypocondriacall Melancholy*. The second of the Navell and Flankes, divided from the first by the *Rimme*. The last of the water-course, which is againe subdivided into three other parts. The *Arabians* make two parts of this Region, *Epigastrum*, and *Hypogastrium*; upper, or lower. *Epigastrum* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these severall Regions I will treat in briebe apart: And first of the third Region, in which the naturall Organs are contained.

But you that are Readers in the meane time, Suppose you were now brought into some sacred Temple, or Majesticall Palace (as ^{De anima.} *Melancthon* saith) to behold not the matter onely, but the singular Art, Workmanship, and counsell of ^{r Vos vero veluti in templum ac sacrarium quoddam vos duci putatis, &c. S. uavis & utilia cognitio.} this our great Creator. And tis a pleasant and profitable speculation, if it be considered aright. The parts of this Region, which present themselves to your consideration and view, are such as serve to *nutrition*, or *generation*. Those of *nutrition* serve to the first or second concoction: as the *oesophagus* or Gullet, which brings meat and drinke into the *Stomacke*. The *Ventricle* or stomach, which is seated in the midst of that part of the belly beneath the *Midriffe*, the kitchen (as it were) of the first concoction, and which turnes our meat into *Chylus*: It hath two mouthes, one above, another beneath. The upper is sometimes taken for the stomache it selfe; the lower and nether doore (as *Wecker* calls it) is named *Pylorus*. This stomache is sustained by a large Kell or Kaull, called *Omentum*: which some will have the same with *Peritoneum*, or *Rimme* of the belly. From the *Stomack* to the very *Fundament*, are produced the *Guts*, or *Intestina*, which serve a little to alter and distribute the *Chylus*, & convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker. The slender is *Duodenum*, or whole gut, which is next to the stomache, some twelve inches long, (saith ^{Lib. 1. cap. 12. Sect. 5.} *Fuschius*.) *Iejunum* or empty gut, continue to the other, which hath many *Meseraicke Veines* annexed to it, which take part of the *Chylus* to the *Liver* from it. *Ilion* the third, which consists of many crinckles, which serves with the rest to receive, keepe, and distribute the *Chylus* from the stomache. The thicke guts are three, the *Blinde gut*, *Colon*, and *Right gut*. The *Blinde* is a thick and short gut, having one mouth, in which the *Ilion* and *Colon* meet: it receives the excrements, and conveyes them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast. The *Right gut* is straight, and conveyes the excrements to the *Fundament*, whose lower part is bound up with certaine *Muscles*, called *Sphincteres*, that the excrements may be the better contained, untill such time a man be willing to

goe to the stoole. In the midst of these guts is situated the *Mesenterium* or *Midriffe*, composed of many veines, Arteries, and much fat, serving chiefly to sustaine the guts. All these parts serve the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging to the Liver, like in colour to congealed blood, the shop of blood, situate in the right *Hypocondry*, in figure like to an halfe Moone, *Generosum membrum*, *Melanethon* styles it, a generous part; it serves to turne the *Chylus* to blood, for the nourishment of the Body. The excrements of it are either *Cholerick* or *Watery*, which the other subordinate parts convey. The *Gall* placed in the concave of the *Liver*, extracts *Choler* to it: the *Spleene*, *Melancholy*; which is situate on the left side, over against the *Liver*, a spongy matter, that drawes this blacke *Choler* to it by a secret vertue, and feeds upon it, conveying the rest to the bottome of the stomacke, to stir up appetite, or else to the guts as an excrement. That watery matter the two Kidnies expurgate, by those emulgent veines, and *Vreteres*: The emulgent draw this superfluous moisture from the blood; the two *Vreteres* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receive it, having two parts, necke and bottome: the bottome holds the water, the necke is constringed with a muscle, which as a Porter, keeps the water from running out against our will.

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I doe voluntarily omit.

Middle Region

Next in order is the *middle Region*, or chest, which comprehends the vitall faculties and parts: which (as I have said) is separated from the lower belly, by the *Diaphragma* or *Midriffe*, which is a skinne consisting of many nerves, membranes; and amongst other uses it hath, is the instrument of laughing. There is also a certaine thinne membrane, full of sinewes, which covereth the whole chest within, and is called *Pleura*, the seat of the disease called *Pleurisie*, when it is inflamed; some adde a third skinne, which is termed *Mediastinus*, which divides the chest into two parts, right and left. Of this region the principall part is the *Heart*, which is the seat and fountaine of life, of heat, of spirits, of pulse and respiration; the Sunne of our Body, the King and sole commander of it: the seat and Organ of all passions and affections. *Primum vivens, ultimum moriens*, it lives first, and dies last in all creatures: Of a pyramidicall forme, and not much unlike to a Pine apple; a part worthy of admiration, that can yeeld such variety of affections, by whose motion it is dilated or contracted, to stir and command the humours in the body: As in sorrow, melancholy; in anger, choler; in joy, to send the blood outwardly; in sorrow, to call it in; moving the humours, as Horses doe a Chariot. This *Heart*, though it be one sole member, yet it may be divided into two creeks, *Right* and *Left*. The *right* is like the Moone increasing, bigger then the other part, and receives blood from *Venacava*, distributing some of it to the *Lungs* to nourish them, the rest to the left side, to ingender spirits. The *left Creeke* hath the forme of a *Cone*, and is the seat of life, which as a torch doth oyle, drawes blood unto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the blood, and by that great *Artery* called *Aorta*, it sends vitall spirits over the body, and takes aire from the *Lungs*, by that *Artery* which is called *Venosa*; So that both Creekes have their Vessels; the *Right* two

† Hec res est
precipue digna
admiratione,
quod tanta af-
fectuum varie-
tate cietur cor,
quod omnes res
tristes & leta
statim corda
feriunt & mo-
vent.

Veines,

Veines; the left two Arteries, besides those two common anfractuons eares, which serve them both; the one to hold bloud, the other aire, for several vses.

The *Lungs* is a thinne spongy part, like an Oxe hoofe, (saith^u *Fernelius*) the *Towne-Clarke*, or *Cryer* (* one termes it) the instrument of voice, as an Orator to a King; annexed to the Heart, to expresse his thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speak, or utter any voice, which wanteth these Lights. It is besides the instrument of respiration, or breathing; and its office is to coole the *Heart*, by sending ayre unto it, by the *Venosall Artery*, which veine comes to the lungs by that *aspe-ra arteria*, which consists of many gristles, membranes, nerves, taking in aire at the nose and mouth, and by it likewise exhales the fumes of the *Heart*.

^uPhysiol. l. 1. c. 8
x Ut orator re-
gi: sic pulmo
voci instru-
mentum anne-
ctitur cordi,
&c. Melanctib.

In the upper *Region* serving the animall faculties, the chiefe Organ is the *Braine*, which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skinnes, and seated within the skull or braine pan, and it is the most noble Organ under heaven, the dwelling house and seat of the Soule, the habitation of wisedome, memory, judgement, reason, and in which man is most like unto God: and therefore nature hath covered it with a skull of hard bone, and two skinnes or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, above the other, which includes and protects the braine. When this is taken away, the *pia mater* is to be seene, a thinne membrane, the next and immediate cover of the braine, and not covering onely, but entring into it. The *Braine* it selfe is divided into two parts, the *fore* and *hinder part*; the *fore part* is much bigger then the other, which is called the *little braine* in respect of it. This *fore part* hath many concavities distinguished by certaine ventricles, which are the receptacles of the Spirits, brought thither by the *Arteries* from the *Heart*, and are there refined to a more heauenly nature, to performe the actions of the Soule. Of these ventricles there be three, *Right*, *Left*, and *Middle*. The *Right* and *Left* answer to their site, and beget animall spirits; if they be any way hurt, sense and motion ceaseth. These ventricles moreover, are held to be the seat of the common sense. The *Middle ventricle*, is a common concourse and cavity of them both; and hath two passages; the one to receive *Pituita*, the other extends it selfe to the fourth creeke: in this they place *Imagination* and *Cogitation*, and so the three ventricles of the fore part of the *Braine* are used. The fourth Creeke behinde the head, is common to the *Cerebel* or little braine, and marrow of the back-bone, the least, and most solid of all the rest, which receives the animall spirits from the other ventricles, and conueyes them to the marrow in the backe, and is the place where they say the memory is seated.

SUBSEC. 5.

Of the Soule and her Faculties.

According to *Aristotle*, the Soule is defined to be *ψυχή, περι- y De anim. c. 2.*
Afectio & actus primus corporis Organici, vitam habentis in potentia:
the perfection or first act of an Organicall body, having power
of life, which most ^z Philosophers approve. But many doubts
arise about the *Essence*, *Subject*, *Seat*, *Distinction*, and subordinate faculties of

^z Scatig. exerc.
307. Toler. in
lib. de anima.
cap. 1. &c.

a 1. De anima.
cap. 1.

b Tuscul. quest.

c Lib. 6. Doct.

Val. Gentil. c.

13. pag. 1216.

d Aristot.

e Anima que est

intelligimus, et

tamen que sit

ipsa intelligere

non valeamus.

f Spiritualem

animam a reli-

quid distinctam

tueretur, etiam in

cadavere inhe-

rentem post

mortem per ali-

quot menses.

* Lib. 3. cap. 32

g Caelius lib. 2.

c. 31. Plutarch.

in Grillo Lips.

Cent. 1. ep. 50.

Iossius de Rifu

& Fleru, A-

verroes, Cam-

panella, & c.

h Philip. de A-

nima ca. 1. Cæ-

lius 20. antiq.

cap. 3. Plutarch

de placit philof

i De vit. &

mort. part. 2. c.

3. prop. 1. de vit

et mort. 2. c. 22.

Vegetal soule.

Subsect. 2.

k Nutritio est

alimenti trans-

mutatio, viro

naturalis. Scal.

exerc. 101.

sect. 17.

Attraction.

l See more of

Attraction in

Scal. exerc. 343.

Retention.

Digestion.

Maturation.

Elixation.

Affation.

it. For the Essence and particular knowledge, of all other things it is most hard (be it of Man or Beast) to discern, as ^a Aristotle himselfe, ^b Tully, ^c Ficinus *Mirandula*, ^d Tolet, and other Neoterick Philosophers confesse. ^e We can understand all things by her, but what she is we cannot apprehend. Some therefore make one Soule, divided into three principall faculties; others, three distinct Soules. Which question of late hath beene much controverted by *Picolomineus*, and *Zabarel*. ^f *Paracelsus* will have foure Soules, adding to the three granted faculties, a *Spirituall Soule*: which opinion of his, *Campanella* in his booke de ^{*} *Sensurerum*, much labours to demonstrate and prove, because Carkasses bleed at the sight of the murderer; with many such arguments: And some againe, one soule of all Creatures whatsoever, differing only in Organs; and that beasts have reason as well as men, though for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part; which is amply discussed in *Zabarel* amongst the rest. The ^b common division of the Soule, is into three principall faculties, *Vegetal*, *Sensitive*, and *Rationall*, which make three distinct kinde of living Creatures: *Vegetall Plants*, *Sensible Beasts*, *Rationall Men*. How these three principal faculties are distinguished and connected, *Humano ingenio inaccessum videtur*, is beyond humane capacity, as ⁱ *Taurellus*, *Philip*, *Flavius*, and others suppose. The inferiour may be alone, but the superiour cannot subsist without the other; so *Sensible* includes *Vegetal*, *Rational* both; which are contained in it (saith *Aristotle*) *ut trigonus in tetragono*, as a Triangle in a Quadrangle.

Vegetall, the first of the three distinct faculties, is defined to be a *substantiall act of an organicall body, by which it is nourished, augmented, and begets another like unto it selfe*. In which definition, three severall operations are specified, *Altrix*, *Auctrix*, *Procreatrix*; the first is ^k *Nutrition*, whose object is nourishment, meat, drinke, and the like; his Organ the Liver in sensible creatures; in Plants, the root or sap. His office is to turne the nutriment into the substance of the body nourished, which he performes by naturall heat. This nutritive operation hath foure other subordinate functions, or powers belonging to it, *Attraction*, *Retention*, *Digestion*, *Expulsion*. ^l *Attraction* is a ministring facultie, which as a Loadstone doth Iron, drawes meat into the stomacke, or as a lamp doth oyle; and this attractive power is very necessary in Plants, which suck up moisture by the root, as another mouth, into the sap, as alike stomacke. *Retention* keeps it, being attracted unto the stomach, untill such time it be concocted; for if it should passe away straight, the body could not be nourished. *Digestion* is performed by naturall heat; for as the flame of a torch consumes oyle, wax, tallow: so doth it alter and digest the nutritive matter. Indigestion is opposite unto it, for want of naturall heat. Of this *Digestion* there be three differences, *Maturation*, *Elixation*, *Affation*. *Maturation*, is especially observed in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it, which Gluttons, Epicures, and idle persons are most subject unto, that use no exercise to stirre up naturall heat, or else choke it, as too much wood puts out a fire. *Elixation* is the seething of meat in the stomach, by the said naturall heat, as meat is boyled in a pot; to which corruption or putrefaction is opposite. *Affation* is a concoction of the inward moisture by heat; his opposite

posite is *Seminifulation*. Besides these three severall operations of *Digestion*, there is a fourefold order of concoction: *Mastication*, or chewing in the mouth; *Chylification* of this so chewed meat in the stomacke; the third is in the *Liver*, to turne this *Chylus* into bloud, called *Sanguification*; the last is *Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by which it expels all superfluous excrements, and reliques of meat and drinke, by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, haire, nailes, &c.

21
Order of concoction fourefold.
Expulsion.

As this *Nutritive facultie* serves to nourish the body, so doth the *Augmenting facultie* (the second operation or power of the *Vegetall facultie*) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, and to make it grow till it come to his due proportion and perfect shape: which hath his period of augmentation, as of consumption: and that most certaine, as the Poet observes:

*Stat sua cuique dies, brevis & irreparabile tempus
Omnibus est vita, ———*

A terme of life is set to every man,
Which is but short, and passe it no one can.

The last of these *Vegetall faculties* is *Generation*, which begets another, by meanes of seed, like unto it selfe, to the perpetuall preservation of the *Species*. To this faculty they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Augmentation

Generation,

Necessary concomitants or affections of this *Vegetall facultie*, are life, and his privation, death. To the preservation of life the naturall heat is most requisite, though siccity and humidity, and those first qualities, be not excluded. This heat is likewise in Plants, as appears by their increasing, fructifying, &c. though not so easily perceived. In all bodies it must have radically moisture to preserve it, that it be not consumed; to which preservation our climate, country, temperature, and the good or bad use of those six non-naturall things avails much. For as this naturall heat and moisture decays, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our owne default, is in the end dried up by old age, and extinguished by death for want of matter, as a Lampe for defect of oyle to maintaine it.

Life and death concomitants of the Vegetal faculties.

Vita consistit in calido & humido.

SUBSEC. 6.

Of the sensible Soule.

NExt in order is the *Sensible Faculty*, which is as farre beyond the other in dignity, as a Beast is preferred to a Plant, having those *Vegetall powers* included in it. 'Tis defined an *Act of an organically body, by which it lives, hath sense, appetite, judgement, breath and motion*. His object in generall is a sensible or passible quality, because the sense is affected with it. The generall Organ is the Braine, from which principally the sensible operations are derived. This *Sensible Soule* is divided into two parts, *Apprehending*, or *Moving*: By the *Apprehensive* power we perceive the *Species* of sensible things present, or absent, and retaine them

Sight,

n Lumen est
actus perspicui.
Lumen a luce
provenit, lux
est in corpore
incido.

o Sator. 7. c. 14
p In phedon.
q Lac. cap. 8. de
opif. Dei 1.
r De pract.
Philos. 4.
Hearing.

as waxe doth the print of a seale. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moved by spirits and pulse. The *Apprehensive* faculty is subdivided into two parts, *Inward*, or *Outward*. *Outward*, as the five Senses, of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Tasting*; to which you may adde *Scaligers* sixth sense of *Titillation*, if you please; or that of *Speech*, which is the sixth externall sense, according to *Lullius*. *Inward* are three; *Common sense*, *Phantasie*, *Memory*. Those five outward senses have their object in outward things onely, and such as are present, as the eye sees no colour except it be at hand, the eare sound. Three of these senses are of commodity, *Hearing*, *Sight*, and *Smell*: two of necessity, *Touch*, and *Taste*, without which we cannot live. Besides, the *Sensitive* power is *Active* or *Passive*. *Active* in sight, the eye sees the colour; *Passive* when it is hurt by his object, as the eye by the sunne beames: According to that Axiom, *Visibile forte destruit sensum*. Or if the object be not pleasing, as a bad sound to the eare, a stinking smell to the nose, &c. Of these five senses, *Sight* is held to be most precious, and the best, and that by reason of his object, it sees the whole body at once; by it we learne, and discerne all things, a sense most excellent for use. To the *Sight* three things are required; the *Object*, the *Organ*, and the *Medium*. The *Object* in generall is *Visible*, or that which is to be seene, as colours, and all shining bodies. The *Medium* is the illumination of the ayre, which comes fromⁿ light, commonly called *Diaphanum*; for in darke we cannot see. The *Organ* is the Eye, and chiefly the apple of it; which by those Opticke Nerves, concurring both in one, conveyes the sight to the common sense. Betwixt the Organ and Object a true distance is required, that it be not too neare, or too farre off. Many excellent questions appertain to this sense, discussed by Philosophers: as whether this sight be caused *intra mittendo*, *vel extra mittendo*, &c. by receiving in the visible species, or sending of them out; which^o Plato, ^p Plutarch, ^q Macrobius, ^r Lactantius, and others dispute. And besides it is the subject of the *Perspectives*, of which *Alhazen* the Arabian, *Vitellio*, *Roger Bacon*, *Baptista Porta*, *Guidus Vbaldus*, *Aquilonius*, &c. have written whole volumes.

Hearing, a most excellent outward sense, by which we learne and get knowledge. His object is sound, or that which is heard; the *Medium*, ayre; *Organ* the eare. To the sound, which is a collision of the ayre, three things are required; a body to strike, as the hand of a musician; the body stricken, which must be solid and able to resist; as a bell, lute-string; not wooll, or sponge: the *Medium*, the ayre; which is *Inward*, or *Outward*; the outward being stricken or collided by a solid body, still strikes the next ayre, until it come to that inward naturall ayre, which as an exquisite organ is contained in a little skinned formed like a drumme head, and stricken upon by certaine small instruments like drumme sticks, conveyes the sound by a paire of Nerves, appropriated to that use, to the *common sense*, as to a judge of sounds. There is great variety and much delight in them; for the knowledge of which, consult with *Boethius*, and other Musicians.

Smelling.

Smelling, is an outward sense which apprehends by the *Nostrils* drawing in ayre; And of all the rest it is the weakest sense in men. The *Organ* is the nose, or two small hollow peeces of flesh a little above it: The *Medium* the ayre to men, as water to fish: The *Object*, *Smell*, arising from a mixt body resolved, which

which whether it be a quality, fume, vapour, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as Sight and Hearing, saith *Agellius*, are of discipline; and that by avoiding bad smells, as by choosing good, which doe as much alter and affect the body many times, as *Diet* it selfe. Lib. 19. cap. 2.

Taste, a necessary sense, which perceives all savours by the Tongue and Palat, and that by meanes of a thinn spittle, or watry juice. His Organ is the Tongue with his tasting nerves; the Medium, a watery juice; the Object, Taste, or favor, which is a quality in the juice, arising from the mixture of things tasted. Some make eight species or kindes of favour, bitter, sweet, sharpe, salt, &c. all which sicke men (as in an ague) cannot discern, by reason of their organs misaffected. Taste.

Touch, the last of the senses, and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerves dispersed all over the body, perceives any tactile quality. His Organ, the Nerves; his Object those first qualities, hot, dry, moist, cold; and those that follow them, hard, soft, thicke, thinn, &c. Many delightsome questions are moved by Philosophers about these five senses; their Organs, Objects, Mediums, which for brevity I omit. Touching.

SUBSEC. 7.

Of the Inward Senses.

Inner Senses are three in number, so called, because they be within the braine-pan, as *Common Sense*, *Phantasie*, *Memory*. Their objects are not onely things present, but they perceive the sensible species of things to Come, Past, Absent, such as were before in the Sense. This *Common sense* is the Judge or Moderator of the rest, by whom we discern all differences of objects; for by mine eye I doe not know that I see, or by mine eare that I heare, but by my *Common sense*, who judgeth of Sounds and Colours: they are but the Organs to bring the Species to be censured; so that all their objects are his, and all their offices are his: The fore-part of the Braine is his Organ or seat. Common sense.

Phantasie, or Imagination, which some call *Æstivative*, or *Cogitative*, (confirmed, saith *Fernelius*, by frequent meditation) is an inner sense which doth more fully examine the species perceived by *Common sense*, of things present or absent, and keeps them longer, recalling them to mind againe, or making new of his owne. In time of sleep this faculty is free; and many times conceives strange, stupend, absurd shapes, as in sicke men we commonly observe. His Organ is the middle cell of the Braine; his Objects all the Species communicated to him by the *Common sense*, by comparison of which he faines infinite other unto himselfe. In *Melancholy* men this faculty is most powerfull and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred up by some terrible object, presented to it from *Common sense*, or *Memory*. In Poets and Painters *Imagination* forcibly workes, as appears by their severall Fictions, Antickes, Images: As *Ovids* house of sleepe, *Psyches* palace in *Apuleius*, &c. In men it is subject and governed Phantasie.
Phil. 1. 5. c. 8.

24

Memory.

Affections of
the senses,
fleepe, and
waking.

v Exercit. 280.

governed by *Reason*, or at least should be; but in brutes it hath no superiour, and is *ratio brutorum*, all the reason they have.

Memory layes up all the species which the senses have brought in, and records them as a good *Register*, that they may be forth-coming when they are called for by *Phantasie* and *Reason*. His object is the same with *Phantasie*, his seat and *Organ* the back part of the braine.

The affections of these senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleepe* is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soule, (as *Scaliger* defines it) For when the common sense resteth, the outward senses rest also. The *Phantasie* alone is free, and his Commander, *Reason*: as appears by those imaginarie *Dreames*, which are of divers kindes, *Naturall*, *Divine*, *Dæmoniacall*, &c. of which, *Artemidorus*, *Cardanus*, and *Sambucus*, with their severall Interpretators, have written great volumes. This ligation of Senses, proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomach, filling the Nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits performe their accustomed duties; so that *Waking* is the action and motion of the Senses, which the Spirits dispersed over all parts, cause.

SUBSEC. 8.

Of the Moving faculty.

Appetite.



His *Moving Faculty*, is the other power of the *Sensitive Soule*, which causeth all those inward and outward animall motions in the body. It is divided into two Faculties, the power of *Appetite*, and of moving from place to place. This of *appetite* is threefold, so some will have it; *Naturall*, as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention*, *Expulsion*, which depend not of sense, but are *Vegetall*, as the Appetite of meat and drinke, hunger and thirst. *Sensitive* is common to men and brutes. *Voluntary*, the third or intellectualive, which commands the other two in men, and is a curbe unto them, or at least should be; but for the most part is captivated and over-ruled by them: and men are led like beasts by sense, giving reines to their concupiscence and severall lusts. For by this Appetite the soule is led or inclined to follow that good which the Senses shall approve, or avoid that which they hold evil: his object being good or evil, the one he embraceth, the other he rejecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seeke their owne good, or at least seeming good. This power is inseparable from sense; for where sense is, there is likewise pleasure and paine. His *Organ* is the same with the *Common sense*, and is divided into two powers, or inclinations, *Concupiscible* or *Irascible*: or (as ^x one translates it) *Coveting*, *Anger invading*, or *Impugning*. *Concupiscible* covets alwayes pleasant and delightful things, and abhorres that which is distastfull, harsh, and unpleasant. *Irascible*, ^y *quasi aversans per iram & odium*, as avoiding it with anger and indignation.

^x T.W. Jesuite
in his Passions
of the Minde.

^y Velcurio.

dignation. All affections and perturbations arise out of these two fountaines, which although the *Stoicks* make light of, we hold naturall, and not to be resisted. The good affections are caused by some object of the same nature; And if present, they procure joy, which dilates the heart, and preserves the body: if absent, they cause Hope, Love, Desire, and Concupiscence. The *Bad* are *Simple* or *mixt*: *Simple* for some bad object present, as sorrow, which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it selfe: or future, as Feare. Out of these two arise those mixt affections and passions of Anger, which is a desire of revenge; Hatred, which is inveterate anger; Zeale, which is offended with him who hurts that he loves; and *ἑμιμαρκενία*, a compound affection of Joy and Hate, when we rejoyce at other mens mischiefe, and are grieved at their prosperity; Pride, Selfe-love, Emulation, Envie, Shame, &c. of which elsewhere.

Moving from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if we had not likewise power to prosecute or eschue, by moving the body from place to place: By this faculty therefore we locally move the body, or any part of it, and goe from one place to another. To the better performance of which, three things are requisite: That which moves; by what it moves; that which is moved. That which moves, is either the Efficient cause, or End. The end is the object, which is desired or eschued; as in a dogge to catch a hare, &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends good or bad objects: in brutes *Imagination* alone, which moves the *Appetite*; the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirits, commands the Organ by which it moves: and that consists of Nerves, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which move the Muscles, or ² Nerves in the midst of them, and draw the cord, and so per consequens the joynt, to the place intended. That which is moved, is the body, or some member apt to move. The motion of the body is divers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creepe, Birds flie, Fishes swimme; and so of parts, the chiefe of which is *Respiration* or breathing, and is thus performed. The outward aire is drawne in by the *vocall Artery*, and sent by mediation of the *Midriffe* to the Lungs, which dilating themselves as a paire of bellowes, reciprocally fetch it in, and send it out to the heart to coole it: and from thence now being hot, convey it againe, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many have written whole bookes, I will say nothing.

2 Nervi a spiritu moventur, spiritus ab anima. Melanct.

SUBSEC.

Of the Rationall Soule.

a Velcurio. In-
cundum & an-
ceps subjectum.

b Goclenius in
Ψυχολ. pag.
302. Bright in
Phys. Scrib. l. 1.
David Crusius,
Melancthon,
Hippius Her-
nius, Levinus
Lemnius, &c.
c Lib. an mores
sequantur, &c
* Caesar. 6. com.
d Reade & E-
neas Gazeus
dial. of the im-
mortality of
the Soule.

IN the precedent Subsections I have anatomized those inferiour faculties of the soule; the Rationall remaineth, a pleasant, but a doubtfull subject (as^a one termes it) and with the like brevity to be discuffed. Many erroneous opinions are about the essence and originall of it; whether it be fire, as Zeno held; harmony, as Aristoxenus; number, as Xenocrates; whether it be organical, or inorganical; seated in the brain, heart, or blood; mortall or immortall; how it comes into the body. Some hold that it is ex traduce, as Phil. 1. de Animâ, Tertullian, Lactantius de opific. Dei cap. 19. Hugo lib. de Spiritu & Animâ, Vincentius Bellavic. spec. natural. lib. 23. cap. 2. & 11. Hippocrates, Avicenna, and many^b late writers; that one man begets another, body and soule: or as a candle from a candle, to be produced from the seed: otherwise, say they, a man begets but halfe a man, and is worse then a beast that begets both matter and forme; and besides the three faculties of the soule must be together infused, which is most absurd as they hold, because in beasts they are begot, the two inferiour I meane, and may not be well separated in men. Galen supposeth the soule crassin esse, to be the Temperature it selfe; Trismegistus, Musæus, Orpheus, Homer, Pindarus, Pharecides Syrus, Epictetus, with the Chaldees and Egyptians, affirmed the soule to be immortall, as did those Britan* Druides of old. The^d Pythagorians defend Metempsychosis, and Palingenesia, that soules goe from one body to another, epotâ prius Lethes undâ, as Men into Wolves, Beares, Dogges, Hogges, as they were inclined in their lives, or participated in conditions.

* Ovid. met. 15

—* inque ferinas
Possumus ire domus, pecudumque in corpora condi.

e In Gallo.
Idem.

c Lucians Cock was first Euphorbus a Captaine:
Ille ego (nam memini) Trojani tempore belli,
Panthoides Euphorbus eram,

f Nicephorus
hist. lib. 10.
c. 35.

a horse, a man, a sponge. Julian the Apostata thought Alexanders soule was descended into his body: Plato in Timæo, and in his Phædon (for ought I can perceive) differs not much from this opinion, that it was from God at first, and knew all, but being inclosed in the body, it forgets, and learns anew, which he calls reminiscencia, or recalling, and that it was put into the body for a punishment, and thence it goes into a beasts, or mans, as appeares by his pleasant fiction de sortitione animarum, lib. 10. de rep. and after 8 10000. yeares is to returne into the former body againe,

g Phædro.
* Claudian lib.
1. de rap. Pro-
serp.

—* post varios annos, per mille figuras,
Rursus ad humana fertur primordia vitæ.

Others deny the immortality of it, which Pomponatius of Padua decided out of Aristotle not long since, Plinius Avunculus cap. 7. lib. 2. & lib. 7. cap. 55. Seneca lib. 7. epist. ad Lucilium epist. 55. Dicearchus in Tull. Tusc. Epicurus, Aratus, Hippocrates, Galen, Lucretius lib. 1.

(Præterea

(*Præterea gigni pariter cum corpore, & unâ
Crescere sentimus, pariterque senescere mentem*)

27

Averroes, and I know not how many Neotericks. This question of the immortality of the Soule, is diversly and wonderfully impugned and disputed, especially amongst the Italians of late, saith Iab. Colerus lib. de immort. anima, cap. 1. The Popes themselves have doubted of it, Leo Decimus that Epicurean Pope, as * some record of him, caused this question to be discussed pro and con before him, and concluded at last, as a prophane and atheisticall Moderator, with that verse of Cornelius Gallus,

Et redit in nihilum, quod fuit ante nihil.

It beganne of nothing, and in nothing it ends. Zeno and his Stoicks as * Austin quotes him, supposed the Soule so long to continue, till the Body was fully putrified, and resolved into *materia prima*: but after that, in fumos evanescere, to be extinguished and vanish; and in the meane time, whilest the body was consuming, it wandred all abroad, & è longinquo multa annunciare, and (as that Clazomenian Hermetimus averred) saw pretty visions, and suffered I know not what.

Errant ex angues sine corpore & of sibus umbra.

Ovid. 4. Met.

Others grant the immortality therof, but they make many fabulous fictions in the meane time of it, after the departure from the body: like Plato's *Elisian fields*, and that *Turkie Paradise*. The soules of good men they deified; the bad (saith ^h Austin) became devils, as they supposed; with many such absurd tenents, which he hath confuted. Hierome, Austin, and other Fathers of the Church, hold that the Soule is immortall, created of nothing, and so infused into the childe or Embrio in his mothers wombe, six moneths after the conception; not as those of brutes, which are *extraduce*, and dying with them, vanish into nothing. To whose divine Treatises, and to the Scriptures themselves, I rejourne all such Atheisticall spirits, as Tully did Atticus, doubting of this point, to Plato's *Phædon*. Or if they desire Philosophicall proofes and demonstrations, I referre them to Niphus, Nic. Faventinus tracts of this subject. To Fran. and Iohn Picus in digress: sup. 3. de Animâ, Tholosanus, Eugubinus, To. Soto, Canus, Thomas, Peregrinus, Dandinus, Colerus, to that elaborate tract in Zanchius, to Tolets 60. reasons, and Lessius 22. arguments, to prove the immortality of the soule. Campanella li. de sensu rerum, is large in the same discourse, Albertinus the Schooleman, Iacob: Naſtantus, Tom. 2. op. handleth it in foure questions, Antony Brunus, Aonius Palearius, Marinus Marcennus, with many others. This Reasonable Soule, which Austin calls a spirituall substance, moving it selfe, is defined by Philosophers to be the first substantiall act of a Naturall, Humane, Organicall Body, by which a man lives, perceives, and understands, freely doing all things, and with election. Out of which definition we may gather, that this Rationall Soule includes the powers, and performes the duties of the two other, which are contained in it, and all three faculties make one Soule, which is inorganicall of it self, although it be in all parts, and incorporeall, using their Organs, and working by them. It is divided into two chiefe parts, differing in office only, not in essence. The understanding, which is the Rationall power apprehending; the will, which is the Rationall power moving: to which two, all the other Rationall powers are subject and reduced.

^h Bonorum lares, malorum vero larvas & temures.

ⁱ Some say at 3. dayes, some 6. weekes, others otherwise

Of the Vnderstanding.

k Melancthon.



In Nihil in intellectu,
quod non
prius fuerat
in sensu.

Velcurio.

m The pure
part of the
conscience.

*U*nderstanding is a power of the Soule, ^k by which we perceive, know, remember, and judge as well singulars, as universals: having certain innate notices or beginnings of arts, a reflecting action, by which it judgeth of his owne doings, and examines them. Out of this definition (besides his chiefe office, which is to apprehend, judge all that he performs, without the helpe of any Instruments or Organs) three differences appeare betwixt a man and a beast. As first, the sense only comprehends Singularities, the Understanding *Vniversalities*. Secondly, the sense hath no innate notions. Thirdly, brutes cannot reflect upon themselves. Bees indeed make neat and curious workes, and many other creatures besides; but when they have done, they cannot judge of them. His object is God, *Ens*, all nature, and whatsoever is to be understood: which successively it apprehends. The object first moving the *Vnderstanding*, is some sensible thing; after by discoursing, the minde findes out the corporeall substance, and from thence the spirituall. His actions (some say) are *Apprehension*, *Composition*, *Division*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Invention*, and *Iudgement*. The common divisions are of the Understanding; *Agent*, and *Patient*; *Speculative*, and *Practicke*; *In Habit*, or in *Act*; *Simple*, or *Compound*. The *Agent* is that which is called the *Wit* of man, *acumen* or subtilty, *sharpnesse* of invention, when he doth invent of himselfe without a teacher, or learnes a new, which abstracts those intelligible Species from the Phantasie, and transferres them to the passive Understanding, ^l because there is nothing in the understanding, which was not first in the sense. That which the imagination hath taken from the sense, this *Agent* judgeth of, whether it be true or false; and being so judged he commits it to the *Passible* to be kept. The *Agent* is a Doctor or Teacher, the *Passive* a scholar; and his office is to keepe and farther judge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: *Actions*, by which we take *Notions* of, and perceive things; *Habits*, which are durable lights and notions, which we may use when we will. Some reckon up eight kindes of them, *Sense*, *Experience*, *Intelligence*, *Faith*, *Suspicion*, *Error*, *Opinion*, *Science*; to which are added *Art*, *Prudency*, *Wisedome*: as also ^m *Synteresis*, *Dictamen rationis*, *Conscience*; so that in all there be 14. species of the understanding, of which some are innate, as the three last mentioned; the other are gotten by doctrine, learning, and use. *Plato* will have all to be innate: *Aristotle* reckons up but five intellectuall habits: two *speculative*, as that *intelligence of the principles*, and *science of conclusion*: two *practick*, as *Prudency*, whose ende is to practife; *Art* to fabricate; *Wisedome* to comprehend the use and experiments of all notions and habits whatsoever. Which division of *Aristotle* (if it be considered aright) is all one with the precedent; for three being innate, and five acquiste, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them

them I will onely point at, as more necessary to my following discourse.

29

Synteresis, or the purer part of the conscience is an innate habit, and doth signifie a conservation of the knowledge of the law of God and Nature, to know good or evil: And (as our Divines hold) it is rather in the *understanding*, then in the *will*. This makes the *major* proposition in a practicke *Syllogisme*. The *Dictamen rationis* is that which doth admonish us to doe good or evill, and is the *minor* in the *Syllogisme*. The *Conscience* is that which approves good or evill, justifying or condemning our actions, and is the conclusion of the *Syllogisme*: as in that familiar example of *Regulus* the *Roman*, taken prisoner by the *Carthaginians*, and suffered to goe to *Rome*, on that condition he should returne againe, or pay so much for his ranfome. The *Synteresis* proposeth the question; his word, oath, promise, is to be religiously kept, although to his enemy, and that by the law of nature. ⁿ *Doe not that to another, which thou wouldest not have done to thy selfe.* *Dictamen* applies it to him, and dictates this or the like: *Regulus*, thou wouldest not another man should falsifie his oath, or break promise with thee: *Conscience* concludes, therefore *Regulus*, thou dost well to performe thy promise, and oughtest to keepe thine oath. More of this in *Religious Melancholy*.

ⁿ Quod tibi
feri non vis, al-
teri ne feceris.

SUBSEC. II.

Of the Will.

Will, is the other power of the *rationall soule*, which covets or avoids such things as have beene before judged, and apprehended by the *understanding*. If good, it approves; if evill, it abhorres it: so that his object is either good or evill. *Aristotle* calls this our *rationall Appetite*; for as in the *Sensitive* we are moved to good or bad by our *Appetite*, ruled and directed by *Sense*; so in this we are carried by *Reason*. Besides, the *Sensitive Appetite* hath a particular object, good or bad: this an universall, immateriall; That respects onely things delectable and pleasant, this honest. Again, they differ in liberty. The *Sensuall appetite* seeing an object, if it be a convenient good, cannot but desire it; if evill, avoid it: but this is free in his essence, ^p much now depraved, obscured, and falne from his first perfection; yet in some of his operations still free, as to goe, walke, move at his pleasure, and to choofe whether it will doe, or not do, steale, or not steale. Otherwise in vaine were *Lawes*, *Deliberations*, *Exhortations*, *Councils*, *Precepts*, *Rewards*, *Promises*, *Threats* and *Punishments*: and God should be the authour of sin. But in ^q spirituall things we will no good, prone to evill (except we be regenerate, and led by the Spirit) we are egged on by our naturall concupiscence, and there is *anagía*, a confusion in our powers, ^r our whole will is averse from God and his law, not in naturall things only, as to eat and drink, lust, to which we are led headlong by our temperature and inordinate appetite,

^o Res ab intellectu monstratas recipit, vel rejicit; approbat, vel improbat, Philop. Ignoti nulla cupido.

^p Melancthon. Operationes plerumq; sece, etsi libera sit illa in essentia sua.

^q In civilibus libera, sed non in spiritualibus, Osiander.

^r Tota voluntas averfa a Deo. Omnis homo mendax.

^s Nec nos obniti contra, nec tenderet tantum Sufficimus, —

^s Virg.

we cannot resist, our concupiscence is originally bad, our heart evil, the fear

Vel propter ignorantiam, quod bonis studiis non sit instructa mens ut debuit, aut divinis preceptis exculta.

of our affections, captivates and enforceth our will. So that involuntary things we are averse from God and goodnesse, bad by nature, by ignorance worse, by Art, Discipline, Custome, we get many bad habits, suffering them to domineere and tyrannize over us; and the Devil is still ready at hand with his evil suggestions, to tempt our depraved will to some ill disposed action, to precipitate us to destruction, except our *Will* be swayed and counterpoised againe with some divine precepts, and good motions of the Spirit, which many times restraine, hinder, and checke us, when we are in the full careere of our dissolute courses. So *David* corrected himselfe, when he had *Saul* at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Feare of God, with-held him on the other.

The actions of the *Will* are *Velle* and *Nolle*, to will and nill: which two words comprehend all, and they are good or bad, accordingly as they are directed: and some of them freely performed by himselfe; although the *Stoicks* absolutely deny it, and will have all things inevitably done by *Destiny*, imposing a fatall necessity upon us, which we may not resist; yet we say that our will is free in respect of us, and things contingent, howsoever in respect of Gods determinate counsell, they are inevitable and necessary. Some other actions of the *Will* are performed by the inferiour powers, which obey him, as the *Sensitive* and *Moving Appetite*; as to open our eyes, to goe hither and thither, not to touch a booke, to speake faire or foule: but this *Appetite* is many times rebellious in us, and will not be contained within the lists of sobriety and temperance. It was (as I said) once wel agreeing with reason, and there was an excellent consent and harmony betwixt them, but that is now dissolved, they often jarre, *Reason* is over borne by *Passion*:

Fertur equis auriga, nec audit currus habenas,

as so many wilde horses runne away with a chariot, and will not be curbed. We know many times what is good, but will not doe it, as she said,

Medea Ovid.

Trahit invitum nova vis, aliudq; cupido,

Mens aliud suadet.

Lust counsels one thing, reason another, there is a new reluctancy in men.

** Ovid.*

** Odi, nec possum, cupiens non esse, quod odi.*

x Seneca. Hipp.

We cannot resist, but as *Phadra* confessed to her Nurse, *x qua loqueris, vera sunt, sed furor suggerit sequi pejora*: she said well and true, she did acknowledge it, but headstrong passion and fury made her to doe that which was opposite. So *David* knew the filthinesse of his fact, what a lothsome, foule, crying sinne adultery was, yet notwithstanding he would commit murther, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.

Those naturall and vegetall powers are not commanded by *Will* at all; for *who can adde one cubit to his stature?* These other may, but are not: and thence come all those headstrong passions, violent perturbations of the Minde; and many times vicious habits, customes, ferall diseases; because we give so much way to our Appetite, and follow our inclination, like so many beasts. The principall *Habits* are two in number, *Vertue* and *Vice*, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the *Ethicks*, and are indeed the subject of *Morall Philosophy*.

MEMB. 3.

SUBSEC. I.

Definition of Melancholy, Name, Difference.

Having thus briefly anatomized the body and soule of man, as a preparative to the rest; I may now freely proceed to treat of my intended subject, to most mens capacity; and after many ambages, perspicuously define what this *Melancholy* is, shew his *Name*, and *Differences*. The *Name* is imposed from the matter, and Disease denominated from the materiall cause: as *Brueel* observes, *Μελαγχολία*, quasi *Μελαίνω* χόλη, from blacke Choler. And whether it be a cause or an effect, a Disease, or symptome, let *Donatus Altomarus*, and *Salvianus* decide, I will not contend about it. It hath severall Descriptions, Notations, and Definitions. *Y Fracastorius* in his second booke of intellect, calls those *Melancholy*, whom abundance of that same depraved humour of blacke Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the understanding. *2 Melanelius* out of *Galen*, *Ruffus*, *Ætius*, describe it to be a bad and peevish disease, which makes men degenerate into beasts: *Galen*, a privation or infection of the middle cell of the Head, &c. defining it from the part affected, which *3 Hercules de Saxonia* approves, lib. 1. cap. 16. calling it a depravation of the principall function: *Fuschius* lib. 1. cap. 23. *Arnoldus Breviar* lib. 1. cap. 18. *Guianerius*, and others: By reason of blacke Choler, *Paulus* addes. *Halyabbas* simply calls it a commotion of the minde. *Aretæus*, *4* a perpetuall anguish of the soule, fastned on one thing, without an ague; which definition of his, *Mercurialis de affect*. cap. lib. 1. cap. 10. taxeth: but *Ælianus Montaltus* defends, lib. de morb. cap. 1. de Melan. for sufficient and good. The common sort define it to be a kinde of dotage without a fever, having for his ordinary companions, feare, and sadness, without any apparent occasion. So doth *Laurentius* cap. 4. *Piso*, lib. 1. cap. 43. *Donatus Altomarus*, cap. 7. art. medic. *Iacchinus in com. in lib*. 9. *Rhasis ad Almanfor* cap. 15. *Valesius exerc*. 17. *Fuschius institut*. 3. sec. 1. c. 11. &c. which common definition, howsoever approved by most, *5 Hercules de Saxonia* will not allow of, nor *David Crusius*, *Theat. morb. Herm. lib*. 2. cap. 6. he holds it insufficient: as *6* rather shewing what it is not, then what it is: as omitting the specificall difference, the Phantasie and Braine: but I descend to particulars. The summum genus is Dotage, or Anguish of the minde, saith *Aretæus*, of a principall part; *Hercules de Saxonia* addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward sense and motions [depraved] *7* to distinguish it from Folly and Madnesse (which *Montaltus* makes *angor animi*, to separate) in which those functions are not depraved, but rather abolished; [without an ague] is added by all, to sever it from Phrensie, and that *Melancholy* which is in a pestilent Fever. (*Feare* and *Sorrow*) make it differ from Madnesse: [without a cause] is lastly inserted, to specify it from all other ordinary passions of [Feare and Sorrow.] We properly call that Dotage, as *8* *Laurentius* interprets it, when some one principall facultie of the minde, as imagination, or reason is corrupted, as all melancholy persons

y Melancholicos vocamus, quos exuperantia vel pravitas Melancholice ita male habet, ut inde insaniant vel in omnibus, vel in pluribus iisq; manifestis five ad rectam rationem, voluntatē, pertinent, vel electionem, vel intellectus operationes.
2 Pessimum est pertinacissimū morbum, qui homines in brutā degenerare cogit.

a Panth. Med. b Angor animi in una contentione defixus, absq; febre.
c Cap. 16. l. 1. d Eorum definitio morbus quid non sit potius, quam quid sit, explicat.

** Animæ functiones immutantur in iatritate, tolluntur in mania, depravantur solum in melancholia. Herc. de Sax. cap. 1. tract. de Melanch. e Cap. 4. de mel.*

sons have. It is without a fever, because the humor is most part cold and dry, contrary to putrefaction. *Feare* and *Sorrow* are the true Characters, and inseparable companions of most *Melancholy*, not all, as *Her. de Saxonia, Tract. posthumo de Melancholia, cap. 2.* well excepts; for to some it is most pleasant, as to such as laugh most part; some are bold againe, and free from all manner of feare and grieve, as hereafter shall be declared.

SUBSEC. 2.

Of the part affected. Affection. Parties affected.



Some difference I finde amongst Writers, about the principall part affected in this disease, whether it be the *Braine*, or *Heart*, or some other Member. Most are of opinion that it is the *Braine*: for being a kinde of *Dotage*, it cannot otherwise be, but that the *Braine* must be affected, as a similar part, be it by * *consent* or *essence*, not in his ventricles, or any obstructions in them, for then it would be an *Apoplexie*, or *Epilepsie*, as *Laurentius* well observes; but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in mad-men, and such as are inclined to it: and this *Hippocrates* confirms. *Galen*, *Arabians*, and most of our new Writers. *Marcus de Oddis* (in a consultation of his, quoted by *Hildesheim*) & five others there cited are of the contrary part, because feare and sorrow, which are passions, be seated in the *Heart*. But this objection is sufficiently answered by *Montaltus*, who doth not deny that the heart is affected (as *Melanelius* proves out of *Galen*) by reason of his vicinity; and so is the *midriffe* and many other parts. They doe *compati*, and have a fellow feeling by the Law of Nature: but for as much as this malady is caused by precedent *Imagination*, with the *Appetite*, to whom spirits obey, and are subject to those principal parts: the *Brain* must needs primarily be misaffected, as the seat of *Reason*; and then the *Heart*, as the seat of *Affection*. *Capivaccius*, and *Mercurialis* have copiously discussed this question, and both conclude the subject is the inner *Braine*, and from thence it is communicated to the *Heart*, and other inferior parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *Stomack*, or *myrache*, as the *Arabians* terme it, whole body, *Liver*, or *Spleen*, which are seldome free, *Pylorus*, *Meſeraick veines*, &c. For our body is like a *Clocke*, if one wheele be amisse, all the rest are disordered, the whole fabricke suffers: with such admirable art and harmony is a man composed, such excellent proportion, as *Lodovicus Vives* in his *Fable of man* hath elegantly declared.

As many doubts almost arise about the *Affection*: whether it be *Imagination* or *Reason* alone, or both. *Hercules de Saxonia* proves it out of *Galen*, *Ætius*, and *Altomarus*, that the sole fault is in *Imagination*. *Bruel* is of the same minde: *Montaltus* in his second chapter of *Melancholy*, confutes this tenent of theirs, and illustrates the contrary by many examples: as of him that thought himselfe a shell-fish; of a Nunne, and of a desperate Monk, that would not be perswaded but that he was damned. *Reason* was in fault as well as *Imagination*, which did not correct this error; they make away themselves often-

* Per consensum sive per essentiam.
† Cap. 4. de mel. g. Sec. 7. de mor. vulgar. lib. 6.
h Spicel. de melancholia.
i Cap. 3. de mel. pars affecta cerebri sive per consensum, sive per cerebrum contingat, et procerum auctoritate & ratione stabilitur.
k Lib. de Mel. Cor vero vicinitatis ratione una afficitur, acceptum transversum ac stomachus cum dorsali spina, &c.
l Lib. 1. cap. 10. Subiectum est cerebrum interius.
m Raro quicquam tumorem effugit lienis, qui hoc morbo afficitur, Piso.
Quis affectus.
n Sec Donat.
ab Altomar.
o Facultas imaginandi, non cogitandi, nec memorandi hanc hic.

oftentimes, and suppose many absurd & ridiculous things. Why doth not Reason detect the Fallacy, settle & perswade, if she be free? *Avicenna* therefore holds both corrupt, to whom most *Arabians* subscribe. The same is maintained by *Aretius*, *Gorgonius*, *Guianerius*, &c. To end the controversy, no man doubts of *Imagination*, but that it is hurt and misaffected here; for the other I determine with *Albertinus Bottonus* a D^r of *Padua*; that it is first in *Imagination*, and afterwards in reason; if the disease be inveterate, or as it is more or lesse of continuance: but by accident, as *Herc. de Saxonia* adds; faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of *Imagination*.

To the part affected, I may here adde the parties, which shall be more opportunely spoken of elsewhere, now only signified. Such as have the *Moone*, *Saturne*, *Mercury* misaffected in their genitures, such as live in overcold, or over-hot Climes: such as are born of melancholy parents: as offend in those six non-naturall things, are black, or of an high sanguine complexion; that have little heads, that have a hot heart, moist Brain; hot Liver and cold stomach, have been long sick: such as are solitary by nature, great Students, given to much contemplation, idle, lead a life out of Action, are most subject to melancholy. Of sexes both, but men more often; yet ^u women misaffected, are farre more violent, and grievously troubled. Of seasons of the yeare, the *Autumne* is most melancholy. Of peculiar times, old age, from which naturall Melancholy is almost an inseparable accident; but this artificiall Malady is more frequent in such as are of a ^x middle age. Some assigne 40 yeares, *Gariopontus* 30, *Iubertus* excepts neither young nor old from this adventitious. *Daniel Sennertus* involves all of all sorts, out of common experience, in omnibus omnino Corporibus cujuscunq; constitutionis dominatur. *Etius* and *Aretius*, ascribe into the number not onely ^z discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high coloured. Generally, faith *Rhasis*, ^a the finest wits, and most generous spirits, are before others obnoxious to it; I cannot except any complexion, any condition, sexe, or age, but ^b fools and *Stoicks*, which according to ^c *Synesius*, are never troubled with any manner of passion, but as *Anacreons* cicada, sine sanguine & dolore, similes fere diis sunt. *Erasmus* vindicates fooles from this Melancholy Catalogue, because they have most part moist braines, and light hearts, ^d they are free from ambition, envy, shame and feare, they are neither troubled in conscience, nor macerated with cares, to which our whole life is so much subject.

Incidunt in Melancholiam. lib. 1. cont. Tract. 9. ^b Nunquam sanitate mentis excidit, aut dolore capitur. *Erasm.* ^c In laud. carit. ^d Vacant conscientie carnis cura, nec pudeant, nec vereantur, nec dilacerantur millibus curarum, quibus tota vita abnoxia est.

SUBJECT. 4.

Of the matter of Melancholy.

IF the Matter of Melancholy, there is much question betwixt *Avicenna* and *Galen*, as you may read in *Cardans* Contradictions, ^f *Valerius* controversies, *Montanus*, *Prosper Calenus*, *Capivaccius*, ^g *Bright*, ^h *Ficinus*, that have written either whole Tracts, or copiously of it, in their severall Treatises of this subject. ⁱ What this humour is, or whence it proceeds, how it is ingendred in the body, neither *Galen*, nor any old Writer hath sufficiently discussed, as *Jacchinus* thinks: the *Neotericks* cannot agree. *Montanus* in his consultations, holds Melancholy to be materiall or immateriall:

veterum laboraverunt, nec facile accipere ex Galeno sententiam ob loquendi varietate. Leon. Facch. com. in 9. Rhasis cap. 15. cap. 16. in 9. Rhasis.

E

and

33

^p Lib. 3. Fem. 1.

Tract. 4. cap. 3.

^q Lib. 3. cap. 5.^r Lib. Med. cap.

19 part 2. Tract.

15 cap. 2.

^s Hildesheim spi.

cel. 2. de Melanc.

fol. 207. et fol.

127. Quandoq;

etiam Rationalis

si affectus invete-

ratus sit.

^{*} Lib. posthumo

de Melanc. edit.

1620. deprava-

tur, fides, discursus,

opinio, &c.

per vitium Imaginationis, ex

Accidenti.

Partes affected

^t Qui parvum

caput habent, insensati pleriq;

sunt. Arist. in

phylognomia.

^u Aretius lib. 3.

cap. 5.

^x Qui prope statum sunt. Aret.

Medius convenit

relativus Pifo.

^y De quantano.^z Promus ad Melancholiam non

tam maestus, sed

et hilares, jocosos,

cachinnantes, irrisores, et qui plerumq;

prieubri sunt.

^{*} Lib. 1. part 2.

cap. 11.

^a Qui sunt subtilis ingenii, et

multe perspicacitatis de facili

conscientie carnis cura, nec pudeant, nec vereantur, nec dilacerantur millibus curarum, quibus tota vita abnoxia est.

^e Lib. 1. tract. 3.

contradic. 18.

^f Lib. 1. cont. 21.^g Erigbt ca. 16.^h Lib. 3. cap. 6.

de sanit. tuenda.

ⁱ Quis e aut

qualis sit humor

aut que istius

differentie, et

quomodo gignantur in corpore,

scrutandum, hac

enim in re multi

* Tract. postum.
de Melan. edit.
Venetiis 1620.
cap. 7. et 8. Ab
intemperie cali-
da, humida, &c.

k Secundū magis
aut minus si in
corpore fuerit, ad
intemperie plus-
quā corpus salu-
bitur ferre pote-
rit. inde corpus
morbosum effici-
tur.

l Lib. 1. contro-
vers. cap. 21.
m Lib. 1. sect. 4.

cap. 4.
n Concil. 26.

o Lib. 2. contra-
dic. cap. 11.

p De feb. tract.
diff. 2. cap. 1. non

est negandum ex
hac fieri Melan-
cholicos.

q In Syntax.

r Varie admittit
et misceatur, unde

varie amentium
species. Melanch.

s Humor frigi-
dus delirii causa:
fioris calidus,

&c.

t Lib. 1. cap. 10.
do affect. cap.

u Nigrescit hic
humor, aliquando

super calefactus,
aliquando super-

frige factus, ca. 7.

x Humor hic ni-
ger aliquando

præter modum
calefactus, et ali-

as refrigeratus e-

vadit nam ren-

tibus carbonibus,
ei quid simile ac-

cidit, qui diuente
flamma pelluci-

dissime candent,
et extincta pror-

sus nigrescunt.
Hippocrates.

y Guainerius
diff. 2. cap. 7.

and so doth *Arculanus*: the *materiall* is one of the foure humors before men-
tioned, and naturall. The *immateriall* or adventitious, acquiste, redundant,
unnaturall, artificill: which * *Hercules de Saxonia* will have reside in the spi-
rits alone, & to proceed frō an hot, cold, dry, moist *disiempature*, which with-
out matter, alter the *Braine* and functions of it. *Paracelsus* wholly rejects and de-
rides this division of foure humors and complexions, but our *Galenists* gene-
rally approve of it, subscribing to this opinion of *Montanus*.

This *materiall Melancholy* is either *simple*, or *mixt*; offending in *Quantity*
or *Quality*, varying according to his place, where it setleth, as *Brain*, *Spleen*,
Meliriack veines, *Heart*, *Womb*, and *Stomack*: or differing according to the
mixture of those naturall humors amongst themselves, or foure unnaturall a-
duft humors, as they are diversly tempered and mingled. If naturall *melan-*
choly abound in the body, which is cold & dry, so that it be more^k than the Bo-
dy is well able to bear, it must needs be *distempered*, saith *Faventius*, and diseased:
and so the other, if it be depraved, whether it arise from that other *Melancho-*
ly of *Choler* aduſt, or from *Blood*, produceth the like effects, & is, as *Montalius*
contends, if it come by aduſtion of humors, most part hot and dry. Some dif-
ference I find, whether this *melancholy* matter may be ingendred of all foure
humors, about the colour and temper of it. *Galen* holds it may be ingendred
of three alone, excluding *Flegme*, or *Pituita*, whose true assertion, ¹ *Valesius*
and *Menardus* stily maintaine, and so doth ^m *Fuchsius*, *Montalius*, ⁿ *Montanus*.
How (say they) can white become black? But *Hercules de Saxonia* l. post. de
mela. c. 8. & *Cardan* are of the opposite part (it may be ingendred of *Fleagme*,
et si raro contingat, though it seldome come to passe) so is ^p *Guainerius* and
Laurentius c. 1. with *Melanct.* in his Book de *Anima*, and Chap. of humors; he
calls it *Asininam*, dull, swinish *Melancholy*, and saith that he was an eye-witnes
of it: so is ^q *Wecker*. From *melancholy* aduſt ariseth one kind, from *Choler* ano-
ther, which is most brutish: another from *Flegme*, which is dull; and the last
from *Blood*, which is best. Of these some are cold and dry, others hot & dry,
varying according to their mixtures, as they are intended, and remitted. And
indeed as *Rodericus à Fons. conf. 12. l. 1.* determines, ichores and those serious
matters being thickned become flegme, and flegme degenerates into choler,
choler aduſt becomes *aruginosa melancholia*, as vinegar out of pureſt wine pu-
trified or by exhalation of purer spirits is so made, and becomes sowre and
sharp; and from the sharpnesse of this humour proceed much waking, trou-
blesome thoughts and dreams, &c. so that I conclude as before. If the humor
be cold, it is, saith ^r *Faventius*, a cause of dotage, & produceth milder symptoms:
if hot, they are rash, raving mad, or inclining to it. If the brain be hot, the animal
spirits are hot, much madnesse follows with violent actions: if cold, fatuity
and sottishnesse, ^s *Capivaccius*. ^t The colour of this mixture varies likewise ac-
cording to the mixture, be it hot or cold, tis sometimes black. sometimes not, *Alto-*
marus. The same ^x *Melanct.* proves out of *Galen*: & *Hippocrates* in his book
of *Melancholy* (if at least it be his) giving instance in a burning coale, which
when it is hot, shines; when it is cold, looks black, and so doth the humor. This di-
versity of *Melancholy* matter, produceth diversity of effects. If it be within
the body, and not putrified, it causeth black Jaundise; if putrified, a *Quartan*
Ague; if it break out to the skin, *Leprosie*; if to parts, severall *Maladies*, as
scurvie, &c. If it trouble the mind, as it is diversly mixt, it produceth severall
kindes of *Madnesse* and *Dotage*: of which in their place.

SUBSEC. 4.

35

Of the species or kindes of Melancholy.

When the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding Melancholy and Madnesse, as ^z Heurnius, Guianerius, Gordonius, Salustius Salvianus, Iason Pratenfis, Savanarola, that will have Madnesse no other then Melancholy in extent, differing (as I have said) in degrees. Some make two distinct species, as *Ruffus Ephesus* an old writer, *Constantinus Africanus*, *Aretaeus*, ^a *Aurelianus*, *Paulus Aegineta*: others acknowledge a multitude of kindes, and leave them indefinite, as ^b *Ætius* in his *Tetrabiblos*, ^c *Avicenna* lib. 3. Fen. 1. Tract. 4. cap. 18. *Arculanus* cap. 16. in 9. *Rasis*. *Montanus med.* part. 1. ^d If naturall Melancholy be adust, it maketh one kinde; if bloud, another; if choler, a third, differing from the first; and so many severall opinions there are about the kindes, as there be men themselves. * *Hercules de Saxonia* sets down two kindes, materiall and immateriall; one from spirits alone, the other from humours and spirits, *Savanarola* Rub. 11. Tract. 6. cap. 1. de agritud. capitis, will have the kinds to be infinite; one from the myrach, called myrachialis of the Arabians; another stomachalis, from the stomacke; another from the liver, heart, wombe, hemrods: ^e one beginning, another consummate. *Melancthon* seconds him, ^f as the humour is diversly adust and mixt, so are the species divers: but what these men speake of species, I thinke ought to be understood of symptomes, and so doth ^g *Arculanus* interpret himselfe: infinite species, id est, symptomes: and in that sense, as *Io. Gorrheus* acknowledgeth in his medicinall definitions, the species are infinite, but they may be reduced to three kindes, by reason of their seat; Head, Body, and Hypochondries. This threefold division is approved by *Hippocrates* in his booke of Melancholy, (if it be his, which some suspect) by *Galen* lib. 3. de loc. affectis cap. 6. by *Alexander* lib. 1. cap. 16. *Rasis* lib. 1. Continent. Tract. 9. lib. 1. cap. 16. *Avicenna*, and most of our new writers. *Th. Erastus* makes two kindes; one perpetuall, which is Head melancholy; the other interrupt, which comes and goes by fits, which he subdivides into the other two kindes, so that all comes to the same passe. Some againe make foure or five kindes with *Rodericus à Castro de morbis mulier.* lib. 2. cap. 3. and *Lod. Mercatus*, who in his second booke de mulier. affect. cap. 4. will have that melancholy of Nunnes, Widowes, and more ancient Maids, to be a peculiar species of Melancholy differing from the rest: some will reduce Enthusiastes, extaticall and dæmoniacall persons to this ranck, adding ^h Love melancholy to the first, and *Lycanthropia*. The most received division is into three kindes. The first proceeds from the sole fault of the Braine, and is called Head melancholy: the second sympathetically proceeds from the whole body, when the whole temperature is Melancholy: The third ariseth from the Bowels, Liver, Spleene, or Membrane, called Mesenterium, named Hypochondriacall, or windie Melancholy, which ⁱ *Laurentius* subdivides into three parts, from those three Members, Hepaticke, Splenaticke, Meseriacke. Love melancholy, which *Avicenna* calls *Ilishi*: and *Lycanthropia*, which

^z Non est Mania, nisi extensa melancholia.

^a Cap. 6. lib. 1. ^b 2. Ser. 2. cap. 9. Morbus hic est omnifarius.

^c Species indefinite sunt.

^d Si aduratur naturalis melancholia, alia fit species, si sanguis alia, si flava bilis alia, diversa à primis: maxima est inter has differentia, & tot Doctorum sententiae, quot ipsi numero sunt.

* Tract. de mel. cap. 7.

^e Quaedam incipiens, quaedam consummata.

^f Cap. de humor. lib. de anima.

^g varie aduritur & miscetur ipsa melancholia, unde varias animum species.

^h Cap. 16. in 9. Rhafis.

ⁱ Cap. 13.

^h Laurentius cap. 4. de mel.

he calls *Cucubethe*, are commonly included in head Melancholy: but of this last, which *Gerardus de Solo* calls *Amoreos*, and most *Knight melancholy*, with that of *Religious melancholy*, *Virginum & Viduarum*, maintained by *Rod. a Castro* and *Mercatus*, and the other kindes of *Love melancholy*, I will speake apart by themselves in my third Partition. The three precedent species are the subject of my present discourse, which I will anatomize, and treat of, through all their causes, symptomes, cures, together, and apart; that every man that is in any measure affected with this malady, may know how to examine it in himselfe, and apply remedies unto it.

It is a hard matter, I confesse, to distinguish these three species one from the other, to expresse their severall causes, symptomes, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most accurate Physicians; and so often intermixt with other diseases, that the best experienced have been plunged. *Montanus consil. 26.* names a patient that had this disease of Melancholy, and *Catinus Appetitus* both together: And *consil. 23.* with *Vertigo*. ¹*Julius Caesar Claudinus* with Stone, Gout, Jandice. *Trincavellius* with an Ague, Jandice, *Caninus Appetitus*, &c. ^m*Paulus Regoline*, a great Doctor in his time, consulted in this case, was so confounded with a confusion of symptomes, that he knew not to what kinde of Melancholy to referre it. ⁿ*Trincavellius*, *Fallopius*, and *Francanzanus*, famous Doctors in *Italy*, all three conferred with about one party, at the same time, gave three different opinions. And in another place, *Trincavellius* being demanded what he thought of a melancholy young man, to whom he was sent for, ingenuously confessed, that he was indeed melancholy, but he knew not to what kinde to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monke. Those symptomes, which others ascribe to misaffected parts and humours, ^{*}*Herc. de Saxonia* attributes wholly to distempered spirits, and those immateriall, as I have said. Sometimes they cannot well discern this Disease from others. In *Reinerus Solenanders* counsels, *Sect. 3. consil. 5.* he and *Dr. Brande* both agreed, that the patients disease was Hypochondriacall melancholy. *Dr. Mattholdus* said it was *Astma*, and nothing else. ^o*Solinander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleve*, with others, could not define what species it was, or agree amongst themselves. The species are so confounded, as in *Caesar Claudinus* his 44. consultation for a *Polonian Count*, in his judgement *he laboured of head melancholy, and that which proceeds from the whole temperature both at once.* I could give instance of some that have had all three kindes *semel & simul*, and some successively. So that I conclude of our melancholy species, as ^{*} many Politicians doe of their pure formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practice they are temperate and usually mixt, as the *Lacedæmonian*, the *Roman* of old, *German* now, and many others. What Physicians say of distinct species in their books, it much matters not, since that in their patients bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture of symptomes, causes, how difficult a thing is it to treat of severall kindes apart; to make any certainty or distinction among so many casualties, distractions, when seldome two men shall be like affected *per omnia*? 'Tis hard, I confesse, yet neverthelesse I will

1480. & 116.
consult. consil.
12.
m Hildisheim.
spicet. 2. fol.
466.
n Trincavellius
tom. 2. consil.
15. & 16.

* Cap. 13. tract.
posib. de melan.

o Guarion. cons.
med. 2.

p Laboravit per
essentiam, & a
toto corpore.
* Machiavel,
& c. Smithus
de rep. Angl.
cap. 8. lib. 1.
Bustoldus dis-
cur. polit. dis-
cur. 5. cap. 7.
Arist. 1. 3. polit.
cap. ult. Rec-
term. alii, & c.

will adventure through the midst of these perplexities, and led by the clue or thread of the best writers, extricate my selfe out of a labyrinth of doubts and errors, and so proceed to the Causes.

37

S E C T. II.

MEMB. I. SUBSECT. I.

Causes of Melancholy. God a cause.

IT is in vaine to speake of cures, or thinke of remedies, untill such time as we have considered of the causes, so ^q Galen prescribes Glauco: and the common experience of others confirms, that those cures must be imperfect, lame, and to no purpose, wherein the causes have not first beene searched, as ^r Prosper Calenius well observes in his tract *de atrabile* to Cardinall Casius. Infomuch that ^r Fernelius puts a kinde of necessity in the knowledge of the causes, and without which it is impossible to cure or prevent any manner of disease. Empericks may ease, and sometimes helpe, but not thoroughly root out: *sublatâ causâ tollitur effectus*, as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confesse) to be able to discerne these causes whence they are, and in such variety to say what the beginning was. ^u He is happy that can performe it aright. I will adventure to guesse as neere as I can, and rip them all up, from the first to the last, *generall* and *particular*, to every *species*, that so they may the better be descried.

Generall causes, are either *supernaturall*, or *naturall*. *Supernaturall* are from God and his angels, or by Gods permission from the devil, and his ministers. That God himselfe is a cause for the punishment of sinne, and satisfaction of his Justice, many examples and testimonies of holy Scriptures make evident unto us, *Psalm* 107. 17. *Foolish men are plagued for their offence, and by reason of their wickednesse*. Gehazi was stricken with leprosie, *2 Reg.* 5. 27. *Iehoram* with disenterie and flux, and great diseases of the bowels, *2 Chron.* 21. 15. *David* plagued for numbring his people, *1 Par.* 21. *Sodom* and *Gomorrhah* swallowed up. And this disease is peculiarly specified, *Psalm* 127. 12. *He brought downe their heart through heavinesse*. *Deut.* 28. 28. *He stroke them with madnesse, blindnesse, and astonishment of heart*. * *An evil spirit was sent by the Lord upon Saul, to vex him*. ^y *Nebuchadnezzar* did eat grasse like an oxe, and his heart was made like the beasts of the field. Heathen stories are full of such punishments. *Lycurgus*, because he cut downe the Vines in the country, was by *Bacchus* driven into madnesse: so was *Pentheus* and his mother *Agave* for neglecting their sacrifice. ^z *Censor Fulvius* ran mad for untilling *Juno's* Temple, to cover a new one of his owne, which he had dedicated to *Fortune*, ^a and was confounded to death, with grieve and sorrow of heart. When *Xerxes* would have spoiled * *Apollo's* Temple at *Delphos*, of those infinite riches it possessed, a terrible thunder came from Heaven, and stricke 4000. men dead, the rest ran mad. ^b A little after, the like happened to *Brennus*, lightning, thunder, earth quakes, upon such a sacrilegious occasion. If

q *Primo artis curatv.*
r *Nostri primiti sit propositi affectionum causas indagare; res ipsa hortari videtur, nam alioqui earum curatio, manca et inutiles esset.*
r *Psalm lib. 1. cap. 11* Re un cognoscere causas, medicis imprimis necessarium, sine quo nec morbum curare, nec præcavere licet.
r *Tanta enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumptur, Melanctus*
e *Galeno.*
u *Elia qui potuit rerum cognoscere causas.*
x *1 Sam. 16. 14*
y *Dan. 5. 21.*
z *Laetant in fit. lib. 2. cap. 8*
a *Mente captus, & summo animi morore consumptus.*
* *Munster. cosmog. lib. 4. cap. 43. de celo substernebantur, tanquam insani de saxis precipitati &c.*
b *Livium lib. 38*

b Gaguin. 1. 3.

c. 4. quod Dio-

nyssi corpus dis-

cooperuerat, in

insaniam incidit.

c Idem lib. 9.

sub. carol. 6. sa-

crovii contemp-

tor, templi fori-

bus effractis,

dum D. Iohan-

nis argenteum

simulachrum

rapere contem-

dit, simulachru

averſa facie

dorsum ei ver-

ſat, nec mora,

ſacrilegus men-

tis inops, atq;

in ſemer inſa-

niens in pro-

prios artus de-

ſavit.

d Giraldu

Cambrenſis lib.

1. c. 1. Itinerar.

Cambrie.

e Delrio tom. 3

lib. 6. ſect. 3.

quaſt. 3.

f Pſal. 44. 1.

g Lib. 8. cap. de

Hierar.

h Claudian.

i De Babilâ

Martyre.

k Lib. 1. cap. 5.

prog.

l Lib. 1. de Ab-

ditis verum

cauſis.

m Reſponſ.

med. 12. reſp.

we may beleeeve our Pontificiall Writers, they will relate unto us many strange and prodigious punishments in this kinde, inflicted by their Saints. How^b *Clodoveus* ſometime King of *France*, the ſon of *Dogebert*, loſt his wits for uncovering the body of *S. Denis*: and how a^c ſacrilegious *Frenchman*, that would have ſtolne away a ſilver image of *S. Iohn*, at *Birgburge*, became franticke on a ſuddaine, raging, and tyrannizing over his owne fleſh: Of a^d Lord of *Rhadnor*, that comming from hunting late at night, put his dogges into *S. Avans Church*, (*Llan Avan* they called it) and riſing betimes next morning, as hunters uſe to doe, found all his Dogges mad, himſelfe being ſuddenly ſtrucken blinde. Of *Tyridates* an^e *Armenian King*, for violating ſome holy Nunnes, that was puniſhed in like fort, with loſſe of his wits. But Poets and Papiſts may goe together for fabulous tales; let them free their owne credits: Howſoever they faine of their *Nemefis*, and of their *Saints*, or by the devils meanes may be deluded; we finde it true, that *ultor à tergo Deus*,^f *He is God the avenger*, as *David* ſtiles him; and that it is our crying finnes that pull this and many other maladies on our owne heads. That he can by his Angels, which are his Miniſters, ſtrike and heale (ſaith *g Dionyſius*) whom he will; that he can plague us by his Creatures, *Sunne*, *Moone*, and *Starres*, which he uſeth as his inſtrument, as a Husbandman (ſaith *Zanchius*) doth an Hatchet: Haile, Snow, Windes, &c.

h Et conjurati veniunt in claſſica venti:

as in *Iſuahs* time, as in *Pharaohs* reigne in *Egypt*; they are but as ſo many executioners of his juſtice. He can make the proudeſt ſpirits ſtoope, and cry out with *Iulian* the Apoſtate, *Viciſti Galilae*: or with *Apollo's* Prieſt inⁱ *Chryſoſtome*, *O calum! ô terra! unde hoſtis hic?* What an enemy is this? And pray with *David*, acknowledging his power, *I am weakned and ſore broken, I roare for the grieve of mine heart, mine heart panteth, &c.* Pſal. 38. 8. *O Lord rebuke me not in thine anger, neither chaſtiſe me in thy wrath*, Pſal. 38. 1. *Make me to heare joy and gladneſſe, that the bones which thou haſt broken, may rejoyce*, Pſal. 51. 8. & verſe 12. *Reſtore to me the joy of thy ſalvation, and ſtabliſh me with thy free ſpirit*. For theſe cauſes belike^k *Hippocrates* would have a Phyſician take ſpeciall notice whether the diſeaſe come not from a divine ſupernaturall cauſe, or whether it follow the courſe of Nature. But this is farther diſcuſſed by *Fran: Valeſius de ſacr. philoſ. cap. 8.* ^l *Fernelius*, and ^m *I. Caſar Claudinus*, to whom I referre you, how this place of *Hippocrates* is to be underſtood. *Paracelſus* is of opinion, that ſuch ſpirituall diſeaſes (for ſo he calls them) are ſpirituall to be cured, and not otherwiſe. Ordinary means in ſuch caſes will not avails: *Non eſt reluctandum cum Deo*. When that monſter-taming *Hercules* overcame all in the *Olympicks*, *Iupiter* at laſt in an unknown ſhape wreſtled with him; the victory was uncertaine, till at length *Iupiter* deſcrying himſelfe, and *Hercules* yeelded. No ſtriving with ſupreme powers.

Nil juvat immenſos Cratere promittere montes,

* 1 Pet. 5. 6.

Phyſicians and Phyſicke can doe no good, * *we muſt ſubmit our ſelves under the mighty hand of God*, acknowledge our offences, call to him for mercy. If he ſtrike us, *una eademque manus vulnus opemque feret*, as it is with them that are wounded with the ſpeare of *Achilles*, he alone muſt helpe; otherwiſe our diſeaſes are incurable, and we not to be relieved.

SUBJECT. 2.

*A Digression of the nature of Spirits, bad Angels,
or Devils, and how they cause
Melancholy.*



OW farre the power of Spirits and Devils doth extend, and whether they can cause this, or any other Disease, is a serious question, and worthy to be considered: For the better understanding of which, I will make a brieft digression of the nature of Spirits. And although the question be very obscure, according to ⁿ *Postellus*, full of controversy and ambiguity: beyond the reach of humane capacity, fateor excedere vires intentionis meae, saith * *Austin*, I confesse I am not able

to understand it, finitum de infinito non potest statuere, wee can sooner determine with *Tully* de nat. deorum, quid non sint, quam quid sint, our subtile Schoolmen, *Cardans*, *Scaligers*, profound *Thomistes*, *Fracastoriana* & *Ferneliana* asies, are weak, dry, obscure, defective in these mysteries, and all our quickest wits, as an owles eyes at the Sunnes light, waxe dull, and are not sufficient to apprehend them, yet as in the rest, I will adventure to say something to this point. In former times, as we reade *Acts* 23. the *Sadduces* denyed that there were any such Spirits, Devils, or Angels. So did *Galen* the Physitian, the *Peripateticks*, even *Aristotle* himselfe, as *Pomponatius* stoutly maintaines, and *Scaliger* in some sort grants. Though *Dandinius* the Jesuit, com. in lib. 2. de animâ, stiffly denyes it; substantia separate and intelligences, are the same which Christians call Angels, and Platonists, Devils, for they name all Spirits, demones, be they good or bad Angels, as *Iulius Pollux Onomasticon*, lib. 1. cap. 1. observes. *Epicures* and *Atheists* are of the same mind in generall, because they never saw them. *Plato*, *Plotinus*, *Porphyrus*, *Iamblicus*, *Proclus*, insisting in the steps of *Trismegistus*, *Pythagoras* and *Socrates*, make no doubt of it: Nor *Stoicks*, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the ^o *Thalmudists* say that *Adam* had a wife called *Lilis*, before he married *Eve*, and of her he begat nothing but Devils. The *Turkes* & *Alcaron* is altogether as absurd and ridiculous in this point: but the Scripture informes us *Christians*, how *Lucifer* the chiefe of them with his associates, fell from heaven for his pride, and ambition; created of God, placed in heaven, and sometimes an Angell of light, now cast downe into the lower aëriall sublunary parts, or into Hell, and delivered into chaines of darknesse (2 Pet. 2.4.) to be kept unto damnation. There is a foolish opinion which some hold, that they are the soules of men departed, good and more noble were deified, the baser groveled on the ground

n Lib. 1. c. 7. de orbis concordia. In nulla re major fuit altercatio, major obsemitas, minor opinionum concordia, quam de demonibus et substantiis separatis.

* Lib. 3. de Trinit. cap. 1.

o Pererius in Genesim. lib. 4. in cap. 3. v. 23. p See Strozzius Cicogna omnisfarie. Mag. lib. 2. c. 15. Io. Ambanus, Bredenbachius.

q Angelus per superbiam separatus a Deo, qui in veritate non stetit. Austin. Nature of Devils.

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* Nihil aliud
sunt Demones
quam nude ani-
mæ quæ corpore
deposito priorem
miserati vitam,
cognatis succur-
runt commoti
misericordia, &c.

ground, or in the lower parts, and were devils, the which with *Tertullian*, *Porphyrius* the Philosopher, *M. Tyrius* ser. 27. maintaines. These spirits, he
* faith, which we call *Angels and Devils*, are nought but soules of men departed, which either through love and pittie of their friends yet living, help and assist them, or else persecute their enemies, whom they hated, as *Dido* threatned to persecute *Aeneas*:

Omnibus umbra locis adero: dabis improbe pœnas.

* De Deo Socra-
tis.

They are (as others suppose) appointed by those higher Powers to keep men from their nativity, and to protect, or punish them as they see cause: and are called *boni* and *mali Genii* by the *Romans*. *Heroes*, *Lares*, if good, *Lemures* or *Larvæ* if bad, by the *Stoicks*, governours of Countries, Men, Cities, faith * *Apuleius*, *Deos appellant qui ex hominum numero justè ac prudenter vitæ curriculo gubernato, pro numine, postea ab hominibus præditi fanis & ceremoniis vulgo admittuntur, ut in Ægypto Osyris, &c. Præstitæ, Capella* calls them, which protected particular men as well as Princes. *Socrates* had his *Demonium Saturninum & ignium*, which of all spirits is best, *ad sublimes cogitationes animum erigentem*, as the *Platonists* supposed; *Plotinus* his; and wee Christians our assisting *Angels*, as *Andreas Victorellus*, a copious writer of this subject, *Lodovicus de La-Cerda* the Jesuit in his *Voluminous Tract de Angelo Custode*, *Zanchius*, and some Divines think. But this absurd Tenent of *Tyrius*, *Proclus* confutes at large in his book *de Animâ & demone*.

r He lived 300.
yeares since.

f *Apuleius*: spi-
ritus animalia
sunt animo pas-
sibilia, mente ra-
tionalia, corpore
aëria, tempore
sempiterna.
Nutruntur, et
excrementa ba-
bent, quod pulsata
doleant solido
percussâ corpore.

* *Psellus* a Christian, and sometimes Tutor (faith *Cuspinian*) to *Michael Parapinatus*, Emperour of *Greece*, a great observer of the nature of Devils, holds they are corporeall, and have aëriall bodies, that they are mortall, live and dye, (which *Martianus Capella* likewise maintaines, but our Christian Philosophers explode) that they are nourished and have excrements, that they feele paine if they be hurt (which *Cardan* confirms, and *Scaliger* justly laughs him to scorne for; *Si pascantur aere, cur non pugnant ob puriorem aera? &c.*) or stricken: and if their bodies be cut, with admirable celerity they come together againe. *Austin* in *Gen. lib. 3. lib. arbit.* approves as much, *mutata casu corpora in deteriorem qualitatem aëris spissioris*, so doth *Hierome*, *Comment. in epist. ad Ephes. cap. 3. Origen*, *Tertullian*, *Lactantius*, and many ancient Fathers of the Church: That in their fall their bodies were changed into a more aëriall and grosse substance. *Bodine lib. 4. Theatri Naturæ*, and *David Crusius Hermetice Philosophiæ lib. 1. cap. 4.* by severall arguments proves Angels and Spirits to be Corporeall: *quicquid continetur in loco Corporeum est: At spiritus continetur in loco. ergo. Si spiritus sunt quantierunt Corporei, at sunt quanti, ergo. sunt finiti, ergo. quanti, &c.* *Bodine* goes farther yet, and will have these, *Animæ separate genii*, Spirits, Angels, Devils, and so likewise soules of men departed, if Corporeall, which he most eagerly contends to be of some shape, and that absolutely round, like Sun and Moone, because that is the most perfect forme, *quæ nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil eminens, sed inter corpora perfecta est perfectissimum,*

4. lib. 4. Theat.
nat. fol. 535.

fectissimum; therefore all spirits are corporeall he concludes, and in their proper shapes round. That they can assume other aëriall bodies, all manner of shapes at their pleasures, appeare in what likenesse they will themselves, that they are most swift in motion, can passe many miles in an instant, and so likewise transforme bodies of others into what shape they please, and with admirable celerity remove them from place to place; (as the Angel did *Habacuck* to *Daniel*, and as *Philip* the Deacon was carried away by the Spirit, when hee had baptized the *Eunuch*; so did *Pythagoras* and *Apollonius* remove themselves and others, with many such feats) that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortall mens eyes, * cause smells, favours, &c. deceive all the senses; most Writers of this subject credibly beleeeve; and that they can foretell future events, and doe many strange miracles. *Iunos* image spake to *Camillus*, & *Fortunes* statue to the *Romane* matrons, with many such. *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nabuchadnezzar* was really translated into a beast, *Lots* wife into a pillar of Salt; *Vlysses* companions into Hogs and Dogs, by *Circes* charms; Turn themselves and others, as they doe Witches into Cats, Dogs, Hares, Crowes, &c. *Strozzius Cicogna* hath many examples, lib. 3. *omnis. mag. cap. 4.* & 5. which hee there confutes, as *Austin* likewise doth *de civ. Dei lib. 18.* That they can be seen when and in what shape, and to whom they will, saith *Psellus*, *Tamet si nitate viderim, nec optem videre*, though he himself never saw them nor desired it; and use sometimes carnall copulation (as elsewhere I shall * prove more at large) with women and men. Many will not beleeeve they can be seene, and if any man shall say, sweare, and stiffly maintain, though he be discreet and wise, judicious and learned, that he hath seen them, they accompt him a timorous foole, a melancholly dizard, a weake fellow, a dreamer, a sicke or a madman, they contemne him, laugh him to scorne, and yet *Marcus* of his credit told *Pselus* that he had often seen the. And *Leo Suavius*, a Frenchman, c. 8. in *Commentar. l. 1. Paracelsi de vitâ longâ*, out of some *Platonists* will have the ayre to be as full of them, as snow falling in the skies, and that they may be seen, and withall sets downe the means how men may see them; *Si irreverberatis oculis sole splendente versus cælum continuaverint obtutus*, &c. and saith moreover tryed it, *præmissorum feci experimentum*, and it was true, that the *Platonists* said. *Paracelsus* confesseth that he saw them divers times, and conferred with them, and so doth *Alexander ab Alexandro*, that he so found it by experience, when as before he doubted of it. Many deny it, saith *Lavater de spectris*, part. 1. c. 2. & part. 2. c. 11. because they never saw them themselves; But as he reports at large all over his book, especially c. 19. part. 1. they are often seen and heard, and familiarly converse with men, as *Lod. Vives* assureth us, innumerable Records, Histories, and testimonies evince in all ages, times, places, and * all travellers besides; in the West Indies and our Northerne climes, *Nihil familiarius quam in agris & urbibus spiritus videre, audire, qui vetent, jubeant*, &c. *Hieronimus vita Pauli*, Basil ser. 40. *Nicephorus*, *Eusebius*, *Socrates*, *Sozomenus*, * *Iacobus Boissardus* in his tract *de spirituum apparitionibus*, *Petrus Loyerus l. de spectris*, *Wierus l. 1.* have infinite variety of such examples of apparitions of spirits, for him to reade that farther doubts, to his ample satisfaction. One alone I will briefly insert. A nobleman in Germany was sent Embassadour to the

F

King

u *Cyprianus in Epist. montes etiam et animalia transferri possunt*: as the devill did Christ to the top of the Pinnacle: and Witches are often translated. See more in *Strozzius Cicogna. lib. 3. cap. 4. omnis. mag. Per aëra subucere et in sublime corpora ferre possunt*, *Biarmannus. Percussus dolent et uruntur in conspicuos cineres*, *Agrippa, lib. 3. cap. de occult. Philos.*
* *Agrippa, de occult. Philos. lib. 3. cap. 18.*
x Part. 3. sect. 2. Memb. 1. Sub. 1. Love Melancholly.

y *Genial. dier. Ita sibi visum et compertum quum prius an essent ambigeret Fidem suam liberet.*
z *l. 1. de verit. Fidei. Benzo. &c.*
* *Lib. de Divinatione et magia.*

42

a cap. 8. Trans-
portavit in Li-
voniam cupidi-
tate videti, &c.

b Sic Hesiodus
de Nymphis vi-
vere dicit 10.
etates phœnicum
vel 9, 7, 20.

* Custodes ho-
minum et pro-
vinciarum, &c.
tanto meliores
hominibus,
quanto hi brutis
animalibus.

* Præsides, Pa-
flores, Guberna-
tores hominum, et
illi animalium.
a Natura fami-
liares ut canes
hominibus, mul-
ti acersantur et
abhorrent.

b Ab homine
plus distant quā
homo ab ignobi-
lissimo verme, et
tamen quidam
ex his ab homi-
nibus superan-
tur ut homines à
feris, &c.

c Cibo et potu
uti, et venere
cum hominibus,
ac tandem mori,
Cicogna. 1. part.
lib. 2. c. 3.

d Plutarch. de
defect. oraculorū.

e Lib. de Zilphis
et Pigmeis.

f Dii gentium à
Constantino pro-
fligati sunt, &c.

* Oflavian. dial.
Indeorum deum
fuisse Romanorū
numinibus una
cum gente capti-
vum.

King of *Sueden* (for his name, the time, and such circumstances I referre you to *Boissardus* mine ^a Author) after he had done his businesse, he sailed to *Livonia*, on set purpose to see those familiar spirits, which are there said to be conversant with men, and doe their drudgery workes. Amongst other matters, one of them told him where his wife was, in what roome, in what cloathes, what doing, and brought him a Ring from her, which at his returne *non sine omnium admiratione*, he found to be true; and so beleevd that ever after, which before he doubted of. *Cardan l. 19. de subtil.* relates of his father *Facius Cardan*, that after the accustomed solemnities, *An. 1491. 13. August*, he conjured up 7. Devils in Greeke apparell, about 40. yeares of age, some ruddy of complexion, and some pale, as he thought; hee asked them many questions, and they made ready answer, that they were aëriall Devils, that they lived and died as men did, save that they were farre longer liv'd, (7. or 800. ^b yeares) they did as much excell men in dignity, as wee doe juments, and were as farre excelled again of those that were above them; our ^{*} governours and keepers they are moreover, which ^{*} *Plato* in *Critias* delivered of old, and subordinate to one another, *Vt enim homo homini, sic demon demoni dominatur*, they rule themselves as well as us, and the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-herds, and the basest of us, overseers of our cattle; and that we can no more apprehend their natures and functions, than an horse a mans. They knew all things, but might not reveale them to men; and ruled and domineered over us, as we do over our horses; the best Kings amongst us, and the most generous spirits, were not cōparable to the basest of them. Sometimes they did instruct men, and communicate their skill, reward & cherish, and sometimes again terrifie & punish, to keep them in awe, as they thought fit, *Nihil magis cupientes* (saith *Lyfius*, *Phis. Stoicorum*;) *quam adorationē hominū*. The same Author *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will have some of these *Genii* (for so he calls them) to be ^a desirous of mens company, very affable, and familiar with them as Dogs are; others again to abhor as serpents, and care not for them. The same belike *Tritemius* calls *Ignios & sublunares, qui nunquam demergunt ad inferiora, aut vix ullum habent in terris commercium*: ^b Generally they farre excell men in worth, as a man the meanest worme; though some of them are inferiour to those of their owne ranke in worth, as the blacke guard in a Princes Court, and to men againe, as some degenerate, base, rationally creatures, are excelled of brute beasts.

That they are mortall, besides these testimonies of *Cardan*, *Martianus*, &c. many other Divines and Philosophers hold, *post prolixum tempus moriuntur omnes*; The ^c *Platonists* and some *Rabbines*, *Porphyrius* and *Plutarch*, as appears by that relation of *Thamus*: ^d *The great God Pan is dead: Apollo Pythius* ceased; and so the rest. *S. Hierome* in the life of *Paul* the Ermitte tels a story how one of them appeared to *S. Antony* in the wilderness, and told him as much. ^e *Paracelsus* of our late Writers stiffly maintaines that they are mortall, live and die, as other creatures doe. *Zozimus lib. 2.* farther addes, that religion and policy dies and alters with them. The ^f *Gentiles* gods, hee saith, were expelled by *Constantine*, and together with them, *Imperii Romani majestas, & fortuna, interiit, & profligata est*; The Fortune and Majesty of the Roman Empire, decayed and vanished, as that Heathen in ^{*} *Minutius* former-ly

ly bragged when the *Iewes* were overcome by the *Romans*, the *Iewes* god was likewise captivated by that of *Rome*, and *Rabsakeh* to the *Israelites*, no god should deliver them out of the hands of the *Assyrians*. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnall copulations, are sufficiently confuted by *Zanch. cap. 10. lib. 4. P. rerius* in his Comment, and *Totastus* questions on the 6. of *Gen. Th. Aquin. S. Austin, Wierus, Th. Erasmus, Delrio, Tom. 2. lib. 2. quest. 29. Sebastian Michaelis, cap. 2. de spiritibus, D. Reynolds Lect. 47.* They may deceive the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as *Cicogna* proves at large, they are *Illusoria & prestigiatrix transformationes, omnis. mag. lib. 4. cap. 4.* mere illusions and cozenings, like that tale of *Pasestis obulus* in *Suidas*, or that of *Autolicus, Mercuries* sonne that dwelt in *Per-nassus*, who got so much treasure by cozenage and stealth. His father *Mer-cury* because he could leave him no wealth, taught him many fine tricks to get meanes, * for he could drive away mens cattell, and if any pursued him, turne them into what shapes he would, and so did mightily enrich himselfe, *hoc assum maximam pradamest adsequutus.* This no doubt is as true as the rest; yet thus much in generall, *Thomas, Durand*, and others grant that they have understanding farre beyond men, can probably conjecture, and ^h foretell many things; they can cause and cure most diseases, deceive our senses, they have excellent skill in all Arts and Sciences: and that the most illiterate *Di-vell* is *Quovis homine scientior*, as ⁱ *Cicogna* maintaines out of others. They know the vertues of Hearbs, Plants, stones, Minerals, &c. Of all Creatures, Birds, Beasts, the foure Elements, Starres, Planets, can aptly apply and make use of them as they see good, perceiving the causes of all Meteors, and the like: *Dant se coloribus* (as * *Austin* hath it) *accommodant se figuris, adherent so-nis, subjiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam in-telligentiam demones fallunt*, they deceive all our senses, even our understand-ing it selfe at once. ^k They can produce miraculous alterations in the ayre, and most wonderfull effects, conquer armies, give victories, helpe, further, hurt, crosse and alter humane attempts and projects (*Dei permissu*) as they see good themselves. * When *Charles* the great intended to make a channell betwixt the *Rhene* and *Danubius*, looke what his workmen did in the day, these spirits flung downe in the night, *Vt conatu Rex desisteret, pervicere.* Such feats can they doe. But that which *Bodine lib. 4. Theat. nat.* thinks, (follow-ing *Tyrius* belike and the *Platonists*) they can tel the secrets of a mans heart, *aut cogitationes hominum*, is most false; his reasons are weake, and sufficient-ly confuted by *Zanch. lib. 4. cap. 9. Hierom. lib. 2. com. in Mat. ad cap. 15. A-thanasius quest. 27. ad Antiochum Principem*, and others.

As for those orders of good and bad Devils, which the *Platonists* hold, is altogether erroneous, and those *Ethnicks boni* and *mali Genii*, are to be exploded: these heathen writers agree not in this point amongst themselves, as *Dandinus* notes, *An sint * mali non conveniunt*, some will have all spirits good or bad to us by a mistake, as if an Oxe or Horse could discourse, he would say the Butcher was his enemy because he killed him, the Grasier his friend be-cause he fed him; an Hunter preserves and yet kills his game, and is hated ne-verthelesse of his game; *nec piscatorem piscis amare potest, &c.* But *Iamblicus, Psellus, Plutarch*, and most *Platonists* acknowledge bad, & ab eorum malefi-

*g Omnia spiritibus plena, et ex eorum concordia et discordia omnes boni et mali effectus promanant, omnia humana re-guntur paradox veterum de quo Cicogna. omnis. mag. lib. 2. c. 3. * Oves quas ab-acturus erat in quascumq; for-mas vertebat Pausanias, Hyginus. h Austin in l. 2. de Gen. ad litem cap. 17. Partim quia subtilioris sensus acumine, partim scientia calidiora vigent et experientia, propter magnam longitu-dinem vite, par-tim ab Angelis discunt, &c. i Lib. 3. omnis. mag. cap. 3. * L. 18. quest. k Quum tanti sit et tam profun-da spirituum scientia, mirum non est tot tan-tasq; res visu admirabiles ab ipsis patrari, et quidem rerum naturalium ope quas multo me-lius intelligunt, multoq; peritima suis locis et tem-poribus applica-re norunt, quam homo, Cicogna. Orders. * Aventinus, quicquid inter-diu exhaureba-tur, nocte exple-batur. Inde pa-vesacti curato-res, &c.*

* In lib. 2. de Anima text. 29. Homerus discriminationem omnes spiritus demones vocat.

h De Deo Socratis adest mihi divina sorte Demonium quoddam a prima pueritia me sequitur, sepe dissuadet, impellit nunquam in suar vocis, Plato.

* A Jove ad Inferos pulsi, &c. i Agrippa lib. 3. de occult. ph. c. 18. Zanch. Pistorius, Pererius Cicogna. l. 3. c. 1.

k Vaisaire. c. 13.

l Quibus datum est nocere terræ et mari, &c.

m Philol. Stoicorum è Senec. lib. 1. cap. 28. n Usque ad lunam animas esse æthereas vocantque heroas, lares, genios. o Mart. Capella.

p Nihil vacuum ab his ubi vel capillum in aëre vel aqua jaceas.

q Lib. de Zilp.

ciis cavendum, for they are enemies of man-kinde, and this Plato learned in Egypt, that they quarelled with Iupiter, and were * driven by him down to hell. That which ^h Apuleius, Xenophon, and Plato contend of Socrates Demonium, is most absurd: That which Plotinus of his, that he had likewise Deum pro Demonio: and that which Porphyry concludes, of them all in generall, if they be neglected in their sacrifice they are angry; nay more, as Cardan in his Hipperchen will, they feed on mens soules, *Elementa sunt plantis elementum, animalibus plantæ, hominibus animalia, erunt & homines aliis, non autem diis, minis enim remota est eorum natura à nostrâ quapropter demonibus*: and so belike that we have so many battels fought in all ages, countries, is to rake them a feast, and their sole delight: but to returne to that I said before, if displeased they fret and chafe, (for they feed belike on the soules of beasts, as wee doe on their bodies) and send many plagues amongst us; but if pleased, then they doe much good; is as vaine as the rest, and confuted by Austin lib. 9. c. 8. de Civ. Dei. Euseb. lib. 4. præpar. Evang. c. 6. and others. Yet thus much I finde, that our School-men and other ⁱ Divines make nine kindes of bad Spirits, as Dionysius hath done of Angels. In the first ranke are those false gods of the Gentiles, which were adored heretofore in severall Idols, and gave Oracles at Delphos, and else-where; whose Prince is Beelzebub. The second ranke is of Lyars, and Equivocators, as Apollo, Pythius, and the like. The third are those vessels of anger, inventers of all mischiefe; as that Theutus in Plato; Esay calls them ^k vessel of fury; their Prince is Beliall. The fourth are malicious revenging Devils; and their Prince is Asmodeus. The fift kinde are cozeners, such as belong to Magicians and Witches; their Prince is Satan. The sixt are those aëriall devils that ^l corrupt the aire and cause plagues, thunders, fiers, &c. spoken of in the Apocalyps, and Paul to the Ephesians names them the Princes of the ayre; Meresin is their Prince. The seventh is a destroyer, Captaine of the Furies, causing warres, tumults, combustions, uproares, mentioned in the Apocalyps; and called Abaddon. The eight is that accusing or calumniating Devill, whom the Greekes call Διόκολος, that drives men to despaire. The ninth are those tempters in severall kindes, and their Prince is Mammon. Psel-lus makes 6. kindes, yet none above the Moon: Wierus in his Pseudomonarchiâ Demonis, out of an old booke, makes many more divisions and subordinations, with their severall names, numbers, offices, &c. but Gazæus cited by ^m Lipsius will have all places full of Angels, Spirits, and Devils, above and beneath the Moone, ætheriall and aëriall, which Austin cites out of Varro lib. 7. de Civ. Dei cap. 6. The cælestiall Devils above, and aëriall beneath, or as some will, gods above, Semidei, or halfe gods beneath, Lares, Heroes, Genii, which clime higher, if they lived well, as the Stoicks held; but grovell on the ground as they were baser in their lives, nearer to the earth: and are Manes, Lemures, Lamia, &c. ^o They will have no place void but all full of Spirits, Devils, or some other inhabitants; Plenum Cælum, aër, aqua, terra, & omnia sub terrâ, saith ^p Gazæus; though Anthony Rusca in his Booke de Inferno, lib. 5. cap. 7. would confine them to the middle Region, yet they will have them every where, Not so much as an haire breadth empty in heaven, earth, or waters, above or under the earth. The aire is not so full of flies in summer, as it is at all times of invifible Devils: this ^q Paracelsus stiffely maintaines, and that they have every one their severall Chaos, others will have infinite worlds, and

and each world his peculiar Spirits, Gods, Angels, and Devils to governe, and punish it.

45

*Singula * nonnulli credunt quoq; sydera posse
Dici orbes, terramq; appellat sydis opacum,
Cui minimus divum præsit —*

* Pallingenius.

Gregorius Tholosanus makes seven kindes of ætheriall Spirits or Angels, according to the number of the seven Planets, Saturnie, Jovial, Martial, of which Cardan discourseth *lib. 20. de subtil.* hee calls them *substantias primas, Olympicos demones. Triteniis, qui præsunt Zodiaco, &c.* and will have them to be good Angels above, Devils beneath the Moon, their severall names and offices he there sets down, and which Dionysius of Angels, will have severall spirits for severall countries, men, offices: &c. which live about them, and as so many assisting powers cause their operations, will have in a word, innumerable, as many of them as there be Starres in the Skies. * *Marcilius Ficinus* seems to second this opinion, out of *Plato*, or from himselfe, I know not, (still ruling their inferiours, as they doe those under them againe, all subordinate, and the nearest to the earth rule us, whom we subdivide into good and bad angels, call Gods or Devils, as they helpe or hurt us, and so adore love or hate) but it is most likely from *Plato*, for he relying wholly on *Socrates, quem mori potius quam mentiri voluisse scribit*, out of *Socrates* authority alone, made nine kindes of them: which opinion belike *Socrates* tooke from *Pythagoras*, and he from *Trismegistus*, he from *Zoroastes*, first God, secondly *Idea*, 3. Intelligences, 4. Arch-angels, 5. Angels, 6. Devils, 7. Heroes, 8. Principalities, 9. Princes: of which some were absolutely good, as Gods, some bad, some indifferent *inter deos & homines*, as heroes and *demones*, which ruled men, and were called *genii*, or as * *Proclus* and *Iamblicus* will, the middle betwixt God and men, Principalities and Princes, which commanded and swayed Kings and countries; and had severall places in the Spheares perhaps, for as every spheare is higher, so hath it more excellent inhabitants: which belike is that *Galileus à Galileo*, and *Kepler* aimes at in his *nuncio Syderio*, when he will have Saturnine and Joviall inhabitants: And which *Tycho Brahe* doth in some sort touch or insinuate in one of his Epistles: but these things * *Zanchius* justly explodes, *cap. 3. lib. 4. P. Martyr. in 4. Sam. 28.*

† *Lib. 7. cap. 34. et 5. Syntax. art. mirab.*

* *Comment. in dial. Plat. de amore cap. 5. Ut sphaera quælibet super nos, ita præstantiores habet habitatores suæ sphaeræ consortes, ut habet nostra.*

* *Lib. de Anied et demone med. inter deos et homines, dica ad nos et nostra æqualiter ad deos ferunt.*

† *Saturninas et Joviales accolat. * In loca detrusi sunt infra celestes orbes in ærem scilicet et infra ubi Judicio generalis referuntur.*

So that according to these men, the number of ætheriall Spirits must needs be infinite: For if that bee true that some of our Mathematicians say: if a stone could fall from the starry heaven, or eight Spheare, and should passe every houre an hundred miles, it would be 65 yeares, or more, before it would come to ground, by reason of the great distance of heaven from earth, which containes as some say 170 Millions 803 miles, besides those other heavens, whether they bee Christalline or watery which *Maginus* addes, which peradventure holds as much more, how many such spirits may it containe? And yet for all this ^u *Thomas, Albertus*, and most hold that there bee farre more Angels than Devils.

u q. 3. 6. art. 9.

But be they more or lesse, *Quod supra nos nihil ad nos*. Howsoever as *Martianus* foolishly supposeth, *Ætherii Demones non curant res humanas*, they care not for us, doe not attend our actions, or looke for us, those ætheriall spirits have other worlds to raigne in belike or businesse to follow. We are onely now to speake in brieve of these sublunary Spirits or Devils: for the

Sublunary Devils, and their kindes.

46

x *Vulg. 8. Eg.*
 y *Æn. 4.*
 z *Austin: hoc dixi, ne quis existimet habitare ibi mala demonia ubi Solem et Lunam et Stellas Deus ordinavit, et alibi nemo arbitraretur Demonem celis habitare cum Angelis suis unde lapsus credimus. Idem Zauch. lib. 4. c. 3. de Angel. malis. Pererius in Gen. cap. 6. lib. 8. in ver. 2.*

* *Perigran. Hierosol.*

a *Domus diruunt, muros dejiciunt, immiscunt se turbinibus et procellis, et pulverem instar columnæ evehunt Cicogna. l. 5. c. 5.*
 b *Quest. in Liv.*

* *De prestigiis demonum. c. 16. convelli culmina videmus, prostermi fata, &c.*

rest, our Divines determine that the Devill had no power over starres, or heavens; * *Carminibus cælo possunt deducere lunam, &c.* Those are poetically fictions, and that they can *sistere aquam fluviiis, & vertere sydera retro, &c.* as *Canidia* in *Horace*, 'tis all false. * They are confined untill the day of judgement, to this sublunary world, and can worke no farther than the foure Elements, and as God permits them. Wherefore of these sublunary Devils, though others divide them otherwise according to their severall places and offices, *Psellus* makes fixe kinds, fiery, æriall, terrestriall, watery, and subterranean Devils, besides those Fairies, Satyrs, Nymphs, &c.

Fiery spirits or devils are such as commonly worke by blazing Starres, Firedrakes, or *Ignes fatui*; which lead men often *in flumina, aut præcipitia*, saith *Bodine*, lib. 2. *Theat. natura fol. 221. Quos inquit arcere si volunt viatores, clara voce Deum appellare aut pronam facie terram contingente adorare oportet, & hoc Amuletum majoribus nostris acceptum ferre debemus, &c.* likewise they counterfeite Sunnes and Moones, Starres oftentimes, and sit on Ship Masts; *In navigiorum summitatibus visuntur*; and are called *Dioscuri*, as *Eusebius lib. contra Philosophos cap. 48.* informeth us, out of the authority of *Zenophanes*; or little Clouds, *ad motum nescio quem volantes*; which never appeare, saith *Cardan*, but they signifie some mischiefe or other to come unto men, though some againe will have them to pretend good, and victory to that side they come towards in Sea-fights, *Saint Elmes* fires they commonly call them, and they doe likely appeare after a Sea storme; *Radziwilius* the *Polonian* Duke calls this apparition, *Sancti Germani sydus*; and saith moreover that hee saw the same after or in a storme, as he was sayling, 1582, from *Alexandria* to *Rhodes*. Our Stories are full of such apparitions in all kinds. Some thinke they keep their residence in that *Hecla*, a mountaine in *Island*, *Ætna* in *Sicely*, *Lypera*, *Vesuvius*, &c. These Devils were worshipped heretofore by that superstitious *Pogonavia*; and the like.

Æriall Spirits or Devils, are such as keep quarter most part in the ^a aire, cause many tempests, thunder, and lightnings, teare Oakes, fire Steeples, Houses, strike men and beasts, make it raine stones, as in *Livies* time, *Wooll*, *Froggs*, &c. Counterfeite Armies in the aire, strange noyses, swords, &c. as at *Vicenna*, before the comming of the *Turkes*, and many times in *Rome*, as *Scherretzius lib. de spect. cap. 1. part. 1. Lavater de spect. part. 1. cap. 17. Iulius Obsequens*, an old *Roman*, in his booke of prodigies, *ab urb. cond. 505.* ^b *Machiavell* hath illustrated by many examples, and *Iosephus* in his Booke *de bello Iudaico*, before the destruction of *Ierusalem*. All which *Guil. Postellus* in his first booke *cap. 7. de orbis concordia* useth as an effectuall argument (as indeed it is) to perswade them that will not beleieve there be Spirits or Devils. They cause whirlwindes on a sudden, and tempestuous stormes; which though our Metereolagists generally referre to naturall causes, yet I am of *Bodines* minde, *Theat. Nat. lib. 2.* they are more often caused by those æriall devils, in their severall quarters; for, *Tempestatibus se ingerunt*, saith * *Rich, Argentine*; as whē a desperate man makes away himself, which by hanging or drowning they frequently doe, as *Kornmannus* observes, *de mirac. mort. part. 7. cap. 76. tripudium agentes*, dancing and rejoycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sicknesse, stormes, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable example

ple in *Iovianus Pontanus*: And nothing so familiar (if wee may beleve those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A. Goes*) as for Witches and Sorcerers, in *Lapland*, *Lituania*, and allover *Scandia*, to sell windes to Marriners, and cause tempests, which *Marcus Paulus* the Venetian relates likewise of the *Tartars*. These kinde of Devils are much ^d delighted in Sacrifice, (saith *Porphyry*) held all the world in awe, and had severall names, Idols, Sacrifices, in *Rome*, *Greece*, *Agypt*, and at this day tyrannize over, and deceive those Ethnicks, and Indians, being adored and worshipped for ^e gods. For the Gentiles gods were Devils (as ^{*} *Trismegistus* confesseth in his *Asclepius*) and hee himselfe could make them come to their Images by Magicke spels: and are now as much respected by our Papists (saith ^f *Pictorius*) under the name of Saints. These are they which *Cardan* thinks, desire so much carnall copulation with Witches, (*Incubi* and *Succubi*) transforme bodies, and are so very cold, if they be touched; & that serve Magicians. His father had one of them (as he is not ashamed to relate ^g) an aëriall devill bound to him for twenty and eight years. As *Agrippa's* dogge had a devill tyed to his coller; some thinke that *Paracelsus* (orelse *Erastus* belies him) had one confined to his sword pummell; others weare them in Rings, &c. *Iannes* and *Iambres* did many things of old by their helpe; *Simon Magus*, *Cinops*, *Apollonius Tianeus*, *Iamblicus*, and *Tritemius* of late, that shewed *Maximilian* the Emperour his wife, after she was dead; *Et verrucam in collo ejus* (saith ^h *Godelman*) so much as the Wart in her necke. *Delrio lib. 2.* hath divers examples of their feats: *Cicogna lib. 3. cap. 3.* and *Wierus* in his Booke *de prestig. demonum*, *Boissardus de magis & veneficis*.

Water-devils are those *Naiades* or water Nymphs, which have beene heretofore conversant about Waters and Rivers. The water (as *Paracelsus* thinks) is their Chaos, wherein they live; some call them *Fairies*, and say that *Habundia* is their Queene; these cause Inundations, many times shipwracks, and deceive men divers wayes, as *Succuba*, or otherwise, appearing most part (saith *Tritemius*) in womens shapes. ⁱ *Paracelsus* hath severall stories of them that have lived and beene married to mortall men, and so continued for certaine yeares with them, and after, upon some dislike, have forsaken them. Such a one was *Egeria*, with whom *Numa* was so familiar, *Diana*, *Ceres*, &c. ^k *Olaus Magnus* hath a long narration of one *Hotherus* a King of *Sweden*, that having lost his company, as he was hunting one day, met with these water Nymphs or Fairies, and was feasted by them; and *Hector Boëthius*, of *Mackbeth*, and *Banco*, two Scottish Lords, that as they were wandering in the Woods, had their Fortunes told them by three strange women. To these heretofore they did use to sacrifice, by that *idpollantia*, or divination by waters.

Terrestriall devils, are those ^l *Lares*, *Genii*, *Faunes*, *Satyrs*, ^{*} *Wood-nymphes*, *Foliots*, *Fairies*, *Robin goodfellowes*, *Trulli*, &c. which as they are most conversant with men, so they doe them most harme. Some thinke it was they alone that kept the Heathen people in awe of old, and had so many Idols and Temples erected to them. Of this range was *Dagon* amongst the *Philistines*, *Bell* amongst the *Babylonians*, *Astartes* amongst the *Sydonians*, *Baal* amongst the *Samaritans*, *Isis* and *Osyris* amongst the *Aegyptians*, &c. Some put our ^{*} *Fairies* into this ranke, which have been in former times ad-

47.
c De bello Neo-
politano, lib. 5.

d Suffitibus gar-
dent. Idem Just.
Mart. Apol. pro
Christianis.

e In Dei imita-
tione, saith
Eusebius.

* Di gentium
Dei omnia, &c.
ego in eorum sta-
tuas pellexi.

f Et nunc sub di-
vorum nomine
coluntur à Por-
tificiis.

g Lib. II. de re-
rum ver.

h Lib. 3. cap. 3.
de magis et ve-
neficis, &c. Ne-
rides.

i Lib. de Zilphis.

k Lib. 3.

l Pro salute ho-
minum excuba-
re se simulant,
sed in eorum per-
niciem omnia
moliuntur. Aust.
* Driades, Ori-
ades, Hamadry-
ades.

* Elvas *Olaus*
vocat lib. 3.

red

m Part. 1. c. 19.
n Lib. 3. cap. 11.
Et uanum chore-
as Olaus lib. 3.
vocat saltem
adco profunde
in terras impi-
munt, ut locus
insigneinceps
virore orbicula-
ris sit, et gramen
non pereat.
o Lib. de Zilph.
et Pigmeis.
Olaus lib. 3.

p Lib. 7. cap. 14.
qui et in famu-
lito viris et fe-
minis inferunt
conclavia scopis
purgant, patinas
mundant, ligna
portant, equos
curant, &c.
q Ad ministeria
futura.
r Where trea-
sure is hid (as
some thinke)
or some mur-
der, or such
like villany.
committed.
* Lib. 16. de re-
rum varietat.
f Vel. spiritus
sunt huiusmodi
damnatorum, vel
e purgatorio, vel
ipsi demones, c. 4
t Quidam le-
mures domesti-
cis instrumentis
noctu ludunt:
patinas, ollas,
cantharas, et
alia vasa deji-
cunt, et quidam
voces emittunt,
ejulant, risum
emittunt, &c.
ut canes nigri,
feles, variis for-
mis, &c.
u Epist. lib. 7.
x Meridionales
Demones. Cicog-
na calls them,
or Abissiores l. 3.
cap. 9.

red with much superstition, with sweeping their houses, and setting of a pail of cleane water, good victuals, and the like, and then they should not be pinched, but finde money in their shooes, and be fortunate in their enterprizes. These are they that dance on Heathes and Greens, as ^m *Lavater* thinkes, with *Tritemius*, and as ⁿ *Olaus Magnus* addes, leave that greene circle, which we commonly finde in plaine fields, which others hold to proceed from a Meteor falling, or some accidentall ranknesse of the ground, so Nature sports her selfe; they are sometimes seene by old women and children. *Hierom. Pauli* in his description to the City of *Bercino* in *Spaine*, relates how they have beene familiarly seene neare that towne, about fountaines and hils; *Nonnunquam* (saith *Tritemius*) *in sua latibula montium simpliciores homines ducant, stupenda mirantibus ostendentes miracula, nolarum sonitus, spectacula, &c.* *Giraldus Cambrensis* gives instance in a Monke of *Wales* that was so deluded. ^o *Paracelsus* reckons up many places in *Germany*, where they doe usually walke in little coats, some two foot long. A bigger kinde there is of them, called with us *Hobgoblins*, and *Robin Goodfellowes*, that would in those superstitious times, grinde corne for a messe of Milke, cut wood, or doe any manner of drudgery worke. They would mend old Irons in those *Æolian* Iles of *Lypara*, in former ages, and have beene often seene and heard. ^p *Tholosanus* calls them *Trullos* and *Getulos*, and saith, that in his dayes they were common in many places of *France*. *Dithmarus Bleskenius* in his description of *Island*, reports for a certainty, that almost in every family they have yet some such familiar spirits; & *Fælix Malleolus* in his book *de crudel. demon.* affirmes as much, that these *Trolli*, or *Telchines*, are very common in *Norway*, and ^a seene to doe drudgery worke; to draw water, saith *Wierus* lib. 1. cap. 22. dresse meat, or any such thing. Another sort of these there are, which frequent forlorne ^r houses, which the Italians call *Foliots*, most part innoxious, ^{*} *Cardan* holds; They will make strange noises in the night, howle sometimes pittifully, and then laugh againe, cause great flame and sudden lights, sling stones, rattle chaines, shave men, open doores, and shut them, sling downe platters, stooles, chests, sometime appeare in the liknesse of Hares, Crowes, blacke Dogges, &c. of which read ^t *Pet. Thyraus* the Jesuite in his Tract. *de locis infestis*, part. 1. cap. 1. & cap. 4. who will have them to bee Devils, or the soules of damned men that seeke revenge, or else soules out of Purgatory that seek ease; for such examples peruse ^u *Sigismundus Scheretzius* lib. *de spectris*, part. 1. c. 1. which he saith he took out of *Luther* most part; there be many instances. ^v *Plinius secundus* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for feare of Devils. *Austin de Civi. Dei* lib. 22. cap. 8. relates as much of *Hesperius* the Tribunes house at *Zubeda* neare their City of *Hippos*, vexed with evill spirits, to his great hinderance, *Cum afflictione animalium & servorum suorum*. Many such instances are to be read in *Niderius Formicar. l. 5. c. 12. 3. &c.* Whether I may call these *Zim* and *Ophim*, which *Isay* cap. 13. 21. speakes of, I make a doubt. See more of these in the said *Scheretz. lib. 1. de spect.* cap. 4. he is full of examples. These kinde of Devils many times appeare to men, and affright them out of their wits, sometimes walking at ^x noone day, sometimes at nights, counterfeiting dead mens Ghosts, as that of *Caligula*, which (saith *Suetonius*) was seene to walke in *Lavinia's* garden, where his body was buried, spirits haunted, and the house where

where he dyed, & *Nulla nox sine terrore transacta, donec incendio consumpta*; every night this happened, there was no quietnesse, till the house was burned. About *Hecla* in Island Ghosts commonly walke, *animas mortuorum simulantes*, saith *Ioh. Anan. lib. 3. de nat. dem. Olaus lib. 2. cap. 2. Natal. Tallopid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44.* such sights are frequently seene *circa Sepulchra & Monasteria*, saith *Lavat. lib. 1. cap. 19.* in Monasteries, and about Church-yards, *loca paludiosa, ampla edificia, solitaria, & cede hominum notata, &c.* *Thyreus* addes, *ubi gravius peccatum est commissum, impii, pauperum oppressores, & nequiter insignes habitant.* These spirits often foretell mens deaths, by severall signes, as knocking, groanings, &c. * though *Rich. Argentine c. 18. de prestigiis demonum*, will ascribe these prædictions to good Angels, out of the authority of *Ficinus* and others; *prodigia in obitu principum sapius contingunt, &c.* as in the *Laterane Church* in * *Rome*, the Popes deaths are foretold by *Sylvesters* tombe. Neare *Rupes nova* in *Finland*, in the Kingdom of *Sweden*, there is a *Lake*, in which, before the Governour of the Castle dies, a *spectrum*, in the habit of *Arion* with his Harp appeares, and makes excellent musicke, like those blocks in *Cheshire*, which (they say) presage death to the Master of the family; or that * *Oake* in *Lanthadran Park* in *Cornwall*, which foreshewes as much. Many families in *Europe* are so put in minde of their last, by such predictions, and many men are forewarned (if we may beleeve *Paracelsus*) by familiar spirits, in divers shapes, as Cocks, Crowes, Owles, which often hover about sick mens chambers, *vel quia morientium feditatem sentiunt*, as a *Baracellus* conjectures, & *ideo super tectum infirmorum crocitant*, because they smell a Coarse; or for that (as b *Bernardinus de Bussis* thinketh) God permits the Devill to appeare in the forme of Crows, and such like creatures, to scarre such as live wickedly here on earth. A little before *Tullies* death (saith *Plutarch*) the Crowes made a mighty noyse about him, *tumultuose perstreptentes*, they pulled the pillow from under his head. *Rob. Gaguinus hist. Franc. lib. 8.* telleth such another wonderfull story at the death of *Iohannes de Monteforti* a French Lord, Anno 1345. *tanta Corvorum multitudo adibus morientis insedit, quantam esse in Gallia nemo judicasset.* Such prodigies are very frequent in Authors. See more of these in the said *Lavater, Thyreus de locis infestis, part. 3. cap. 58. Pictorius, Delrio, Cicogna, lib. 3. cap. 9.* Negromancers take upon them, to raise and lay them at their pleasures: And so likewise those which *Mizaldus* calls *Ambulones*, that walke about midnight on great Heaths and desart places, which (saith c *Lavater*) draw men out of the way, and lead them all night a by-way, or quite barre them of their way; these have severall names in severall places; wee commonly call them *Pucks*. In the Desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceived, as you may read in *M. Paulus the Venetian* his travels; If one lose his company by chance, these devils will call him by his name, and counterfeit voyces of his companions to seduce him. *Hieronym. Pauli* in his book of the hills of *Spaine*, relates of a great d mount in *Cantabria*, where such *spectrums* are to be seene; *Lavater* and *Cicogna* have variety of examples of spirits and walking devils in this kinde. Sometimes they sit by the high way side, to give men falls, and make their horses stumble and start as they ride, (if you will beleeve the relation of that holy man *Ketellus* in * *Nubrigensis*,

* *Strozius* *Cicogna* lib. 3. mag. cap. 5.

* *Idem* c. 18.

z *M. Cary. Survey of Cornwall, lib. 2. folio 140.*

a *Horto Genialt fol. 137.*

b *Part. 1. c. 19. Abducunt eos a recta via, et amiter facientibus intercludunt.*

c *Lib. 1. cap. 44.*

Demonum cernuntur et audiuntur ibi frequentes illusiones, unde viatoribus cavendum ne se dissociant, aut a tergo manent, voces enim fingunt sonorum, ut a re-stitimere abducant, &c.

d *Mons sterilia et nivosus, ubi intempestano-ete umbra apparent.*

* *Lib. 2. cap. 21.*

Offendicula faciunt transennibus in via et petulantier ridens cum vel hominem vel jumentum ejus pedes atterere faciant, et maxime si bo-mo maledictis et calcaribus se-viat.

50

that had an especiall grace to see Devils, *Gratiam divinitus collatam*, and talke with them, *Et impavidus cum spiritibus sermonem miscere*, without offence, and if a man curse or spurre his horse for stumbling, they doe heartily rejoyce at it; with many such pretty feats.

Subterranean Devils are as common as the rest, and doe as much harme. *Olaus Magnus*, lib. 6. cap. 19. makes sixe kindes of them, some bigger, some lesse. These (saith ² *Munster*) are commonly seene about Mines of metals, and are some of them noxious, some againe doe no harme. The metall men in many places account it good lucke, a signe of treasure, and rich ore when they see them. *Georgius Agricola*, in his booke *de subterraneis animantibus*, cap. 37. reckons two more notable kindes of them, which hee calls ^a *Getuli* and *Cobali*, both are cloathed after the manner of Metall-men, and will many times imitate their workes. Their office, as *Pictorius* and *Paracelsus* thinke, is to keep treasure in the earth, that it bee not all at once revealed; and besides, ^b *Cicogna* averres, that they are the frequent causes of those horrible Earth-quakes, which often swallow up, not onely houses, but whole Ilands and Cities; in his 3 booke cap. 11. he gives many instances.

The last are conversant about the Center of the earth to torture the souls of damned men to the day of Judgement, their egress and regress some suppose to bee about *Aetna*, *Hypara*, *Mons Hecla* in Island, *Versuvius*, *Terra del Furego*, &c. because many shreekes and fearfull cries are continually heard thereabouts, and familiar apparitions of dead men, Ghosts and Goblins.

Thus the Devill raignes, and in a thousand severall shapes, *As a roaring Lyon still seekes whom he may devoure*, 1. Pet. 5. by Earth, Sea, Land, Ayre, as yet unconfined, though ^{*} some will have his proper place the ayre, all that space betwixt us and the Moone, for them that trangressed least, and hell for the wickedest of them, *Hic velut in carcere ad finem mundi, tunc in locum funestiorum trudendi*, as *Austin* holds *de Civit. Dei* cap. 22. lib. 14. cap. 3. & 23. but be where he will, he rageth while he may to comfort himselfe, as ^c *Lactantius* thinkes, with other mens fals, he labours all he can to bring them into the same pit of perdition with him. For ^d mens miseries, calamities and ruines, are the Devils banqueting dishes. By many temptations and severall Engines, hee seekes to captivate our soules. The lord of lyes, saith ^e *Austin*, as hee was deceived himselfe, hee seekes to deceive others, the Ring-leader to all naughtinesse, as he did by *Eve* and *Cain*, *Sodome*, and *Gomorah*, so would he doe by all the world. Sometimes he tempts by covetousnesse, drunkennesse, pleasure, pride, &c. erres, dejects, saves, kills, protects, and rides some men, as they doe their horses. He studies our overthrow, and generally seekes our destruction; and although he pretend many times humane good, and vindicate himselfe for a god, by curing of severall diseases, *agris sanitatem*, & *caecis luminis usum restituendo*, as *Austin* declares, lib. 10. *de civit. Dei* cap. 6. as *Apollo*, *Aesculapius*, *Isis*, of old have done; divert plagues, assist them in warres, pretend their happinesse, yet *nihil his impurius, scelestius, nihil hu-*

^z In Cosmog.

^a Vestiti more metallicorum, gestus et opera eorum imitantur.

^b Immissi in terrae carceres vento horribiles terrae motus efficiunt, quibus saepe non domus modo et turres, sed civitates integre et insule haustae sunt.

Their offices, operations, study.

^{*} Hierom. in 3. Ephes. Idem Michaelis cap. 4. de spiritibus. Idem Thyrens de locis infestis.

^c Lactantius 2. de origine erroris cap. 15. hi maligni spiritus per omnem terram vagantur, et solacium perditionis suae perdendis hominibus operantur.

^d Mortalium calamitates epulae sunt malorum demonum, Synesius.

^e Dominus mendacii a seipso deceptus, alios decipere cupit, adversarius humani generis, Inventor mortis, superbia institutor, radix malitiae, scelerum caput, princeps omnium vitiorum, fuit inde in Dei contumeliam, hominum perniciem: de horum

comatibus et operationibus lege Epiphanium. 2. Tom. lib. 2. Dionysium cap. 4. Ambros. Epistol. lib. 10. ep. 8. et 84. August. de civ. Dei lib. 5. cap. 9. lib. 8. c. 22. lib. 9. 18. lib. 10. 21 Theophil. in 12. Mat. Pasit. ep. 141. Leonem Ser. 60. Theodoret. in 11. Cor. ep. 22. Chrys. hom. 53. in 12. Gen. Greg. in 1. cap. John. Parthol. de prop. l. 2. cap. 20. Zanch. l. 4. de malis angelis. Peyer in Gen. lib. 8. in cap. 6. 2. Origen. saepe praeliis interfunt, itinera et negotia nostra quaecumq; dirigunt clandestinis subsidiis optatos saepe praebent successus, Pet. Mar. in Sam. &c. Ruscum de Inferno.

mano generi infestius, nothing so impure, nothing so pernicious, as may well appeare by their tyrannicall, and bloody sacrifices of men to *Saturne* and *Moloch*, which are still in use amongst those Barbarous *Indians*, their severall deceits and cozenings to keepe men in obedience, their false Oracles, sacrifices, their superstitious impositions of fasts, penury, &c. Heresies, superstitious observations of meats, times, &c. by which they crucifie the soules of mortall men, as shall be shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore sinitur malignari*, as *Bernard* expresth it, by Gods permission he rageth a while, hereafter to bee confined to hell and darkness, Which is prepared for him and his Angels, *Mat. 25.*

How farre their power doth extend, it is hard to determine, what the Ancients held of their effects, force and operations, I will briefly shew you: *Plato* in *Critias*, and after him his followers, gave out that these spirits or Devils, *Weremens* governours and keepers, our Lords and Masters, as we are of our cattle. ^b They governe Provinces and Kingdomes by Oracles, auguries, dreames, rewards, and punishments, prophesies, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diversity of spirits, they send warres, plagues, peace, sicknesse, health, dearth, plenty, ⁱ *Adstantes hic jam nobis, spectantes & arbitantes, &c.* as appeares by those histories of *Thucydides*, *Livius*, *Dionysius Halicarnassens*, with many others, that are full of their wonderfull stratagems, and were therefore by those *Roman* and *Greek* common-wealths adored and worshipped for gods, with prayers, and sacrifices, &c. ^k In a word, *Nihil magis querunt quam metum & admirationem hominum*; and as another hath it, *Dici non potest, quam impotenti ardore in homines dominium, & Divinos cultus maligni spiritus affectent*. *Tritemius* in his booke *de septem secundis*, assignes names to such Angels, as are Governours of particular Provinces, by what Authority, I know not, and gives them severall jurisdictions. *Asclepiades* a *Grecian*, *Rabbi Achiba* the Jew, *Abraham Avencera*, and *Rabbi Azariel*, Arabians, (as I finde them cited by *Cicogna*) farther adde, that they are not our Governours only, *Sed ex eorum concordia & discordia, boni & mali affectus promanant*, but as they agree, so doe we and our Princes, or disagree; stand or fall. *Iuno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Iupiter* indifferent, *Aequa Venus Teucris*, *Pallas iniqua fuit*; some are for us still, some against us, *Premente Deo, fert Deus alter opem*. Religion, policy, publike and private quarrels, warres are procured by them, and they are ^m delighted perhaps to see men fight, as men are with Cocks, Bulls and Dogges, Beares, &c. plagues, dearthes depend on them, our bene and male esse, and almost all our other peculiar actions, (for as *Anthony Rusca* contends *lib. 5. cap. 18.* every man hath a good and a bad Angell attending of him in particular, all his life long, which *Iamblicus* calls *demonem*) preferments, losses, weddings, deaths, rewards and punishments, and as ⁿ *Proclus* will, all offices whatsoever, *alii genetricem, alii opificem potestatem habent, &c.* and severall names they give them according to their offices, as *Lares*, *Indegites*, *Præstites*, &c. When the *Arcades* in that battell at *Cheronæa*, which was fought against King *Philip* for the liberty of *Greece*, had deceitfully carried themselves, long after, in the very same place, *Diis Græciæ ultoribus* (saith mine Author) they were miserably slaine by *Metellus* the *Roman*: so likewise, in smaller matters, they wil have things fall out,

f Et velut mancipia circumferet Pfellus.
g Lib. de transfmut. Malac. ep.

h Custodes sunt hominum, et eorum, ut nos animalium, tum et provinciarum præpositi regunt auguribus, somniis, oraculis, penis, et premiis, &c.
i Lyppinus Phisiosol. Stoic. lib. 1. cap. 19.

k Leo Suavis. idem et Tritemius.

l Omnis. mag. lib. 2. cap. 23.

m Ludus deorum sumus.

n Lib. de anima et demone.

52.

o Quoties sit, ut
Principes novi-
tium autem
divitiis et dig-
nitatibus pene
obruant, et mul-
torum amorum
ministerium, qui
non semel pro
breo periculum
subiit, ne terro-
re donent, &c.
idem. Quod
Philosophi non
remunerentur,
cum curia et
ineptus ob insul-
sum jocum sepe
premium repor-
tet, inde fit, &c.
p Lib. de cruel.
cadaver.
q Poesstadius c.
6. magia.
r Godelmannus
cap. 3. lib. 1. de
Magis. idem
Zanchius lib. 4.
cap. 10. et 11.
de malis angelis.
[Nociva Me-
lancholia furio-
sos efficit, et
quandoque peni-
tus interficit.
G. Piccolomineus
Idemq. Zanch.
cap. 10. lib. 4. si
Deus permittat,
corpora nostra
movere possunt,
alterare quovis
morborum et
malorum genere
afficere, in eo et
in ipsa penetra-
re et seivere.
t Inducere po-
test morbos et
sanitates.
u Viserum
actiones potest
inhibere latenter,
et venenis nobis
ignotis corpus in-
ficere.
x Irrepentes
corporibus occul-
to morbos sin-
guat, mentes ter-
rent, membra
distorquent.

Lipf. Phil. Stoic. l. 1. c. 19. y De rerum var. l. 16. c. 93. z Quum mens immediate decipi nequit, primum movet phantasiam, et ita ob-
firmat variis conceptibus aut ut ne quem facultati estimative, rationi locum relinquat. Spiritus malus invadit animam, turbat sensus, in
furorem conjicit. Austin. de vit. Beat. a Lib. 3. Rep. 1. Tract. 4. c. 18. b A Dæmone maxime proficisci, et sepe solo.

as these *boni* and *mali Genii* favour or dislike us: *Saturni non conveniunt Iovi-
alibus*, &c. He that is *Saturninus*, shall never likely be preferred. ° That base
fellowes are often advanced, underserving *Gnathoe's*, and vicious parasites,
when as discrete, wise, vertuous, and worthy men are neglected, and unre-
warded, they referre to those domineering spirits, or subordinate *Genii*, as
they are indeclined, or favour men, so they thrive, are ruled and overcome,
for as *Libanius* supposeth, in our ordinary conflicts and contentions, *Geni-
us Genio cedit & obtemperat*, one *Genius* yeelds and is overcome by ano-
ther. All particular events almost they referre to these private spirits; and (as
Paracelsus addes) they direct, teach, inspire, and instruct men: Never was a-
ny man extraordinary famous in any Art, action, or great Commander, that
had not *familiarem demonem*, to informe him, as *Numa*, *Socrates*, and many
such, q *Speciali siquidem gratia, se à Deo donari asserunt magi, à Geniis celesti-
bus instrui, ab iis doceri*. But these are most erroneous paradoxes, *ineptæ & fa-
bulosæ nugæ*, rejected by our Divines, and Christian Churches. 'Tis true, they
have by Gods permission, power over us, and we finde by experience, that
they can hurt not our fields only, cattell, goods, but our bodies and minds.
At *Hammel* in *Saxony*, An. 1484. 20. *Iunii*, the Devill in likenesse of a pied
Piper, carried away 130 Children, that were never after seene. Many times
men are affrighted out of their wits, carried away quite, as *Sheretzius* illu-
strates, lib. 1. cap. 4. and severally molested by his meanes. *Plotinus* the *Plato-
nist* lib. 14. advers. *Gnost.* laughs them to scorn, that hold the Devill or Spi-
rits can cause any such diseases. Many thinke he can worke upon the body,
but not upon the minde. But experience pronounceth otherwise, than he can
worke both upon body and minde. *Tertullian* is of this opinion, c. 22. ° *That
he can cause both sickness and health*, & that secretly. ° *Taurellus* adds by *clancu-
lar poisons he can infect the bodies, and hinder the operations of the bowels, though
we perceive it not, closely creeping into them*, saith x *Lipsius*, and so crucifie
our souls: *Et nociva melancholia furiosos efficit*. For being a spirituall body,
hee struggles with our spirits, saith *Rogers*, and suggests (according to
y *Cardan*, *verba sine voce, species sine visu*, envy, lust, anger, &c.) as hee sees
men inclined.

The manner how he performes it, *Biarmannus* in his Oration against *Bo-
dine*, sufficiently declares, *Hee begins first with the phantasie, and moves that
so strongly, that no reason is able to resist*. Now the *Phantasie* he moves by me-
diation of humours; although many Physitians are of opinion, that the De-
vill can alter the minde, and produce this disease of himselfe. *Quibusdam me-
dicorum visum*, saith a *Avicenna*, quod *Melancholia contingat à demonio*. Of
the same minde is *Psellus* and *Rhasis* the *Arab*. lib. 1. Tract. 9. Cont. b *That this
disease proceeds especially from the Devill, and from him alone*. *Arculanus*
cap. 6. in 9. *Rhasis*, *Ælianus Montanus* in his 9 cap. *Daniel Sennertus* lib. 1.
part. 2. cap. 11. confirme as much, that the Devill can cause this disease; by
reason many times that the parties affected prophesie, speak strange language
but *non sine interventu humoris*, not without the humour, as hee interprets
himselfe; no more doth *Avicenna*, si contingat à demonio, sufficit nobis ut

convertat

converſat complexionem ad cholera nigram, & ſit cauſa ejus propinqua cholera nigram; the immediate cauſe is choller aduſt, which * Pomponatius likewise labours to make good: Galgerandus of Mantua a famous Phyſician, ſo cured a dæmoniack woman in his time, that ſpake all languages, by purging black choller, and thereupon belike this humor of Melancholy, is called *Balneum Diaboli*, the devils Bath; the devill ſpying his opportunity of ſuch humours drives them many times to deſpaire, fury, rage, &c. mingling himſelfe amongſt thoſe humours. This is that which Tertullian averres, *Corporibus inſigunt acerbos caſus, animæq; repentinos, membra diſtorquent, occultè repentes*, &c. and which Lemnius goes about to prove, *Immiſcent ſe mali Genii pravis humoribus, atq; atræ bili*, &c. And ^r Iason Pratensis, that the devill being a ſlender incomprehenſible ſpirit, can eaſily inſinuate and winde himſelfe into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our ſoules with fearefull dreames, and ſhake our minde with furies. And in another place, Theſe uncleane ſpirits ſetled in our bodies, and now mixt with our melancholy humours, doe triumph as it were, and ſport themſelves as in another Heaven. Thus he argues, and that they goe in and out of our bodies, as Bees doe in a Hive, and ſo provoke and tempt us as they perceive our temperature inclined of it ſelfe, and moſt apt to be deluded. ^f Agrippa and ^t Lavater are perſwaded, that this humour invites the devill to it, whereſoever it is in extremity, and of all other, melancholy perſons are moſt ſubject to diabolick temptations, and illuſions, and moſt apt to entertaine them, and the Devill beſt able to worke upon them. But whether by obſeſſion, or poſſeſſion, or otherwiſe, I will not determine, 'tis a difficult queſtion. Delrio the Jeſuite, Tom. 3. lib. 6. Springer and his colleague, mall. malef. Pet. Thyrens the Jeſuite, lib. de dæmoniackis, de locis infeſtis, de Terrificationibus nocturnis, Hieronymus Mengus *Flagel. dem.* and others of that ranke of Pontificall writers, it ſeemes, by their exorcifmes and conjurations approve of it, having forged many ſtoories to that purpoſe. A Nunne did eate a Lettice ^t without Grace, or ſigning it without the ſigne of the Croſſe, and was inſtantly poſſeſſed. Durand. l. 6. Rationall. c. 86. num. 8. relates that he ſaw a wench poſſeſſed in Bononia with two devils, by eating an unhallowed Pomegranate, as ſhe did afterwards confeſſe, when ſhe was cured by exorcifmes. And therefore our Papifts doe ſigne themſelves ſo often with the ſigne of the Croſſe, *Ne demon ingredi auſit*, and exorcife all manner of meates, as being uncleane or accuſed otherwiſe, as Bellarmine defends. Many ſuch Stories I finde amongſt Pontificall writers, to prove their aſſertions, let them free their owne credits; ſome few I will reſcite in this kinde out of moſt approved Phyſitians. Cornelius Gemma lib. 2. de nat. mirac. cap. 4. relates of a young maid, called Katherine Gualter a Coupers daughter, An. 1571. that had ſuch ſtrange paſſions and convulſions, three men could not ſometimes hold her; ſhe purged a live Eele, which hee ſaw a foot and a halfe long, and touched himſelfe; but the Eele afterward vaniſhed, ſhe vomited ſome 24 pounds of fulſome ſtuffe of all colours, twice a day for 14 dayes; and after that ſhee voided great bals of haire, peeces of wood, Pigeons dung, Parchment, Goole dung, coals; and after them 2 pound of pure blood, and then againe coales and ſtones, of which ſome had inſcriptions bigger than a walnut, ſome of them peeces of glaſſe, braſſe, &c. beſides paroxifmes of laughing, weeping and extaſies, &c. Et hoc (inquit) cum hor-

rore

r cap. de mania
lib. de morbis
ceribri; Demones, quum ſine
tenues et incomprehenſibiles ſpiritus, ſe inſinuant
re corporibus humanis poſſunt,
et occulte in viſceribus operari,
valetudinem vitare, ſomniis animas tertere
et mentes furoribus quaterere.
Inſinuant ſe melancholicorum penetralibus, intuitu ibiq; confident et deliciantur, tanquam in regione clariffimorum ſiderum, coguntq; animam furere.
¶ Lib. 1. cap. 6. occult. Philoſ.
Part. 1. cap. 1. de ſpectris.
¶ Sine cruce et ſanctificatione ſic à demone obſeſſa. dial. Greg. pag. cap. 9.

rore vidi, this I saw with horror. They could doe no good on her by Physicke, but left her to the Clergy. *Marcellus Donatus lib. 2. cap. 1. de med. mirab.* hath such another story of a countrey fellow, that had foure knives in his belly, *Instar serræ dentatos*, indented like a Saw, every one a spanne long, and a wreath of haire like a globe, with much baggage of like fort, wonderfull to behold: how it should come into his Guts, he concludes, *Certè non alio quam demonis astutiâ & dolo.* *Langius Epist. med. lib. 1. Epist. 38.* hath many relations to this effect, and so hath *Christophorus à Vega: Wierus, Skenkius, Scribonius*, all agree that they are done by the subtilty and illusion of the Devill. If you shall aske a reason of this, 'tis to exercise our patience; for as * *Tertullian* holds, *Virtus non est virtus, nisi comparem habet aliquè, in quo superando vim suam ostendat*, 'tis to trie us and our faith, 'tis for our offences, and for the punishment of our sinnes, by Gods permission they doe it, *Carnifices vindictæ justæ Dei*, as ^u *Tolosanus* stiles them, Executioners of his will; or rather as *David*, *Psal. 78. verse 49.* He cast upon them the fiercenesse of his anger, indignation, wrath, and vexation, by sending out of evil Angels: So did hee afflict *Iob, Saul*, the Lunaticks and dæmoniackall persons whom Christ cured, *Mat. 4. 8. Luke 4. 11. Luke 13. Marke 9. Tobit. 8. 3. &c.* This, I say happeneth for a punishment of sinne, for their want of faith, incredulity, weaknesse, distrust, &c.

* *Penule. de opific. Dei.*

^u *Lib. 28. cap. 26. Tom. 2.*

SUBJECT. 3.

Of Witches and Magicians, how they cause Melancholy.



x *De Lamiis.*

OU have heard what the Devill can doe of himselfe, now you shall heare what he can performe by his instruments, who are many times worse (if it be possible) then he himselfe, and to satisfie their revenge and lust, cause more mischief, *Multa enim mala non egisset demon, nisi provocatus à Sagis*, as ^x *Erastus* thinkes; much harme had never beene done, had he not beene provoked by Witches to it. Hee had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those Serpents in *Pharò's* presence, had not the Magicians urged him unto it: *Nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintaines) *si Sagæ quiescerent*; Men and cattle might goe free; if the Witches would let him alone. Many deny Witches at all, or if there be any, they can doe no harme; of this opinion is *Wierus, lib. 3. cap. 53. de præstig. dam.* *Austin Lerchemer* a Dutch Writer, *Biarmanus, Ewichius, Ewaldus*, our Countrey-man *Scot*; with him in *Horace*,

*Somnia, terrores Magicos, miracula, sagas,
Nocturnos Lemures, portentosa, Thessala risu
Excipiunt*—

They laugh at all such Stories; but on the contrary, are most Lawyers, Divines, Physitians, Philosophers, *Austin, Hemingius, Daneus, Chytrens, Zanchius,*

Zanchius, Aretius, &c. Delrio, Springer, * Niderius lib. 5. Fornicar. Cuiatius, Bartolus, consil. 6. tom. 1. Bodine demoniant. lib. 2. cap. 8. Godelman, Damhoderius, &c. Paracelsus, Erasmus, Scribanus, Camerarius, &c. The parties by whom the Devill deales, may be reduced to these two, such as command him in shew at least, as Conjurers, and Magicians, whose detestable and horrid mysteries are contained in their booke called * *Arbatell*; *demonēs enim advocati presto sunt, seq̃ exorcismis & conjurationibus quasi cogi patiuntur, ut miserum magorum genus in impietate detineant.* Or such as are commanded, as witches; that deale *ex parte implicite*, or *explicitē*, as the *King* hath well defined; many subdivisions there are, and many severall species of Sorcerers, Witches, Inchanters, Charmers, &c. They have beene tolerated heretofore some of them; and Magicke hath beene publicly professed in former times, in *Salamanca*, * *Cracovia*, and other places, though after censured by severall *Universities*, and now generally contradicted, though practised by some still, maintained and excused, *Tanquam res secreta quæ non nisi viris magnis & peculiari beneficio de Cælo instructis communicatur* (I use * *Boesartus* his words) and so farre approved by some Princes, *Vt nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum arbitrio*; they consult still with them, and dare indeed doe nothing without their advise. *Nero* and *Heliogabalus*, *Maxentius*, and *Julianus Apostata*, were never so much addicted to Magick of old, as some of our moderne Princes and Popes themselves are now adayes. *Ericus* King of *Sweden*, had an * *enchanted Cap*, by vertue of which, and some magicall murmur or whispering termes he could command spirits, trouble the ayre, and make the winde stand which way hee would, insomuch that when there was any great winde or storme, the common people were wont to say, the King now had on his conjuring Cap. But such examples are infinite. That which they can doe, is as much almost as the devill himselfe, who is still ready to satisfie their desires, to oblige them the more unto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Normey*, *Island*, as I have proved. They can make friends enemies, and enemies friends, by philters; *Turpes amores conciliare*, enforce love, tell any man where his friends are, about what employed, though in the most remote places; and if they will, * *Bring their sweet hearts to them by night, upon a Goates backe flying in the ayre.* *Sigismund Sheretzius*, part. 1. cap. 9. de spect. reports confidently, that he conferred with fundry such, that had been so carried many miles, and that he heard Witches themselves confesse as much; hurt, and infect men and beasts, Vines, Corne, Cattle, Plants, make Women abortive, not to conceive, * *barren*, men and women unapt and *unable*, married and unmarried, fifty severall wayes, saith *Bodine* lib. 2. cap. 2. flie in the ayre, meet when and where they will, as *Cicogna* proves, and *Lavat. de spect. part. 2. cap. 17.* steale young children out of their cradles, ministerio demonum, and put deformed in their roomes, which we call *Change-lings*, saith * *Scheretzius*, part. 1. cap. 6. make men victorious, fortunate, eloquent; and therefore in those ancient Monomachies and combats they were searched of old, *they had no Magical charmes*; they can make *stick frees*, such as shall endure a Rapiers point, Musket shot, and never be wounded: of which reade more in *Boissardus* cap. 6. de Magia, the manner of the ad-

55

* Et quomodo
venefici fiant
enarrat.* De quo plura
legas in Boissardo
lib. 1. de prestig.y Rex Iacobus
Demonol. l. 1.
c. 3.z An Univer-
sity in Spaine
in old Castile.
* The chiefe
Towne in Po-
land.a Oxford and
Paris, see finē
P. Lombardi.
* Prefat de ma-
gis et veneficiis.
lib.* Rotatum Pi-
leum habebat,
quo ventos vio-
lentos ciebat, æ-
rem turbaret, et
in quam partem
&c.

b Erasmus.

* Ministerio
hirci nocturni.* Steriles nup-
tas et inhabiles.
vide Petrum de
Palude lib. 4. di-
stinct. 34. Pauli
Guilandum.* Infantes ma-
tribus suffurati,
aliis suppo-
sitivis in locum
verorum conse-
ctis.

c Milles.

d D. Luther, in
primum præcep-
tum, et Leon.
Varus lib. 1. de
Fascino.

juration

e Lavat. Cicog.
* Boissardus de
Magis.

* Demon. lib. 3.
cap. 3.

* Vide Philo-
stratum vita e-
jus Boissardum
de Magis.

* Nubigenes
lege lib. 1. c. 19.
* Vide Suidam
de Pafet.
* De Cruent.
Cadaver.
f Erasius.

g Adolphus
Scribanus.
g Virg. Aeneid.
4. Incantatrice
describens:
Hec se carmini-
bus promittit
solvere mentes:
Quas velit, ast
aliis duras im-
mittere curas.
h Godelmannus
cap. 7. lib. 1. nu-
tricum mammas
praeficcant, solo
tactu podagram,
Apoplexam, Pa-
ralysin et alios
morbos, quos me-
dicina curare non
poterat.
i Faustus inde
Mamianus, spic. 2
fol. 147.

juramentum, and by whom 'tis made, where and how to be used in expeditionibus bellicis, praeliis, duellis, &c. with many peculiar instances and examples; they can walke in fiery furnaces, make men feeble no paine on the Wracke, aut alias torturas sentire; they can stanch blood, represent dead mens shapes, alter and turne themselves and others into severall formes, at their pleasures. * Agaberta a famous Witch in Lapland, would doe as much publicly to all spectators, *Modò pusilla, modò anus, modò procera, ut quercus, modò vacca, avis, coluber, &c.* Now young, now old, high, low, like a Cow, like a Bird, a Snake, and what not; shee could represent to others what formes they most desired to see, shew them friends absent, reveale secrets, *maximâ omnium admiratione, &c.* And yet for all this subtilty of theirs, as *Lyssius* well observes, *Physiolog. Stoicor. lib. 1. cap. 17.* neither these Magicians nor devils themselves, can take away Gold or Letters out of mine or *Crassus* Chest, & *Clientelis suis largiri*, for they are base, poore, contemptible fellowes most part; as * *Bodine* notes, they can doe nothing in *Iudicum decreta aut pœnas, in regum Concilia vel arcana, nihil in rem nummariam aut thesauros*, they cannot give mony to their Clients, alter Judges decrees, or Councils of Kings, these *muniti Genii* cannot doe it, *altiores Genii hoc sibi adservarunt*, the higher powers reserve these things to themselves. Now and then peradventure there may be some more famous Magicians like *Simon Magus*, * *Apollonius Tyaneus*, *Pafetes*, *Iamblicus*, * *Odo de sicilis*, that for a time can build Castles in the ayre, represent armies, &c. as they are said to have done, command wealth and treasure, feed thousands with all variety of meats upon a sudden, protect themselves and their followers from all Princes persecutions, by removing from place to place in an instant, reveale secrets, future events, tell what is done in farre Countries, make them appeare that dyed long since, &c. and doe many such miracles, to the worlds terrour, admiration and opinion of Deity to themselves, yet the Devill forsakes them at last, they come to wicked ends, and *raro aut nunquam* such Impostors are to be found. The vulgar sort of them can worke no such feats. But to my purpose, they can, last of all, cure and cause most diseases to such as they love or hate, and this of *Melancholy* amongst the rest. *Paracelsus Tom. 4. de morbis amentium, Tract. 1.* in expresse words affirms; *Multi fascinantur in melancholiam*, many are bewitched into melancholy, out of his experience. The same, saith *Daneus lib. 3. de sortiariis. Vidi, inquit, qui Melancholicos morbos gravissimos induxerunt*: I have seene those that have caused Melancholy in the most grievous manner, ^h *dyed up womens Paps, cured Gout, Palsie; this and Apoplexy, Falling-sicknesse, which no Physicke could helpe, solo tactu*, by touch alone. *Ruland in his 3. Cent. Cura 91.* gives an instance of one *David Helde* a young man, who by eating Cakes which a Witch gave him, *mox delirare capit*, began to dote on a sudden, and was instantly madd: *F. H. D. in Hildeheim*, consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, because he vomited peeces of iron and lead, and speake such Languages, as he had never beene taught; but such examples are common in *Scribanus*, *Hercules de Saxonia*, and others. The meanes by which they worke, are usually Charmes, Images, as that in *Heſter Boethius* of King *Duffe*; characters stamped of sundry metals, and at such and such constellations,

constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as ^k *Monavius* discourseth at large in an Epistle of his to *Acolsius*, giving instance in a *Bohemian* Baron that was so troubled, by a Philter taken. Not that there is any power at all in those spels, charmes, characters, and barbarous words; but that the Devill doth use such meanes to delude them. *Vt fideles inde magos (saith *Libanius) in officio retineat, tum in consortium malefactorum vocet.*

SUBJECT. 4.

Starres a cause. Signes from Physiognomy, Metoposcopy, Chiromancy.



*N*atural causes, are either *Primary* and *Universal*, or *Secondary*, and more *Particular*. *Primary* causes are the Heavens, Planets, Starres, &c. by their influence (as our Astrologers hold) producing this and such like effects. I will not here stand to discusse *obiter*, whether Starres be causes, or Signes; or to apologize for judicall Astrology. If either *Sextus Empiricus*, *Picus Mirandula*, *Sextus ab Heminga*, *Pererius*, *Erasmus*, *Chambers*, &c. have so farre prevailed

with any man, that he will attribute no vertue at all to the Heavens, or to Sunne, or Moone, more than he doth to their signes at an *Inne-keepers* post, or *tradesmans* shop, or generally condemne all such Astrologicall Aphorismes approved by experience: I referre him to *Bellantius*, *Pirovannus*, *Marrascallerus*, *Goclenius*, *Sr Christopher Heidon*, &c. If thou shalt aske me what I thinke, I must answer, *nam & doctis hisce erroribus versatus sum*, they doe incline, but not compell; no necessity at all: *magunt non cogunt*: and so gently incline, that a wise man may resist them; *sapiens dominabitur astris*: they rule us, but God rules them. All this (mee thinkes) ^a *Ioh. de Indagine* hath comprized in brieft, *Queris a me quantum in nobis operantur astra? &c. Wilt thou know how farre the Starres worke upon us? I say, they doe but incline, and that so gently, that if we will be ruled by reason, they have no power over us; but if wee follow our owne nature, and be led by sense, they doe as much in us, as in brute beasts, and we are no better.* So that, I hope, I may justly conclude with ^o *Cajetan*, *Cælum is vehiculum divinæ virtutis, &c.* that the heaven is Gods instrument, by mediation of which he governes and disposeth these elementary bodies; or a great book, whose letters are the Starres, (as one calls it) wherein are written many strange things for such as can reade, ^p *or an excellent harpe, made by an eminent workman, on which, he that can but play, will make most admirable musicke.* But to the purpose.

^q *Paracelsus* is of opinion, that a *Physitian* without the knowledge of Starres, can neither understand the cause or cure of any disease, either of this, or Gout, not so much as Tooth-ache; except he see the peculiar geniture and Scheme of the party affected. And for this proper malady, he will have the principall and primary cause of it proceed from the Heaven, ascribing more to Starres then humors, ^r and that the constellation alone many times, produceth melancholy,

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k Omnia Philtra
est inter se dis-
servant, hoc ha-
bent commune,
quod hominem
efficiant melan-
cholicum epist.
231. Scholtzi.
* De cruent.
Cadaver.
m Asira regunt
homines, et re-
git asira Deus.
n Chirom. lib. 5.
Queris a me
quantum ope-
rantur astra: di-
co, in nos nihil
astra urgere, sed
animos præcives
trahere: qui
sic tamen liberi
sunt, ut si ducem
sequantur ratio-
nem, nihil effici-
ant, sin vero na-
turam id agere
quod in brutis
fecit.
o Cælum vehicu-
lum divinæ vir-
tutis, cuius me-
diante motu, lu-
mine et influen-
tia, Deus ele-
mentaria corpo-
ra ordnat, et
disponit Tb. de
Vio Cajetanus
in Psal. 104.
p Mundus iste
quasi lyra ab ex-
cellentissimo
quodam artifice
concinata, quem
qui novit mirabi-
les elicit harmo-
nias. f. Dec. A-
phorismo 11
q Medicus sine
cæli peritia nihil
est, &c. nisi gene-
sim sciverit, ne
tantillum pote-
rit. lib. de podag-
r Consultatio in
causa est: et in-
fluentia cæli
morbum tunc
movet, inter-
dum omnibus
aliis amotis. Ec
alibi. Origo ejus
a Cælo pendenda
est. Tr. de morbis
amentium.

Lib. de anima
cap. de humorib.
Ea varietas in
Melancholia,
habet celestes
causas. § Hec
in ☐ & ☐
et ☐ in m.

Ex atra bile
varii generantur
morbi, perinde ut
ipse multum cali-
di aut frigidi in
se habuerit, quā
utriq; suscipien-
do quā aptissima
sit, tamen si suapte
natura frigida
sit. An non aqua
sic afficitur a ca-
lore ut ardeat,
et a frigore, ut
in glaciem con-
crescat, et hæc
varietas distin-
ctionum, alii
sunt, vident, &c.
u Hanc ad in-
temperantiam
gignendam plu-
rimum confert
☐ et ☐ positus,
&c.

x ☐ Quoties ali-
cuius g ntu-
ra in m. et ☐
adverso signo
positus, horosco-
pum partititer
tenuerit, atq;
etiam a ☐ vel
☐ radio per-
cussus fuerit, na-
tus ab insania
vexabitur.

y Qui ☐ et ☐
habet, alterum
in culmine, alte-
rum in medio celo,
cum in lucem
reuerit, melan-
cholicus erit, a
qua sanabitur, si
☐ illos irradiarit.
z Hac configu-
ratione natus,

Aut Lunaticus, aut mente captus.

a Ptolomæus centiloquio, et quadripartito tribuit omnium melancholicorum symptomata syderum in-
fluentia. b Arte Medica, accedunt ad has causas affectiones syderum. Plurimum incitant et provocant influentie celestes. Velutio
lib. 4. cap. 15. c Hildeheim spicel. 2. de mel.

choly, all other causes set apart. He gives instance in Lunaticke persons, that are deprived of their wits by the Moones motion; and in another place, referres all to the Ascendent, and will have the true and chiefe cause of it to be sought from the Starres. Neither is it his opinion only, but of many Gale-
nists and Philosophers, though they not so stily and peremptorily maintain as much. This variety of Melancholy-symptomes, proceeds from the Starres, saith f Melancthon: The most generous melancholy, as that of Augustus, comes from the conjunction of Saturne and Iupiter in Libra: the bad, as that of Catilines, from the meeting of Saturne and the Moen in Scorpio. Iovianus Pontanus in his 10. booke, and 13. Chap. de rebus cælestibus, discourseth to this purpose at large. Ex atrâ bile varii generantur morbi, &c. many diseases proceed from blacke choler, as it shall be hot or cold; and though it be cold in its owne nature, yet it is apt to be heated, as water may be made to boyle, and burne as bad as fire; or made cold as Ice: and thence proceed such variety of symptomes, some mad, some solitary, some laugh, some rage, &c. The cause of all which in-
temperance, he will have chiefly and primarily proceed from the Heavens: from the position of Mars, Saturne, and Mercury. His Aphorismes bee these, x Mercury in any geniture, if he shall be found in Virgo or Pisces his opposite signe, and that in the Horoscope, irradiated by those quartile aspects of Saturne or Mars, the childe shall be madde or melancholy. Againe, y He that shall have Sa-
turne or Mars, the one culminating, the other in the 4. house, when he shall be borne, shall be melancholy, of which he shall be cured in time, if Mercury behold them. z If the Moone be in conjunction or opposition at the birth time with the Sunne, Saturne or Mars, or in a quartile aspect with them, (è malo cæli loco, Leovitius addes) many diseases are signified, especially the Head and Braine is like to bee mis-affected with pernicious humours, to be melancholy, lunatick, or mad, Cardan addes, quartâ lunâ natos, Eclipses, Earth-quakes. Garceus and Leovitius will have the chiefe Judgement to bee taken from the Lord of the geniture, or when there is no aspect betwixt the Moone and Mercury, and neither behold the Horoscope; or Saturne and Mars shall be Lord of the precedent conjun-
tion or opposition in Sagittary or Pisces, of the Sunne or Moone, such persons are commonly Epilepticke, dote, Dæmoniacall, Melancholy: but see more of these Aphorismes in the above named Pontanus. Garceus cap. 23. de Ind. genitur. Schoner. lib. 1. cap. 8. which he hath gathered out of a Ptolomy, Albu-
bater, and some other Arabians, Iunctine, Ranzovius, Lindhout, Origan, &c. but these men you will reject peradventure, as Astrologers, and therefore partiall Judges; Then heare the testimony of Physitians, Galenists them-
selves. b Crato confesseth the influence of Starres to have a great hand to this peculiar disease, so doth Iason Pratensis, Lonicerus præfat. de Apoplexiâ, Fici-
nus, Fernelius, &c. c P. Cnemandar acknowledgeth the Starres an universall cause, the particular from parents, and the use of the six non-naturall things. Baptista Port. mag. l. 1. c. 10, 11, 15. will have them causes to every particular
individuū. Instances and examples, to evince the truth of these Aphorismes, are comon amongst those Astrologian Treatises. Cardan in his 37. geniture, gives instance in Math. Bolognius. Camerar. hor. natalit. centur. 7. genit. 6, & 7.

of *Daniel Gare*, and others; but see *Græcus* cap. 33. *Luc. Gauricus* Tract. 6. de *Azemenis*, &c. The time of this melancholy is, when the significators of any geniture are directed according to Art, as the *Hor: Moon*, *Hylech*, &c. to the hostile beames or termes of ♄ and ♀ especially, or any fixed Starre of their nature, or if ♄ by his revolution, or *transitus*, shall offend any of those radicall promissors in the geniture.

Other signes there are taken from *Physiognomy*, *Metoposcopy*, *Chiromancy*, which because *Ioh. de Indagine*, and *Rotman* the Landgrave of *Hassia* his Mathematician, not long since in his *Chiromancy*; *Baptista Porta* in his celestiaall *Physiognomy*, have proved to hold great affinity with *Astrology*, to satisfie the curious, I am the more willing to insert.

The generall notions^d *Physiognomers* give, be these; *Black colour*, argues *naturall melancholy*; so doth *leannesse*, *hirsutnesse*, *broad veines*, *much haire on the browes*, saith *e Gratanarolus* cap. 7. and a little Head, out of *Aristotle*, high sanguine, red colour shewes head melancholy; they that stutter and are bald, will be soonest melancholy, (as *Avicenna* supposeth) by reason of the drynesse of their braines; but he that will know more of the severall signs of humours and wits out of *Physiognomy*, let him consult with old *Adamantus* and *Polemus*, that comment, or rather paraphrase upon *Aristotles* *Physiognomy*, *Baptista Porta's* foure pleasant bookes, *Michael Scot de secretis naturæ*, *Iohn de Indagine*, *Montaltus*, *Antony Zara*, anat. ingeniorum. sect. 1. memb. 13. & lib. 4.

Chiromancy hath these *Aphorismes* to foretell melancholy. *Tasneir* lib. 5. cap. 2. who hath comprehended the summe of *Ioh. de Indagine: Tricassus*, *Corvinus*, and others, in his booke, thus hath it; *The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certaine little lines, argues melancholy*; so if the vitall and naturall make an acute angle, *Aphorisme 100. The Saturnine, Epatick, and naturall lines, making a grosse triangle in the hand, argue as much*; which *Goclenius* cap. 5. *Chiros.* repeates *verbatim* out of him. In generall they conclude all, that if *Saturnes* mount be full of many small lines and intersections, such men are most part melancholy, miserable, and full of disquietnesse, care and trouble, continually vexed with anxious and bitter thoughts, alway sorrowfull, fearefull, suspicious; they delight in husbandry, buildings, pooles, Marshes, springs, woods, walks, &c. *Thaddeus Haggensis* in his *Metoposcopia*, hath certaine *Aphorismes* derived from *Saturnes* lines in the fore-head, by which he collectes a melancholy disposition; and ^h *Baptista Porta* makes observations from those other parts of the body, as if a spot be over the spleene; or in the nailes, if it appeare blacke, it signifieth much care, grieve, contention, and Melancholy; The reason he referres to the humours, and gives instance in himselfe, that for seven yeares space hee had such blacke spots in his nailes, and all that while was in perpetuall Law-sutes, controversies for his inheritance, feare, losse of honour, banishment, grieve, care, &c. and when his miseries ended, the black spots vanished. *Car-dan* in his booke *de libris propriis*, tels such a story of his owne person, that a little before his sonnes death, he had a black spot, which appeared in one of his nailes; and delated it selfe as hee came nearer to his end. But I am over tedious in these toyes, which howsoever, in some mens too severe censures, they may be held absurd and ridiculous, I am the bolder to insert, as not bor-

^d *J. b. de Indag.*
cap. 9. *Montal-*
tus cap. 22.
^e *Caput parvum*
qui habent, cere-
brum et spiritus
plerumq; an-
gustos, facie in-
cidunt in Me-
lancholiam ru-
bicundam. *Ætius.*
Idem Montaltus
cap. 21. & *Gale-*
no.
^f *Saturnina à*
Rascetta per
mediam manum
decurras, usq;
ad radicem mon-
tis Saturni, à
parvis lineis in-
tersecta, arguit
melancholicos.
Aphoris 78.
^g *Agitantur*
miseris, conti-
nuis inquietudi-
nibus, neq; unquā
à solitudine libe-
ri sunt, anxie affli-
guntur amarissi-
mis intra cogi-
tationibus, sem-
per tristes, suspi-
ciosi, meticulosi:
cogitationes
sunt, velle agri
colere, stagna a-
maru et paludes,
&c. *Io. de Inda-*
gine lib. 1.
^h *Celestis Physi-*
ognom. lib. 10.
ⁱ *Cap. 14. lib. 5.*
Idem macule in
ungulis nigrae,
lites, rixas, me-
lancholiam signi-
fican, ab humo-
re in corde talis

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rowed from circumforanean Rogues and Gypsies, but out of the writings of worthy Philosophers, and Physicians, yet living some of them, and religious Professors in famous Universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.

SUBJECT. 5.

old age a cause.



b Lib. 1. Path.
cap. 11.

c Venit enim
propevata malis
inopina senectus
et dolor etatem
jussit inesse me
Boethius met. 1.
de consol. Philos.
d cap. de humo-
ribus, lib. de Ani-
ma.

e Necessarium
accidens decre-
pitis, et insepara-
bile.

* Psa. 90. 10.

f Meteran, Belg.
hist. lib. 1.

g Sunt morosi,
anxii, et iracun-
di, et difficiles
senes, si queri-
mus, etiam avari
Tull. de senec-
tute.

h Lib. 2. de Au-
lico. Senes ava-
ri, morosi, jacta-
bundi, philanti,
deliri, supersti-
tiosi, suspitiosi,
&c.

Lib. 3. de La-
mis, cap. 17. et
18.

Ecundary, peculiar causes efficient, so called, in respect of the other precedent, are either *congenita*, *interna*, *innata*, as they terme them, inward, innate, and inbred; or else outward and adventitious, which happen to us after we are borne: congenite or borne with us, are either naturall, as old age, or *prater naturam* (as ^b Fernelius calls it) that distemperature, which we have from our Parents seed, it being an hereditary disease. The first of these, which is naturall to all, and which no man living can avoid, is cold age, which being cold and drie, and of the same qualitie as Melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humours; Therefore ^d Melancthon avers out of Aristotle, as an undoubted truth, *Senes plerunque delirasse in senectâ*, that old men familiarly dote, *ob atram bilem*, for blacke choler, which is then superabundant in them: and Rhasis that Arabian Physician in his *Cent. lib. 1. cap. 9.* calls it *e* a necessary and inseparable accident, to all old and decrepit persons. After 70 yeares (as the Psalmist saith) *all is trouble and sorrow*; and common experience confirms the truth of it in weake old persons, especially in such as have lived in action all their lives, had great employment, much businesse, much command, and many servants to over-see, and leave off *ex abrupto*; as ^f Charles the first did to King Philip, resigne up all on a sudden; they are overcome with melancholy in an instant: Or if they doe continue in such courses, they dote at last, (*senex bis puer*) and are not able to manage their estates, through common infirmities incident in their age; full of ache, sorrow and grieve, Children againe, dizards, they Carle many times as they sit, and talke to themselves, they are angry, waspish, displeased with every thing, *suspicious of all, wayward, covetous, hard*, (saith Tully) *selfe-willed, superstitious, selfe-conceited, braggers and admirers of themselves*, as ^g Balthasar Castalio hath truely noted of them. This naturall infirmity is most eminent in old women, and such as are poore, solitary, live in most base esteem and beggery, or such as are Witches; In somuch that *Wierus*, *Baptista Porta*, *Vlricus Molitor*, *Edmicus*, doe referre all that Witches are said to doe, to Imagination alone, and this humour of melancholy. And whereas it is controverted, whether they can bewitch Cattle to death, ride in the Ayre upon a Coulstaffe out of a Chimney-top, transformethemselves into Cats, Dogs, &c. translate bodies from place to place, meet in companies, and dance, as they doe, or have

have carnall copulation with the Devill, they ascribe all to this redundant melancholy, which domineers in them, to^k somniferous potions, and naturall causes, the Devils policy. *Non ledunt omnino* (saith *Wierus*) *aut quid mirum faciunt* (de *Lamiis* lib. 3. cap. 36.) *ut putatur, solam vitiatam habent phantasiā*; they doe no such wonders at all, onely their¹ Braines are crazed. ^m *They thinke they are Witches, and can doe hurt, but doe not.* But this opinion *Bodine*, *Erastus*, *Daneus*, *Scribanus*, *Sebastian Michaelis*, *Campagnella de Sensu rerum* lib. 4. cap. 9. * *Dandinus* the Jesuite, lib. 2. de *Animā explode*; ⁿ *Cicogna* confutes at large. That Witches are melancholy, they deny not, but not out of a corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

SUBJECT. 6.

Parents a cause by propagation.



That other inward inbred cause of Melancholy, is our temperature, in whole or part, which wee receive from our Parents, which * *Fernelius* calls *Præter naturam*, or unnaturall, it being an hereditary disease; for as hee justifies, *Quale parentum maximè patris semen obtigerit, tales evadunt similes. Spermaticæq; partes, quocunq; etiam morbo Pater quum generat tenetur, cum semine transfert in Prolem*; such as the temperature of the father is, such is the sonnes, and looke what disease the father had when he begot him, such

his sonne will have after him, ^p *and is as well inheritour of his infirmities, as of his lands*; And where the complexion and constitution of the father is corrupt, there (saith ^a *Roger Bacon*) the complexion and constitution of the sonne must needs be corrupt, and so the corruption is derived from the father to the sonne. Now this doth not so much appeare in the composition of the Body, according to that of *Hippocrates*, ^t *in habit, proportion, scarres, and other lineaments*; but in manners and conditions of the Minde:

Et patrum in natos abeunt cum semine mores.

Seleucus had an anchor on his thigh, so had his posterity, as *Trogus* records lib. 15. *Lepidus* in *Pliny* lib. 7. cap. 17. was purblind, so was his sonne. That famous family of *Enobarbi*, were knowne of old, and so surnamed from their red beards, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chinne, and goggle eyes amongst the *Iewes*, as ^t *Buxtorffius* observes; their voyce, pace, gesture, lookes, is likewise derived with all the rest of their conditions and infirmities; such a mother, such a daughter; their very ^u affections *Lemnius* contends to follow their seed, and the malice and bad conditions of children are many times wholly to be imputed to their parents; I need not therefore make any doubt of Melancholy, but that it is an hereditary

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k *Solanum, opiti,*
lupi adeps, lac a-
sini &c. sanguis
infantum, &c.

l Corrupta est
iis ab humore
Melancholico
phantasia, Ny-
manus.

m Putant se le-
dere quando non
ledunt.

* Qui hæc in
Imaginationis
vim referre co-
nati sunt, aut
atræ bilis, ina-
nem prorsus la-
lorem suscep-
erunt.

n Lib. 3. cap. 4.
omni famag.

* Lib. 1. cap. 11.
parb.

o Ut arthritici
Epilep. &c.

p Ut filii non
tam possessionum
quam morborum
heredes sint.

q Epist. de secre-
tis artis et na-
turæ cap. 7. nam

in hoc quod pa-
tres corrupti
sunt, generant

filios corrupte
complexionis, et
compositionis, et

filii eorum ea-
dem de causa
se corruptunt,

et sic derivatur
corruptio a pa-
tribus ad filios.

r Non tam (in-
quit *Hippocra-
tes*) gibbos et

cicatrices oris
et corporis ha-
bitum agnosces

ex iis, sed ve-
rum incessum
gestus, mores,

morbos, &c.
t Synagog. Jud.

u Sæctus pa-
rentum in fetu
transcunt, et pu-
erorum malicia

parentibus im-
tanda, l. 4. c. 3. de
occulte. nas. mirac.

x Ex Pituitosis
pituitosis, ex bi-
liositis biliosis, ex
liciosis et me-
lancholis me-
lancholici.
y Epist. 174. in
Scolioz nascitur
nobiscum illa ali-
turg, et una cum
parentibus habemus
hunc affem. Jo.
Pelesius lib. 2. de
cura humanorum
affectuum.
z Lib. 10. ob-
servat. 15.

a Maginus Geog.

b Sæpe non eun-
dem, sed similem
producit effe-
ctum, et ille so-
parente transit
in nepotem.
c Dial. prefix.
genituris Leo-
viii.

d Bodin. de rep.
cap. de periodis
reip.

e Claudius Aba-
ville Capuchi-
on in his voy-
age to Marag-
nan. 1614. cap.
45. Nemo fere
egrotus, sano
omnes et robusto
corpore, vivunt
annos 120, 140.
sine Medicina.
Idem Hæstor
Boëthius de in-
fulis Orchad. et
Damianus à
Goes de Scan-
dia.

editary disease. x *Paracelsus* in expresse words affirms it *lib. de morb. amen-
tium* To. 4. Tr. 1. so doth y *Crato* in an Epistle of his to *Monavius*. So
doth *Bruno Seidelius* in his booke *de morbo incurab.* *Montaltus* proves cap.
11. out of *Hippocrates* and *Plutarch*, that such hereditary dispositions are fre-
quent, & hanc (inquit) fieri reor ob participatam melancholicam intemperan-
tiam (speaking of a patient) I thinke he became so by participation of Melan-
choly. *Daniel Sennertus* lib. 1. part. 2. cap. 9. will have this melancholy con-
stitution derived not onely from the father to the sonne, but to the whole
family sometimes; *Quandoq, totis familiis hereditativam.* z *Forestus* in his medi-
cinall observations, illustrates this point, with an example of a merchant his
Patient, that had this infirmity by inheritance; so doth *Rodericus à Foussea*,
Tom. 1. consul. 69. by an instance of a young man that was so affected *ex matre
melancholica*, had a melancholy Mother, & victum melancholico, and bad diet
together. *Lodovicus Mercatus*, a Spanish Phisitian, in that excellent Tract,
which he hath lately written of hereditary diseases *Tom. 2. oper. lib. 5.* reckons
up Leprosie, as those a *Galbots* in *Gascony*, hereditary Lepers, Poxe, Stone,
Gout, Epilepsie, &c. Amongst the rest, this and Madnesse after a set time
comes to many, which he calls a miraculous thing in nature, and sticks for e-
ver to them as an incurable habite. And that which is more to be wondred
at, it skips in some families the father, and goes to the sonne, b or takes every o-
ther, and sometimes every third in a lineall descent, and doth not alwayes produce
the same, but some like, and a symbolizing disease. These secundary causes hence
derived, are commonly so powerfull, that (as c *Wolphius* holds) *sæpe mutant
decreta syderum*, they doe often alter the primary causes, and decrees of the
heavens. For these reasons belike the Church and common-wealth, humane
and divine lawes, have conspired to avoid hereditary diseases, forbidding
such marriages as are any whit allyed; and as *Mercatus* adviseth all families,
to take such, si fieri possit que maximè distant natura, and to make choice of
those that are most differing in complexion from them; if they love their
owne, and respect the common good. And sure, I thinke, it hath beene or-
dered by Gods especiall providence, that in all ages there should be (as usual-
ly there is) once in d 600 years, a transmigration of Nations, to amend and
purifie their blood, as we alter seed upon our Land, and that there should be
as it were an inundation of those Northerne *Goathes* and *Vandales*, and
many such like people which came out of that Continent of *Scandia*, and *Sar-
matia* (as some suppose) and over-ranne as a deluge, most parts of *Europe*
and *Africk*, to alter for our good, our complexions, which were much de-
faced with hereditary infirmities, which by our lust and intemperance wee
had contracted. A sound generation of strong and able men were sent a-
mongst us, as those Northerne men usually are, innocuous, free from riot, &
free from diseases; to qualifie and make us as those poore naked Indians are
generally at this day; and those about *Brasile* (as a late e *Writer* observes) in
the Isle of *Maragnan*, free from all hereditary diseases, or other contagion,
whereas without helpe of Phyficke they live commonly 120 yeares or
more; as in the *Orchades* and many other places. Such are the common
effects of temperance, and intemperance; but I will descend to particulars,
and shew by what meanes, and by whom especially this infirmity is derived
unto us.

Filii ex senibus nati, raro sunt firmi temperamenti, old mens children are feldome of a good temperament, as *Scolizi*us supposeth, consult. 177, and therefore most apt to this disease; and as *Levinus Lemnius* farther addes, old men beget most part wayward, peevish, sad, melancholy sonnes, and feldome merry. He that begets a childe on a full stomacke, will either have a ficke childe, or a crazed sonne (as *Cardan* thinkes) *contradiet. med. lib. 1. contradiet. 18.* or if the parents be ficke, or have any great paine of the head, as megrim, headache, (*Hieronimus Wolfius* doth instance in a childe of *Sebastian Castalio's*) or if a drunken man get a childe, it will never likely have a good braine, as *Cellius* argues *l. 12. cap. 1. Ebrii gignunt Ebrios*, one drunkard begets another (saith *Plutarch. symp. lib. 1. quest. 5.* whose sentence *Lemnius* approves *l. 1. c. 4. Alfaris Crutius Gen. de qui sit med. cent. 3. fol. 182. Macrobius lib. 1. Avicenna lib. 3. Fen. 21. Tract. 1. cap. 8. and Aristotle himself sect. 2. prob. 4.* foolish, drunken, or haire-braine women, most part bring forth children like unto themselves, *morosos & languidos*, and so likewise hee that lies with a menstruous woman. Intemperantia veneris, quam in nautis præfertim infectatur *l. Lemnius*, qui uxores ineunt, nullâ menstrui decursus ratione habitâ, nec observato interlunio, præcipua causa est, noxia, perniciofa, concubitus hunc exitialem ideò, & pestiferum vocat. * *Rodericus à Castro Lucitanus*, detestantur ad unum omnes medici, tum & quartâ lunâ concepti, infelices plerumque & amentes, deliri, stolidi, morbofi, impuri, invalidi, tetra lue sordidi, minimè vitales, omnibus bonis corporis atque animi destituti: *ad laborem nati*, si saniores, inquit *Eustathius*, ut *Hercules*, et alij. *m. Indæi* maximè infectantur foedum hunc, & immundum apud *Christianos* Concubitus, ut illicitum abhorrent, & apud suos prohibent; & quod *Christiani* toties leprosi, amentes, tot morbili, impetigines, alphi, pforæ, cutis & faciei decolorationes, tam multi morbi Epidemici, acerbi, & venenosi sint, in hunc immundum concubitus rejiciunt, & crudeles in pignora vocant, qui quartâ lunâ profluente hâc mensû illuvie concubitus hunc non perhorrescunt. Damnavit olim divina Lex, & morte multavit hujusmodi homines, *Lev. 18. 20.* & indè nati, si qui deformes aut mutili, pater dilapidatus, quòd non contineret ab *a* immundâ muliere. *Gregorius Magnus*, petenti *Augustino* nunquid apud *Britannos* hujusmodi concubitus toleraret, severe prohibuit, viris suis tum misceri foeminas in consuetis suis menstruis, &c. I spare to English this which I have said. Another cause some give, inordinate Diet, as if a man eate Garlick, Onions, fast overmuch, study too hard, be over-forrowfull, dull, heavy, dejected in minde, perplexed in his thoughts, fearfull, &c. *their children* (saith *Cardan subtil. lib. 18.*) *will be much subject to madness and melancholy; for if the spirits of the braine be fussed, or mis-affected by such meanes, at such a time, their children will be fussed in the braine; they will be dull, heavy; timorous, discontented all their lives.* Some are of opinion, and maintaine that paradoxe or probleme, that wise men beget commonly fooles; *Suidas* gives instance in *Aristarchus* the Grammarian, *duos reliquit filios Aristarchu & Aristachorum ambos stultos*; and which *Erasmus* urgeth in his *Moriâ*, fooles beget wise men. *Card. subtil. l. 12.* gives this cause, *Quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde*: because their naturall spirits are resolved by study, and turned into animal; drawne from the Heart, and those other parts to the braine. *Lemnius*

subscribes

f Lib. 4. c. 3. de occult. nat. mir. Tetricos plerumq; filios senes progenerant, et tristes, rarius ex-bilaratos.

g Coitus super repletionem pestimus, et filii qui tum gignuntur, aut morbofi sunt, aut stolidi.

h Dial. præfix. Leonio.

i L. de ed. liberis.

k De occult. nat.

mir. temulentia et stolidæ mulieres liberos plerumq; producunt sibi similes.

l Lib. 2. c. 8. de occult. nat. mir.

Good Master Schoolmaster doe not English this.

* De nat. mul.

lib. 3. cap. 4.

m Buxdorpius

c. 31. Synag.

Jud. Ezek. 18.

n Drusus obs.

lib. 3. cap. 20.

o Beda. Escl.

hist. lib. 1. c. 27.

respons. 10.

p Nam spiritus cerebri si tum

male afficiantur,

tales procreant,

et quales fuerint affectus,

tales filiorum:

ex tristibus tristes,

ex jucundis jucundi nascuntur, &c.

q Fol. 129. mer.

Socrates Children were

fooles. Sabel.

r Lib. 1. cap. 4.

de occult. nat.

mir.

subscribes to that of Cardan, and assignes this reason, *Quod persolvant debitum languide, & obscurè, unde fœtus à parentum generositate desciscit*: they pay their debt (as Paul calls it) to their wives remissely, by which meanes their Children are weaklings, and many times ideots and fooles.

Some other causes are given, which properly pertaine to, and proceed from the mother: If shee be over-dull, heavy, angry, peevish, discontented, and melancholy, not onely at the time of conception, but even all the while she carries the childe in her wombe (saith *Fernelius path. lib. 1. 11.*) her sonne will be so likewise affected, and worse, as *Lemnius* addes, *lib. 4. cap. 7.* if shee grieve overmuch, be disquieted, or by any casualty be affrighted and terrified by some fearefull object, heard or seene, she endangers her childe, and spoyles the temperature of it; for the strange imagination of a woman, workes effectually upon her infant, that as *Baptista Porta* proves *Physiog. cælestis lib. 5. cap. 2.* she leaves a marke upon it, which is most especially seene in such as prodigiously long for such and such meates, the child will love those meates, saith *Fernelius*, and bee addicted to like humours: *¶ If a great-bellied woman see a Hare, her Childe will often have an Harelip, as we call it. Garcæus de Indiciis geniturarum cap. 33.* hath a memorable example of one *Thomas Nickell* borne in the City of Brandeburge, 1551. *¶ that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother being great with childe saw a drunken man reeling in the street.* Such an other I finde in *Martin Wenrichius com: de ortu monstrorum cap. 17.* I saw (saith hee) at Wittenberge in Germany, a Citizen that looked like a karkasse; I asked him the cause, hee replied, *His Mother when shee bore him in her wombe, saw a karkasse by chance, and was so sore affrighted with it, that, ex eo fœtus ei assimilatus, from a ghastly impression the child was like it.*

So many severall wayes are we plagued and punished for our fathers defaults; in so much that as *Fernelius* truly saith, *¶ It is the greatest part of our felicitie to be well borne, and it were happy for humane kinde, if onely such parents as are sound of body and minde, should be suffered to marry.* An husbandman will sow none but the best and choicest seed upon his land, hee will not reare a Bull or an Horse, except he be right shapen in all parts, or permit him to cover a Mare, except he be well assured of his breed; we make choice of the best Rammes for our sheepe, reare the neatest Kine, and keep the best dogges, *Quanto id diligentius in procreandis liberis observandum?* And how careful then should wee bee in begetting of our children? In former times some y Countries have beene so chary in this behalfe, so sterne, that if a child were crooked or deformed in body or mind, they made him away; so did the *Indians* of old by the relation of *Curtius*, and many other well governed commonwealths, according to the discipline of those times. Heretofore in Scotland, saith *Hect: Boethius*, if any were visited with the falling sicknesse, madnesse, gout, leprosie, or any such dangerous disease, which was likely to bee propagated from the father to the sonne, he was instantly gelded; a woman kept from all company of men; and if by chance having some such disease, shee were

f De ocul. nat. mir.

Pica morbus mulierum.

† Baptista porta loco præd.

Ex leporum intuitu pleriq; infantes edunt bifulo superiore labello.

u Quasi mox in terram collapsurus, per omnem vitam incidebat cum mater gravida ebrium hominem sic incedentem viderat.

* Civem facio cadaverosa, qui dixit, &c.

x Optimum bene nasci,

maxima pars felicitatis nostre bene nasci.

quamobrem præclare humano generi consilium videretur,

si soli parentes bene habiti et sani, liberis operam darent.

y Infantes infirmi præcipitio necati. Boetius lib. 3. c. 3.

Apud Lacones olim, Lysius epist. 85. cont.

ad Belgas, Dionysio Villerio, si quos aliqua

membrorum parte inutiles notaverint, necari jubent.

z Lib. 1. De veterum Scotorum moribus.

Ad orbo comiti, dementia, mania, lepra, &c. aut simili labe, que facile in prolem transmittitur, laborantes inter eos, ingenti facta indagine inventos, ne gens fœda contagione lederetur, ex iis nata, castraverunt, mulieres hujusmodi procul a virorum consortio ablegarunt, quod si harum aliqua concepisse inquevebatur, simul cum fœtu nondum edito, desodiebatur virga.

found to be with child, she with her brood were buried alive: and this was done for the common good, lest the whole Nation should be injured or corrupted. A severe doome you will say, and not to be used amongst Christians, yet more to be looked into than it is. For now by our too much facility in this kinde, ingiving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the race, or if rich, be they fooles or dizzards, lame or maimed, unable, intemperate, dissolute, exhaust through riot, as he said, *jure hereditario sapere jubentur*; they must be wise and able by inheritance; it comes to passe that our generation is corrupt, we have many weak persons both in body and mind, many ferall diseases raging amongst us, crased families, parentes, peremptores; our fathers bad, and we are like to be worse.

a Euphormio
Satyr.

MEMB. 2.

SUBJECT. I.

Bad diet a cause. Substance. Quality of meats.



According to my proposed method, having opened hitherto these secundary causes, which are inbred with us; I must now proceed to the outward and adventitious, which happen unto us after we are borne. And those are either Evident, Remote; or inward, Antecedent, and the nearest: Continent causes some call them. These outward, remote, precedent causes are subdivided againe, into necessary and not necessary. Ne-

cessary (because we cannot avoid them, but they will alter us, as they are used, or abused) are those six non-naturall things, so much spoken of amongst Physitians, which are principal causes of this disease. For almost in every consultation, wheras they shall come to speak of the causes, the fault is found, and this most part objected to the patient; *peccavit circa res sex non naturales*: he hath still offended in one of those six. *Montanus consil. 22.* consulted about a Melancholy Jew, gives that sentence, so did *Frisemelica* in the same place: and in his 244. counsel, censuring a melancholy souldier, assigns that reason of his malady, *he offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions*: and so in the rest.

These six non-naturall things, are Diet, Retention and Evacuation, which are more material than the other, because they make new matter, or else are conversant in keeping or expelling of it. The other foure are, Aire, Exercise, Sleeping, Waking, and perturbations of the mind, which only alter the matter. The first of these is Diet, which consists in meat and drink, and causeth Melancholy, as it offends in Substance, or Accidents, that is, quantity, quality, or the like. And well it may be called a materiall cause, since that as *Fernelius* holds, *It hath such a power in begetting of diseases, and yeelds the mat-*

b *Fecit omnia
delicia que fieri
possunt circa res
sex non natura-
les, et ea fuerunt
cause extrinsece,
ex quibus postea
oriuntur obstru-
ctiones.*

c *Path. lib. 1.
cap. 2.*

*Maximam in
gignendis morbis
vim obtinet, pa-
bulum, materi-
amq; morbi sug-
gerens: nam nec
ab aere, nec a
perturbationi-
bus, vel aliis e-
videntibus cau-
sis morbi sunt,
nisi consentiat
corporis prepa-
ratio, et humorum
constitutio. Et se-
mel dicam, una
gula est omnium
morborum ma-
ter, etiam si alius
est genitor.
Ab hac morbi
sponte sepe ema-
nant, nulla alia
cogente causa.*

66

ter and sustenance of them : for neither ayre, nor perturbations, nor any of those other evident causes take place, or work this effect, except the constitution of body, and preparation of humours do concur. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone Melancholy, and frequent other maladies arise. Many Physicians, I confesse, have written copious volumes of this one subject, of the nature and qualities of all manner of meats; as namely, Galen, Isaac the Jew, Halyabbas, Avicenna, Mesue also foure Arabians : Gordonius, Villanovanus, Wecker, Iohannes Bruerinus *sittologia de Esculentis & Poculentis*, Michael Savanarola, *Tract. 2. c. 8.* Anthony Fumanellus, *lib. de regimine senum*, Curio in his Comment on Schola Salerna, Godefridus Stekius *arte med.* Marsilius cognatus, Ficinus, Ranzovius, Fonseca, Lefsius, Magninus, *regim. sanitatis*, Frietagus, Hugo Fridewallius, &c. besides many other in English, and almost every peculiar Physician, discourses at large of all peculiar meats in his Chapter of Melancholy: yet because these books are not at hand to every man, I will briefly touch what kind of meats ingender this humour, through their severall species, and which are to be avoided. How they alter and change the matter, spirits first, and after humours, by which we are preserved, and the constitution of our body, Ferrellius and others will shew you. I hasten to the thing it selfe: And first of such Diet as offends in substance.

d Cogan, Elior,
Aubanus. Vener.

Beefe.

e Frietagus.

Porke.
Isaac.

Goat.
f Non laudatur
quia melanco-
licum prebet ali-
mentum.

Hart.

g Male alit
cervina (inquit
Frietagus) cras-
sissimum et atri-
bilarium (suppe-
ditat alimentum.

h Lib. de subtili-
ss. dieta. Equina
caro et alimna
equina danda
est hominibus et
asinis.

✓ Venison, Fal-
low Deere.

Beefe, a strong and hearty meat (cold in the first degree, dry in the second, saith Galen, *lib. 3. cap. 1. de alim. fac.*) is condemned by him, and all succeeding Authors, to breed grosse melancholy blood: Good for such as are sound, and of a strong constitution, for labouring men, if ordered aright, corned, young, of an Oxe (for all gelded meats in every species are held best) or if old, such as have been tired out with labour, are preferred. Aubanus and Sabellicus commend Portingall Beefe to be the most savory, best, and easiest of digestion; we commend ours: but all is rejected, and unfit for such as lead a resty life, any wayes inclined to Melancholy, or dry of complexion: Tales (Galen thinks) *de facile melancholicis aegritudinibus capiuntur.*

Porke, of all meats is most nutritive in his owne nature, but altogether unfit for such as live at ease, are any wayes unsound of Body or mind: Too moist, full of humours, and therefore *noxia delicatis*, saith Savanarola, *ex earum usu ut dubitetur, an febris quartana generetur*: naught for queasie stomachs, in so much, that frequent use of it may breed a quartan ague.

Savanarola discommends Goats flesh, and so doth Bruerinus, *lib. 13. cap. 19.* calling it a filthy beast, and rammish, & therefore supposeth it will breed rank and filthy substance: yet Kid, such as are young, & tender, Isaac accepts, Bruerinus and Galen *lib. 1. cap. 1. de alimentorum facultatibus.*

Hart, and Red Deere hath an evil name, it yeelds grosse nutriment; a strong and great grained meat, next unto a Horse. Which although some countries eat, as Tartars, and they of China: yet Galen condemnes. Young Foales are as commonly eaten in Spaine as red Deere, and to furnish their Navies, about Malaga especially, often used; but such meats aske long baking, or seething, to qualifie them, and yet all will not serve.

All Venison is melancholy, and begets bad blood; a pleasant meat: in great esteeme with us, (for we have more Parkes in England, than there are in all Europe besides) in our solemne feasts. 'Tis somewhat better hunted, than otherwise,

therwise, and well prepared by cookerie ; but generally bad, and feldome to be used.

Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus* often eaten, and causeth fearfull Dreames, so doth all *Venison*, and is condemned by a Jury of Physicians. *Mizaldus* and some others, say, that *Hare* is a merry meat, and that it will make one faire, as *Martials* Epigram testifies to *Gellia*, but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be understood.

ⁱ *Conies* are of the nature of Hares. *Magninus* compares them to Beefe, Pig, and Goat, *Reg. sanit. part. 3. cap. 17.* yet young Rabbits by all men are approved to be good.

Generally, all such meats as are hard of Digestion, breed melancholy, *Aretius lib. 7. cap. 5.* reckons up heads and feet, ^k bowels, brains, entrails, marrow, fat, blood, skinnies, and those inward parts, as Heart, lungs, liver, spleen, &c. They are rejected by *Isaac. lib. 2. part. 3.* *Magninus part 3. cap. 17.* *Bruerinus lib. 12. Savanarola Rub. 32. Tract. 2.*

Milke, and all that comes of milke, as Butter and Cheese, Curds, &c. increase melancholy (Whey only excepted, which is most wholesome:) ^l some except Asses milk. The rest, to such as are sound, is nutritive and good, especially for yong children, but because soone turned to corruption, ^m not good for those that have unclean stomacks; are subject to head-ach, or have green wounds, Stone, &c. Of all Cheeses, I take that kind which we call *Banbury* Cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his Epistle to *Melancthon*, cited by *Mizaldus*, *Isaac part 5. Galen lib. 3. de cibis boni succi, &c.*

Amongst Fowle, ⁿ Peacocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geese, Swannes, Hearnies, Cranes, Coots, Didappers, Waterhens, with all those Teales, Currens, Sheldrakes, and peckled Fowls, that come hither in winter out of *Scandia*, *Muscovy*, *Greenland*, *Friesland*, which half the yeare are covered all over with snow, and frozen up. Though these be faire in feathers, pleasant in taste, and have a good out-side, like Hypocrites, white in plumes, and soft, their flesh is hard, black, unwholsome, dangerous, melancholy meat; *gravant & putrefaciunt stomachum*, saith *Isaac part 5. de vol.* their young ones are more tolerable, but young Pigeons he quite disproves.

Rhasis, and ^o *Magninus* discommend all fish, and say they breed *Viscosities*, slimy nutriment, little and humorous nourishment. *Savanarola* addes cold: moist, and phlegmatick, *Isaac*: and therefore unwholsome for all cold and melancholy complexions. Others make a difference, rejecting onely amongst fresh-water fish, Eeele, Tench, Lampray, Crawfish (which *Bright* approves, *cap. 6.*) and such as are bred in muddy and standing waters, and have a taste of mud, as *Franciscus Bonfuetus* poetically defines, *lib. de aquatilibus.*

*Nam pisces omnes, qui stagna, lacusq. frequentant,
Semper plus succi deterioris habent.*

All fish, that standing pooles and lakes frequent,
Doe ever yeeld bad juyce and nourishment.

Hare.

Conies.
Parum absint a
natura Leporum.
Bruerinus l. 13.
ca. 25. pullorum
tenera et optima.
k illaudabilis
succu nauseosa
provocant.

Milke.

l Piss. Altomar.

m Curio, Frieta-
gius, Magninus.
part. 3. cap. 17.
Mercurialis de
affect. lib. 1. cap.
10. excepts all
milke meats in
Hypocondria-
call Melancholy.
Fowle.
n wecker Syn-
tax. theor. p. 2.
Isaac. Bruer. li.
15. c. 30. et 31.

Fishes.

o Cap. 18. par. 3.

p *Omni loco et
omni tempore
medici detestantur
anguillas
presertim circa
solstitium. Dam-
nantur tum sanis
tum aegris.*
q Cap. 6. in his
Tract. of Me-
lancholy.

Lampreyes, *Paulus Iovius, cap. 34. de piscibus fluvial.* highly magnifies, and faith, none speak against them but *inepti* and *scrupulosi*, some scrupulous persons; but *P. Eccles cap. 33. he abhorreth in all places, at all times, all Physitians detest them, especially about the Solstice. Gomesius lib. 1. cap. 22. de sale* doth immoderately extoll Sea-fish, which others as much vilifie, and above the rest, dried, fowced, indurate fish, as Ling, Fumados, Red-herrings, Sprats, Stock-fish, Haberdine, Poore-John, all Schell-fish. *Tim. Bright* excepts Lobstarre and Crab. *Messarius* commends Salmon, which *Bruerinus* contradicts *lib. 22. cap. 17. Magninus* rejects Congre, Sturgeon, Turbet, Mackerell, Skate.

r *Optimè nutrit
omnium iudicio
inter prime note
piscis gustu pre-
stanti.*

s *Non est dubi-
um, quin pro va-
riorum situ, ac
natura, magnas
alimentorum for-
tiantur diffe-
rentias, alibi
suaviores, alibi
luculentiores.*

t *Observat. 16.
lib. 10.*

Carpe is a fish of which I know not what to determine. *Franciscus Bonfuetus* accomps it a muddy fish, *Hippolitus Salviannus* in his booke *de Piscium naturâ & preparatione*, which was printed at Rome in fol. 1554. with most elegant pictures, esteems Carp no better than a slimy watery meat. *P. Iovius* on the other side, disallowing Tench, approves of it; so doth *Dubravius* in his bookes of Fish-ponds. *Freitagius* extols it for an excellent wholesome meat, and puts it amongst the Fishes of the best rank; and so do most of our Countrey Gentlemen, that store their Ponds almost with no other Fish. But this controversie is easily decided, in my judgment, by *Bruerinus lib. 22. cap. 13.* The difference riseth from the site and nature of Pools, sometimes muddy, sometimes sweet; they are in taste as the place is from whence they be taken. In like manner almost we may conclude of other fresh-fish. But see more in *Rondoletius, Bellonius, Oribasius, lib. 7. cap. 22. Isaac. lib. 1.* especially *Hippolitus Salviannus*, who is *instar omnium solus, &c.* Howsoever they may be wholesome and approved, much use of them is not good; *P. Forestus* in his Medicinall observations, relates that *Carthusian* Fryers, whose living is most part fish, are more subject to melancholy than any other order, and that hee found by experience, being sometimes their Physitian ordinary at *Delph* in *Holland.* He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of a ruddy colour, and well liking, that by solitary living and fish-eating became so misaffected.

Hearbs.

Amongst hearbs to be eaten, I finde Gourds, Cowcumbers, Coleworts, Mellons disallowed, but especially Cabbage. It causeth troublesome dreames, and sends up blacke vapours to the braine. *Galen. loc. affect. lib. 3. cap. 6.* of all hearbs condemnes Cabbage; and *Isaac lib. 2. cap. 1. animæ gravitatem facit*, it brings heavinesse to the soule. Some are of opinion, that all raw hearbs and Sallers breed melancholy blood, except Buglosse and Lettice. *Crato consil. 21. lib. 2.* speakes against all hearbs and worts, except Borrage, Buglosse, Fennell, Parsly, Dill, bawme, Succory. *Magninus regim. sanitatis 3. part. cap. 31. omnes herbe simpliciter male, viâ cibi*, All hearbs are simply evill to feed on (as he thinkes :) So did that scoffing Cooke in *Plan- tus* hold,

u *Pseudolus,
act. 3. scena. 2.*

— *Non ego cœnam condio ut alii coqui solent,
Qui mihi condita prata in patinis proferunt,
Boves qui covivas faciunt, herbasq; aggerunt.*
Like other Cookes I doe not supper dresse,
That put whole Meddowes into a platter,

And

And make no better of their Guests than Beeves,
With hearbs and grasse to feed them fatter.

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Our *Italians* and *Spaniards* doe make a whole dinner of hearbs and fallets (which our said *Plantus* calls *cœnas Terreſtres*, *Horace*, *cœnas sine ſanguine*) by which meanes, as he followes it,

* *Hic homines tam brevem vitam colunt*——

Qui herbas huiusmodi in alvum ſuum congerunt,
Formidoloſum dictu, non eſu modo,

Quas herbas pecudes non edunt, homines edunt.

Their lives that eate ſuch hearbs, muſt needs be ſhort,

And 'tis a fearefull thing for to report,

That men ſhould feed on ſuch a kinde of meate,

Which very juments would reſuſe to eate.

x *Plantus ibid.*

They are windie, and not fit therefore to be eaten of all men raw, though qualified with oyle, but in brothes or otherwiſe. See more of theſe in every Husbandman and Herbalift. Rootes, *Eſi quorundam gentium opes ſint*, ſaith *Bruerinus*, the wealth of ſome countries, and ſole food, are windy and bad, or troubleſome to the head; as Onyons, Garlick, Scallions, Turnups, Carrets, Radishes, Parſnips; *Crato*, lib. 2. conſil. 11. diſallowes all Roots, though a ſome approve of Parſnips and Potatoes. *Magninus* is of *Crato's* opinion, *They trouble the minde, ſending groſſe fumes to the braine, make men mad*, eſpecially Garlick, Onyons, if a man liberally feed on them a yeare together. *Guañerius* Tract. 15. cap. 2. complains of all manner of Roots, and ſo doth *Bruerinus*, even Parſnips themſelves, which are the beſt, lib. 9. cap. 14. *paſtinacarum uſus ſuccos gignit improbos*. *Crato* conſil. 21. lib. 1. utterly forbids all manner of fruits, as Peares, Apples, Plumms, Cherries, Strawberries, Nuts, Medlers, Serves, &c. *Sanguinem inficiunt*, ſaith *Villanovanus*, they infect the blood, and putrifie it, *Magninus* holds, and muſt not therefore be taken, *viâ ſibi, aut quantitate magnâ*, not to make a meale of, or in any great quantity. *Cardan* makes that a cauſe of their continuall ſickneſſe at *Feſſa* in *Africk*, becauſe they live ſo much on fruits, eating them thrice a day. *Laurentius* approves of many fruits, in his Tract of Melancholy, which others diſallow, & amongſt the reſt Apples, which ſome likewiſe commend, Sweetings, Paimains, Pippins, as good againſt Melancholy; But to him that is any way inclined to, or touched with this malady, *Nicholas Piſo* in his Practicks, forbids all fruits, as windy, or to be ſparingly eaten at leaſt, and not raw. Amongſt other fruits *Bruerinus* out of *Galen*, excepts Grapes and Figges, but I finde them likewiſe rejected. All Pulſe are naught, Beanes, Peaſe, Fitches, &c. They fill the Braine (ſaith *Iſaac*) with groſſe fumes, breed black thicke blood, and cauſe troubleſome dreams. And therefore that which *Pythagoras* ſaid to his Schollers of old, may be for ever applyed to Melancholy men, *à fabis abſtinetè*, Eate no Peaſe, nor Beanes; yet to ſuch as will needs eate them, I would give this counſell to prepare them according to thoſe rules that *Arnoldus Villanovanus*, and *Frietagi*us preſcribe, for eating and dreſſing Fruits, Hearbs, Roots, Pulſe, &c.

y *Quare rectius valetudini ſue quiſq; conſulet, qui lapſus priorum parentum memor, eas plane vel omiſerit vel parce deguſtarit*. *Kerſſei* cap. 4. de vero uſu med.

z In *Mizaldo* de Horto P. *Creſcent. Herbaſtem*, &c. Rootes.

a Cap. 13. part. 3. Bright in his Tract. of Mel.

b *Intellectum* turbant, produciunt inſaniam.

c *Audiui* (inquit *Magnus*) quod ſi quis ex iis per annum continue comedat, in inſaniam caderet. cap. 13. Fruits.

Improbi ſucci ſunt. Cap. 12.

d *De rerum varietat.*

In *Feſſa* pleriq; morboſi, quod fructus comedant ter in die.

e Cap. de Mel.

f Lib. 11. cap. 3. Pulſe.

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Spices.
g Bright cap. 6.
excepts Hony.
h Hor. apud
Scotizium con-
sil. 186.

Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians, to such men as are inclined to this melady, as Pepper, Ginger, Cinnamon, Cloves, Mace, Dates, &c. Honey and Sugar. Some except Hony, to those that are cold it may be tolerable, but ^h *Dulcia se in bilem vertunt*, they are obstructive. Crato therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolemaster, *Omnia aromatica, & quicquid sanguinem adurit*: so doth *Fernelius consil. 45. Guianerius tract. 15. c. 2. Mercurialis consil. 189.* To these I may adde all sharpe and sowre things, luscious and over sweet; or Fat, as Oyle, Vineger, Verjuice, Mustard, Salt; as sweet things are obstructive, so these are corrosive. *Gomesius* in his bookes *de sale lib. 1. cap. 21.* highly commends Salt; so doth *Codronchus* in his *Tract de sale Absynthii. Lemn. l. 3. cap. 9. de occult. nat. mir.* yet common experience findes Salt, and salt meates to be great procurers of this disease. And for that cause belike those *Egyptian* Priests abstained from Salt, even so much as in their bread, *ut sine perturbatione anima esset*, saith mine Author, that their soules might be free from perturbations.

Bread.
i Ne comedas
crustam, choie-
ram, quia gignit
adustum. Schol.
Sal.

Bread that is made of baser graine, as Pease, Beans, Oates, Rye, or ^h over had baked, crustie and black, is often spoken against, as causing melancholy juyce and winde. *Ioh. Maior* in the first book of his history of *Scotland*, contends much for the wholsomenesse of Oaten Bread; It was objected to him then living at *Paris* in *France*, that his Countrey-men fed on Oates and base graine, as a disgrace; but he doth ingenuously confesse, *Scotland, Wales*, and a third part of *England*, did most part use that kinde of Bread, that it was as wholsome as any graine, and yeelded as good nourishment. And yet *Wecker* out of *Galen*, calls it horse meat, and fitter for juments, than men to feed on. But read *Galen* himselfe *lib. 1. de cibis boni & mali succi*, more largely discourfing of Corne and Bread.

Wine.

i Vinum turbi-
dum.

k Ex vini pa-
tentis bibitione,
duo Alemanni in
uno mense me-
lancholici facti
sunt.

All black Wines, over hot, compound, strong thick drinkes, as Muscadine, Malmfie, Allegant, Rumny, Brownebastard, Metheglen, and the like, of which they have 30 severall kindes in *Muscovy*, all such made drinkes are hurtfull in this case, to such as are hot, or of a sanguine cholerick complexion, young, or inclined to head melancholy. For many times the drinking of wine alone causeth it. *Arculanus cap. 16. in 9. Rhafis*, puts in Wine for a great cause, especially if it be immoderately used. *Guianerius Tract. 15. cap. 2.* tells a story of two Dutchmen, to whom he gave entertainment in his house, that ^k in one monthes space were both melancholy by drinking of wine, one did naught but sing, the other sigh. *Galen. lib. de causis morb. cap. 3. Matthiolus* on *Dioscorides*, and above all other *Andreas Bachius lib. 3. c. 18, 19, 20.* have reckoned up those inconveniences that come by Wine. Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of Wine is good Physick, and so doth *Mercurialis* grant, *consil. 25.* in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately used. Cider and Perry are both cold and windy drinkes, and for that cause to bee neglected, and so are all those hot spiced strong drinkes.

Cider, Perry.

Beere.
l Hildisheim
spicel. fol. 273.
o Crassum gene-
rat sanguinem.

Beere, if it be over-new or over-stale, over-strong, or not sod, smell of the caske, sharpe or sowre, is most unwholsome, frets and gaules, &c. *Henricus Ayrenus* in a¹ consultation of his, for one that laboured of *Hypocondriacall* melancholy

melancholy discommends Beere. So doth ^oCrato in that excellent counsell of his, *lib. 2. consil. 21.* as too windie because of the Hop. But hee meanes belike that thicke blacke *Bohemian* Beere used in some other parts of

^m Germany,

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^m About Dan-
zick in Spruce,
Hamburg, Lyp-
sick.

— *nil spicius illa*

*Dum bibitur, nil clarius est dum mingitur, unde
Constant, quod multas faces in corpore linquat.*

Nothing comes in so thicke

Nothing goes out so thinne,

It must needs follow then

The dregs are left within.

As that old ^aPoet scoffed, calling it *Stygie monstrum conforme paludi*, a monstrous drinke, like the river *Styx*. But let them say as they list, to such as are accustomed unto it, 'tis a most wholesome (so ^oPolidor Virgil calleth it) and a pleasant drinke, it is more subtil and better for the Hop that rarifies it, hath an especiall vertue against melancholy, as our Herbalists confesse, *Fuchsius* approves, *lib. 2. sect. 2. Instit. cap. 11.* and many others.

Standing Waters, thick and ill coloured, such as come forth of Pooles, and Motes, were hempe hath been steeped, or slimy fishes live, are most unwholsome, putrified, and full of mites, creepers, slimy, muddy, uncleane, corrupt, impure, by reason of the Suns heat, and still standing; they cause foule distemperatures in the body and minde of man, are unfit to make drinke of, to dresse meat with, or to be ^rused about men inwardly or outwardly. They are good for many domesticall uses, to wash horses, water Cattle, &c. or in time of necessity, but not otherwise. Some are of opinion, that such fat standing waters make the best Beere, and that seething doth defecate it, as ^qCardan holds, *lib. 13. subtil. It mends the substance and savour of it*, but it is a paradox. Such Beere may be stronger, but not so wholesome as the other, as ^rIobertus truly justifieth out of *Galen, Paradox dec. 1. Paradox 5.* that the seething of such impure waters doth not purge or purifie them. *Pliny lib. 31. c. 3.* is of the same Tenent, and *P. Crescentius agricult. lib. 1. & lib. 4. cap. 11, &c.* 45. *Pamphilus Herilachus, l. 4. de nat. aquarum*, such waters are naught, nor to be used, and by the testimony of ^fGalen, breed Agues, Dropsies, Pleuresies, Splenetick and melancholy passions, hurt the eyes, cause a bad temperature, and ill disposition of the whole body, with bad colour. This Iobertus stiffly maintaines, *Paradox lib. 1. part. 5.* that it causeth bleere eyes, bad colour, and many loathsome diseases to such as use it: This which they say, stands with good reason; for as Geographers relate, the water of *Asiracan* breeds wormes in *Medonia*, makes all Cattle blacke that taste of it. *Aleacman* now *Peleca*, another streame in *Thessaly*, turnes Cattle most part white, *si potui dacas. I. A.* *ianus Bohemus* referres that ^uStruma, or Poke of the *Bavarians* and *Styrians* to the nature of their waters, as ^xMunster doth that of the *Valesians* in the *Alpes*, and ^aBodine supposeth the stuttering of some families in *Aquitania* about *Labden*, to proceed from the same cause, and that the filth is derived from the water to their bodies. So that they that use filthy, standing, ill-coloured, thick,

ⁿ Henricus A-
brincensis.
^o Potus tum sa-
lubris tum in-
cundus, lib. 1.

Waters.

^p Galen l. 1. de
san. tuend. ca-
rendis sunt aque
que ex stagna
hauriuntur, et
que turbide et
male olentes, &c.
^q Immoxium red-
dit et bene olen-
tem.

^r Contendit huc
vitia coctione
non emendari.
^f Lib. de Conia-
te aqua, hydro-
pe augeat, febres
putridas, splene-
tusses, nocet oculo-
lis, malum habi-
tum corporis et
colorem.

^t Maginus: ni-
guilatem indu-
cit si pecora bi-
berint.

^u Aquae ex ni-
vibus coactae
strumosos faciunt.
^x Cosmog. lib. 3.
cap. 36.

^z Method. hist.
cap. 5. balbui-
unt Labdoni in
Aquitania ob a-
quas, atq; hi
morbi ab aquis
in corpora deri-
vantur.

a *Edulia ex sanguine et suffocato paria. Hilde-sheim.*

b *Cupedia vero, placentia, bellaria, commentag, alia curiosa pistorum et coquorum, gustui seruiunt morbos tum corpori tum animo insanabiles. Philo Iudeus lib. de victimis.*

c *As Lettice steeped in Wine, Birds fed with Fennell and Sugar, as a Popes Concubine used in Avignon, Stephan.*

d *Anime negotium illa facessit et de templo Dei immundum statulum facit. Pet. lectus 10. cap.*

e *Lib. 11. cap. 52. Homini cibum utilissimus simplex, acervatio ciborum perniciosa, et condimenta perniciosa, multos morbos multa secula ferunt.*

f *31. dec. 2. cap. Nihil deterius quam si tempus iusto longius comedendo protrahatur, et varia ciborum genera conjungantur: inde morborum scaturigo, que ex repugnancia humorum oritur.*

g *Path. l. 1. c. 14*

* *Iuv. Sat. 5.*

h *Nimia repletio ciborum facit melancholicum.*

thicke, muddy water, must needs have muddy, ill coloured, impure, and infirme bodies. And because the body works upon the minde, they shall have grosser understandings, dull, foggy, melancholy spirits, and be really subject to all manner of infirmities.

To these noxious simples, we may reduce an infinite number of compound, artificiall made dishes, of which our Cookes afford us a great variety, as Taylors doe fashions in our apparell. Such are a Puddings stuffed with blood, or otherwise composed, Baked meats, slowcd, indurate meats, fried, and broyled, buttered meats, condite, powdred, and overdried, b all Cakes, Simnels, Bunnes, Cracknels made with butter, spice, &c. Fritters, Pancakes, Pies, Salfages, and those severall sawces, sharpe or over sweet, of which *Scientia popina*, as *Seneca* calls it, hath served those c *Apician* tricks, and perfumed dishes, which *Adrian* the 6. Pope, so much admired in the accounts of his predecessor *Leo Decimus*; and which prodigious riot & prodigality have invented in this age. These doe generally ingender grosse humours, fill the stomach with crudities, and all those inward parts with obstructions. *Montanus consil. 22.* gives instance in a melancholy Jew, that by eating such tart sawces, made dishes, and salt meats, with which he was overmuch delighted, became melancholy, and was evill affected. Such examples are familiar and common.

SUBJECT. 2.

Quantity of dyet a cause.



Here is not so much harme proceeding from the substance it selfe of meate, and quality of it, in ill dressing and preparing, as there is from the quantity, disorder of time and place, unseasonable use of it, intemperance, overmuch, or overlittle taking of it. A true saying it is, *Plures crapula quam gladius*, this gluttony kills more than the sword, this *omnivorantia* & *homicida gula*, this al-devouring and murdering gut. And that of c *Pliny* is truer, *Simple dyet is the best, heaping up of severall meates*

is pernicious, and sawces worse, many dishes bring many diseases. e *Avicenna* cries out, that nothing is worse than to feed on many dishes, or to protract the time of meats longer than ordinary, from thence proceed our infirmities, and 'tis the fountaine of all diseases, which arise out of the repugnancy of grosse humours. Thence, saith f *Fernelius*, come crudities, winde, oppilations, *cacochymia*, *Plethora*, *Cachexia*, *Bradiopepsia*, * *Hinc subita mortes, atque intestata senectus*, sudden death, &c. and what not.

As a Lampe is choaked with a multitude of oyle, or a little fire with overmuch wood quite extinguished, so is the naturall heat with immoderate eating, strangled in the body. *Pernitiosa sentina est abdomē insaturabile*; one saith, an insatiable paunch is a pernicious sink, and the fountaine of all diseases both of body and minde. h *Mercurialis* will have it a peculiar cause of this private disease; *Solenander consil. 5. sect. 3.* illustrates this of *Mercurialis*, with an example

example of one so melancholy, *ad intempestivis commessationibus*, unseasonable feasting. *i Crato* confirms as much, in that often cited counsell, 2 i. lib. 2. putting superfluous eating for a maine cause. But what need I seeke farther for proofes? Heare *Hippocrates* himselfe, lib. 2. *Aphorif. 10.* Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vicious humours.

And yet for all this harme, which apparently follows surfetting and drunkenesse, see how we luxuriate and rage in this kinde, reade what *Iohannes Stuckius* hath written lately of this subject, in his great Volume de *Antiquorum Conviviis*, and of our present age; *quam portentosa cœna*, prodigious suppers, *Qui dum invitant ad cenam, efferunt ad sepulchrum*, what *Fagos*, *Epicures*, *Apetios*, *Heliogables* our times afford? *Lucullus* Ghost walkes still, and every man desires to sup in *Apollo*: *Æsops* costly dish is ordinarily served up.

—ⁿ *Magis illa juvant, qua pluris emuntur.*

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i *Comestio superflua cibi, et potus quantitas nimia.*
k *Impura corpora quanto magis nutritis, tanto magis ledis: putrefacit enim alimentum vitiosus humor.*
l *Vid. Goclen. de portentosis cœnis, &c. puteani com.*
m *Amb. lib. de Jeju. cap. 14.*

n *Juvenal.*

The dearest Cates are best, and 'tis an ordinary thing to bestow 20. or 30. pound on a dish, some thousand Crowns upon a dinner: *Mully-Hamet* King of *Fez* and *Morocco* spent three pound on the sawce of a Capon; 'tis nothing in our times, we scorne all that is cheape. *We loathe the very light* (some of us, as *Seneca* notes) because it comes free, and we are offended with the Sunnes heat, and those coole blasts, because we buy them not. This aire we breath is so common, we care not for it, nothing pleaseth but what is deare. And if we be witty in any thing, it is *ad gulam*: If wee study at all, it is *erudito luxu*, to please the pallat, and to satisfie the gut. *A Cooke of old was a base knave* (as *Livy* complaines) but now a great man in request: *Cookery is become an art, a noble science*, *Cookes are Gentlemen*, *Venter Deus*; They weare their braines in their bellies, and their guts in their heads, as *Agrippa* taxed some parasites of his time, rushing on their owne destruction, as if a man should runne upon the point of a sword, *usq; dum rumpantur comedunt*; all day, all night, let the Physitian say what he will, imminent danger, and ferall diseases are now ready to seaze upon them, that will eat till they vomit, *Edunt ut vomant, vomunt & edant*, saith *Seneca*; which *Dion* relates of *Vitellius*, *Solo transitu ciborum nutriri iudicatus*; his meat did passe through, and away: or till they burst again. *Strage animantium ventrē onerant*, & rake over all the world, as so many x slaves, belly-gods, and land-serpents, & *totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. y *Sea, land, rivers, lakes, &c. may not give content to their raging guts*. To make up the messe, what immoderate drinking in every place? *Senem potum pota trahebat anus*, how they flocke to the Taverne: as if they were *fruges consumere nati*, borne to no other end but to eat and drinke, like *Offellius Bibulus*, that famous Roman parasite, *Qui dum vixit, aut bibit aut minxit*; as so many Casks to hold wine, yea worse than a Cask, that marres wines, and it selfe is not marred by it, yet these are brave men, *Silenus Ebrius* was no braver. *Et qua fuerunt vitia, mores sunt*: 'tis now the fashion of our times, an honour: *Nunc verò res ista eò rediit* (as *Chrysost.* ser. 30. in 5. *Ephes.* comments) *Vt effeminata ridendaq; ignavia loco habeatur, nolle inebriari*; 'tis now come to that passe that he is no Gentleman, a ve-

o *Guiccardius. p Na. quest. 4. cap. ult. fastidium est lumen gratuitum, doloer quod solem, quod spiritum emere nō possumus, quod hic aer non emptus ex facili, &c. adeo nihil placet, nisi quod carum est.*
q *Ingeniosi ad Gulam.*
r *Olim vile micipium, nunc in omni estimatione, nunc ars haberi cepta, &c. f Epist. 28. l. 7. quorum in ventre ingenium in patinis, &c.*
t *In lucem cœnat. Sertorius. u Seneca.*
x *Mancipia gulae, dapes non sapore sed sumptu estimantes. Seneca consol. ad Helvidium.*
y *Seruentia guttura satiare non possunt fluvii et maria, Aeneas Sylvius de miser. chrial.*

z Plautus.

ry milke-sop, a clowne, of no bringing up, that will not drinke, fit for no company; he is your onely gallant, that playes it off finest, no disparagement now to stagger in the streets, reele, rave, &c. but much to his fame and renowne; as in like case *Epidicus* told *Thesprio* his fellow servant, in the z Poet. *Adipol facinus improbum*, one urged, the other replied; *At jam alii fecere idem, erit illi illa res honori*, 'tis now no fault, there be so many brave examples to beare one out; 'tis a credit to have a strong brain, and carry his liquor well: the sole contention who can drinke most and fox his fellow soonest. 'Tis the *summum bonum* of our *Tradesmen*, their felicity, life and soule, *Tanta dulcedine affectant*, saith *Pliny*, lib. 14. cap. 12. *Ut magna pars non aliud vite premium intelligat*, their chiefe comfort, to be merry together in an Ale-house or Taverne, as our moderne *Muscovites* doe in their *Mede-Innes*, and *Turkes* in their *Coffa-houses*, which much resemble our *Tavernes*: they will labour hard all day long to bee drunke at night, and spend *totius anni labores*, as St *Ambrose* addes, in a tippling feast; convert day into night, as *Seneca* taxeth some in his times, *pervertunt officia noctis & lucis*; when we rise, they commonly goe to bed, like our *Antipodes*, *Nosq; ubi primus equis oriens afflavit anhelis*,

Illis sera rubens accendit lumina vesper.

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

a Hor.

Noctes vigilabat ad ipsum

Mane, diem totum stertebat.

b Diei brevitatis
conviviis, noctis
longitudo stu-
pris contrebatur.

c Et quo plus
capiant, irrita-
menta excogi-
tantur.

d Fortes portan-
tur ut ad convi-
vium reportentur,
repleti ut exhau-
riant, et exhau-
riri ut bibant.

Ambros.
e Ingenia vasa
velut ad ostenta-
tione, &c.

f Lautus.

g Lib. 3. Anthol.
cap. 20.

h Gratiam con-
gulant potando.

i Noctis ad Ce-
sares.

k Lib. de edu-
candis princi-
pum liberis.

Symdiris the *Sybarite* never saw the Sunne rise or set, so much as once in twenty yeares. *Verres*, against whom *Tully* so much enveighs, in Winter hee never was extra lectum, vix extra lectum, never almost out of bed, still wenching, and drinking; so did hee spend his time, and so doe *Myriads* in our dayes. They have *gymnasia bibonum*, schooles and rendezvous, these *Centaures* and *Lapitha*, tosse pots, and boles, as so many bals, invent new tricks, as *Sawfages*, *Anchoves*, *Tobacco*, *Caveare*, pickled *Oysters*, *Herrings*, *Fumados*, &c. innumerable salt-meats to increase their appetite, and study how to hurt themselves by taking *Antidotes*, c to carry their drinke the better: d and when naught else serves, they will goe forth, or be conveyed out to empty their gorge, that they may returne to drinke a fresh. They make lawes, *insanas leges, contra bibendi fallacias*, and e bragge of it when they have done, crowning that man that is soonest gone, as their drunken predecessors have done, — f quid ego video? Pl: Cum coronâ Pseudolum ebrum tuum — And when they are dead, will have a Can of Wine with g *Marons* old woman to be engraven on their tombes. So they triumph in villany, and justifie their wickednesse, with *Rablais* that *French Lucian*, drunkennesse is better for the body than Physick, because there bee more old drunkards than old Physitians. Many such frothy arguments they have, h inviting and incouraging others to doe as they doe, and love them dearly for it (no glew like to that of good-fellowship.) So did *Alcibiades* in *Greece*, *Nero*, *Bonofus*, *Heliogabalus* in *Rome*, or *Alegabalus* rather, as hee was stiled of old, (as i *Ignatius* proves out of some old coynes.) So do many great men still, as k *Heresbachius* observes. When a Prince drinkes till his eyes

eyes stare, like *Bitias* in the Poet, —

(Spumantem vinopateram) — and comes off clearly, sound Trum-
pets, Fife and Drums, the spectators will applaud him, *the m Bishop himselfe*
(if hee belie them not) with his Chaplaine will stand by and doe as much, *O*
dignum principe haustum, 'twas done like a Prince. Our Dutchmen invite all
commers with a paile and a dish, *velut infundibula integras obbas exhauriunt*,
& in monstrosis poculis, ipsi monstrosi monstrosius epotant, making barrells of their
bellies. Incredible dictu, as ⁿ one of their owne Country-men complains:
o *Quantum liquoris immodestissima gens capiat*, &c. How they love a man that
will be drunke, crowne him and honour him for it, hate him that will not pledge
him, stabbe him, kill him; a most intollerable offence, and not to be forgi-
ven. ^p Hee is a mortall enemy that will not drinke with him, as *Munster* re-
lates of the Saxons. So in Poland, he is the best servitor, and the honestest
fellow, saith *Alexander Gaguinus*, ^a that drinketh most healths to the honour of
his master, he shall be rewarded as a good servant, and held the bravest fel-
low that carries his liquor best, when as a Brewers horse will beare much
more than any sturdy drinker, yet for his noble exploits, in this kinde, hee
shall bee accounted a most valiant man, for *Tam inter epulas fortis vir esse*
poteat ac in bello, as much valour is to be found in feasting, as in fighting,
and some of our City Captaines, and Carpet Knights will make this good,
and prove it. Thus they many times wilfully pervert the good temper-
ature of their bodies, stifle their wits, strangle nature, and degenerate into
beasts.

Some againe are in the other extreme, and draw this mischief on their
heads by too ceremonious and strict diet, being over precise, Cockney
like, and curious in their observation of meats, times, as that *Medicina statica*
prescribes, just so many ounces at dinner, which *Lessius* enjoynes, so much at
supper, not a little more, nor a little lesse, of such meate, and at such houres,
a diet drinke in the morning, Cock-broth, China-broth, at dinner, Plumbe-
broth, a Chicken, a Rabbet, ribbe of a Rack of Mutton, winge of a Capon,
the merry-though of a Hen, &c. to sounder bodies this is too nice and most
absurde. Others offend in overmuch fasting; Pining a dayes, saith ^b *Guiane-*
rius, and waking a nights, as many *Moore*s and *Turkes* in these our times doe;
Anchorites, *Monkes*, and the rest of that superstitious rank (as the same *Guiane-*
rius witnesseth that he hath often seene to have happened in his time) through
immoderate fasting, have beene frequently mad. Of such men belike *Hippocra-*
tes speakes, 1. *Aphor. 5.* when as he saith, ^c *They more offend in too sparing*
diet, and are worse damnified, than they that feed liberally, and are ready to
surfet.

modum excedunt. c. 5. tract. 15. c. 2. Longa famis tolerantia, ut iis saepe accidit qui tanto cum seriore Deo servire cupiunt per je-
junium, quod maniaci efficiantur; ipse vidi saepe. In tenui victu egri delinquant, ex quo fit ut majori afficiantur detrimento, majorq;
fit error tenui quam pleniori victu.

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1 Virg.
m Idem strenui
potato is Epi-
scopi Sacellanus,
cum ingentem
pateram exhaurit
princeps.

n Fobemus in
Saxonia. Adeo
immoderate et
immodeste ab
ipsis bibitur, ut
in computationi-
bus suis non cya-
this solum et
cantbaris sat in-
findere possint,
sed impletum
multitrale appo-
nant, et scutella
injecta hortan-
tur quemlibet
ad libitum potare.
o Dictu incredi-
bile, quantum
huiusce liquoris
immodesta gens
capiat, plus po-
tantem amicissi-
mum habent, et
serto coronant;
immodestum e-
nim contra qui non
vult, et sedet et
cullibus expiant.
p Qui potare e-
cussit, hostis ha-
betur, et caede
nonnunquam res
expiatur.
q Qui melius
bibit pro aule
domini, melior
habetur minister.
r Græc. Poeta
apud Stobæum,
ser. 18.
b Qui de die je-
junant, et nocte
vigilant, facile
cadunt in melan-
choliā; et qui

Custom of diet, Delight, Appetite, Necessitie, how they cause or hinder.



d *Que longo tē-
pore consueta
sunt, etiam si de-
teriora, minus
in assuetis mole-
stare solent.*

e *Qui medicē
vivit, misere
vivit.*

f *Consuetudo al-
tera natura.*

g *Hereford-
shire, Gloce-
ster shire, Wor-
cester shire.*

h *Leo Afer. l. 1.
solo camelorum
lacte contenti,
nil præterea de-
litiis ambu-
unt.*

* *Delectantur
Greci piscibus
magis quam
carnibus.*

i *Flandri vinum
butiro dilutum
bibunt. (nauseo
referens) ubiq;
butirum inter
omnia fercula
et bellaria locum
obtinet. Steph.
prefat. Herod.*

k *Lib. 1. hist.
Aug.
l P Forius de-
scrip. Britonum.
they sit, eate
and drinke all
day at dinner
in Island, Mus-
covy and thole
Northerne
parts.*

* *Suidas vict.*

Herod: nil illo
cum eo melius quam si quis Cicutam, aconitum, &c. m *Expedi. in Sinas lib. 1. cap. 3. hortensium herbarum et olerum, apud Sinas quam
apud nos longe frequentior usus, complures quippe de vulgo reperias nulla alia re vel tenuitatis, vel religionis causa videntes. Equus, Mulus,
Asellus, &c. equæ ferè vestuntur ac pabula omnia, Mat. Riccius, l. 5. cap. 12. n Tartari mulis, equis vescuntur et crudis carnibus, et fruges
contemunt, dicentes, hoc iumentorum pabulum et boum, non hominum.*

yet they are lesse offensive. Otherwise it might well be objected, that it were a meere^e tyranniero live after those strict rules of Physick; for^f custome doth alter nature it selfe, and to such as are used to them it makes bad meats wholsome and unseasonable times to cause no disorder. Cider and Perry are windy drincks, so are all fruits windy in themselves, cold most part, yet in some shires of *England*, *Normandy* in *France*, *Guipuscoa* in *Spaine*, 'tis their common drinke, and they are no whit offended with it. In *Spaine*, *Italy*, and *Affrick*, they live most on roots, raw hearbs, ^h Camels milke, and it agrees well with them; which to a stranger will cause much grievance. In *Wales*, *lacticiniis vescuntur*, as *Humfry Lluyd* confesseth, a *Cambro-Brittain* him- selfe, in his elegant Epistle to *Abraham Ortelius*, they live most on white meats: in *Holland* on Fish, Roots, ⁱ Butter; and so at this day in *Greece*, as ^{*} *Belonius* observes, they had much rather feed on fish than flesh. With us *Maxima pars victus in carne consistit*, we feed on flesh most part, saith ^k *Polidor Virgil*, as all Northerne countreyes doe; and it would be very offensive to us to live after their diet, or they to live after ours: We drink Beere, they Wine; they use Oyle, we Butter; we in the North are ^l great eaters, they most sparing in those hotter Countries; and yet they and we following our owne customs, are well pleased. An *Æthiopian* of old seeing an *European* eate bread, wondred, *quomodo stercoreibus videntes viverimus*, how wee could eate such kinde of meats; so much differed his Country-men from ours in diet, that as mine ^{*} Author inferres, *si quis illorum victum apud nos emulari vellet*; if any man should so feed with us, it would be all one to nourish as *Cicuta*, *aconitum*, or *Hellebor* it selfe. At this day in *China* the common people live in a manner altogether on roots and hearbs, and to the wealthie, Horse, Asse, Mule, Dogs, Cat-flesh is as delightfome as the rest, so ^m *Mat. Riccius* the Jesuite relates, who lived many yeares amongst them. The *Tartars* eate raw meate, and most commonly ⁿ horse-flesh, drinke milke and blood, as the *Nomades* of old.

Et lac concretum cum sanguine potat equino,

They scoffe at our *Europaes* for eating bread, which they call tops of weeds, and horse meat, not fit for men; and yet *Scaliger* accounts them a sound and

witty nation, living an hundred yeares; even in the civilest country of them they doe thus, as *Benedict* the Jesuit observed in his travels from the great *Mogors* Court by land to *Paquin*, which *Riccius* contends to be the same with *Cambulu* in *Cataia*. In *Scandia* their bread is usually dried fish, and so likewise in the *Sherland* Iles: And their other fare, as in *Island*, saith *Dithmarus Bleskenius*, Butter, Cheese, and fish; their drink, water, their lodging on the ground. In *America* in many places their bread is roots, their meat *Palmitos*, *Pinas*, *Potatos*, &c. and such fruits. There be of them too that familiarly drink* salt Sea-water, all their lives, eat* raw meat, grasse, and that with delight. With some, Fish, Serpents, Spiders; and in divers places they eat mans flesh raw, and roasted, even the Emperour *Metazuma* himselfe. In some coasts againe, one tree yeelds them *Coquernuts*, meat and drink, fire, fuell, apparell; with his leaves, oyle, vinegar, cover for houses, &c. and yet these men going naked, feeding course, live commonly 100. yeares, are seldome or never sick; all which diet our Physitians forbid. In *Westphaling* they feed most part on fat meats and wourts, knuckle deep, and call it *cerebrum Iovis*: in the Low countries with roots, in *Italy* Frogs and Snails are used. The *Turkes*, saith *Busbequius*, delight most in fryed meats. In *Muscovy*, Garlick and Onyons are ordinary meat and sauce, which would be pernicious to such as are unaccustomed unto them, delightful to others; and all is* because they have been brought up unto it. Husbandmen and such as labour, can eat fat bacon, salt grosse meat, hard cheese, &c. (o dura messorum ilia) course bread at all times, goe to bed and labour upon a full stomach, which to some idle persons would be present death, and is against the rules of Physick; so that custome is all in all. Our travellers find this by common experience when they come in far countries, and use their diet, they are suddenly offended, as our *Hollanders* and *English-men* when they touch upon the coasts of *Africk*, those *Indian Capes* and Islands, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits.* *Peregrina, etsi suavia, solent vescentibus perturbationes insignes adferre*, strange meats, though pleasant, cause notable alterations and distempers. On the other side, use or custome mitigates or makes all good againe. *Mithridates* by often use, which *Plinie* wonders at, was able to drink poyson; and a maid as *Curtius* records, sent to *Alexander* from King *Porus*, was brought up with poyson from her infancy. The *Turks*, saith *Bellonius lib. 3. cap. 15.* eat *Opium* familiarly, a dramme at once, which we dare not take in graines. *Garcinus ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that took ten drammes of *Opium* in three dayes; and yet *consulio loquebatur*, spake understandingly, so much can custome doe. *Theophrastus* speaks of a Shepherd that could eat *Hellebor* in substance. And therefore *Cardan* concludes out of *Galen*, *Consuetudinem utcumque ferendam, nisi valde malam*, Custome is howsoever to be kept, except it be extreame bad: he adviseth all men to keep their old customes, and that by the authority of * *Hippocrates* himselfe, *dandum aliquid tempori, etati, regioni, consuetudini*, and therefore to* continue as they began, be it diet, bath, exercise, &c. or whatsoever else.

Another exception is delight, or Appetite, to such & such meats: Though they behard of digestion, melancholy: yet as *Fuchsius* excepts *cap. 6. lib. 2.*

o *Islandie descriptione victu eorum butiro, lacte, caseo consistit: pisces loca panis habent, potus aqua, aut serum, sic vivunt sine medicina multi ad annos 200.*

* *Laet. occident. Insul. descrip. lib. 11. cap. 10. Aquam marinam bibere sicuti absque noxia.*

* *Davies 2. voiage. p Patagones. q Benzo. & Fer.*

Cortesijs lib. novus orbis inscrip. r Linscosien cap. 56. palme instar totius orbis arboribus longe prestantior.

f Lips. Epist. t Teneris assuescere multum.

u Repentine mutationes noxam pariant. Hippocrat. Aphorism. 21. Ep. 6. sect. 3.

x Bruerius lib. 1. cap. 23.

y Simpl. med. c. 4. lib. 1.

z Heurnius l. 3. cap. 19. prax. med.

a In dubijs consuetudinem sequatur adolescens, & inceptis perseveret.

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b *Quia cum voluptate assumuntur cibi, ventriculus avidius complectitur; expeditiusq; concoquit, & quae displicent avertitur.*

c Nothing against a good Stomack, as the saying is.

d *Lib. 7. Hist. Scot.*

Instit. sect. 2. ^b *The stomach doth readily digest, and willingly entertaine such meats we love most, and are pleasing to us, abhors on the other side such as we distast.* Which Hippocrates confirms *Aphorif. 2. 38.* Some cannot endure cheese, out of a secret Antipathy, or to see a roasted Duck, which to others is a ^c delightful meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to doe that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beverage in ships, and in sieges of great Cities, to feed on Dogges, Cats, Rats, and Men themselves. Three outlawes in ^d *He-ctor Boethius* being driven to their shifts, did eat raw flesh, and flesh of such fowle as they could catch, in one of the *Hebrides* for some few moneths. These things doe mitigate or disannull that which hath been said of Melancholy meats, and make it more tolerable: but to such as are wealthy, live plenteously, at ease, may take their choice, and refraine if they will; these viands are to be forborne, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their perill be it. *Qui monet amat, Ave & cave.*

SUBJECT. 4.

Retention and Evacuation a cause, and how.



e 30. *art. 1.*

f *Quae excrementa aut subsistunt.*
Costivenesse.

g *Ex ventre sup-presso, inflammationes, capitis dolores, caligenes crescunt.*

h *Excrementa retenta mentis agitationem parere solent.*

i *Cap. de Mel.*

k *Tam delirus, ut vix se hominem agnosceret.*

l *Atrois astringens causa.*

* *Per octo dies alvum siccum habet, & nihil reddit.*

m *Sive per nares, sive haemorrhoides.*

Retention & Evacuation, there be divers kinds, which are either concomitant, assisting, or sole causes many times of melancholy. ^c *Galen* reduceth defect and abundance to this head; others, ^f *All that is separated or remains.* In the first rank of these I may well reckon up Costivenesse, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of melancholy in particular. ^g *Celsus lib. 1. cap. 3.* saith, *It produceth inflammation of the head, dulnesse, cloudinesse, headache, &c.* *Prosper Calenus lib. de atra bile*, will have it distemper not the organ onely, ^h *but the mind it selfe by troubling of it*; And sometimes it is a sole cause of Madnesse, as you may reade in the first book of ⁱ *Skenkius* his medicinall observations. A young Merchant going to *Nordeling Faire* in *Germany*, for ten dayes space never went to stoole; at his returne he was ^k grievously melancholy, thinking that he was robbed, and would not be perswaded but that all his money was gone: his friends thought he had some *Philtrum* given him, but *Cnelinus* a Physitian being sent for, found his ^l Costivenesse alone to be the cause, and thereupon gave him a Clister, by which he was speedily recovered. *Trinccavellius consult. 35. lib. 1.* saith as much of a melancholy Lawyer, to whom he administred Physick, and *Rodericus à Fonseca consult. 85. Tom. 2.* * of a Patient of his, that for 8. dayes was bound, and therefore melancholy affected. Other Retentions and Evacuations there are, not simply necessary, but at some times; as *Fernelius* accounts them. *Path. lib. 1. cap. 15.* as suppression of Hemrods, monthly issues in women, bleeding at nose, immoderate, or no use at all of *Venus*: or any other ordinary issues.

^m Detention of hemrods, or monthly issues, *Villanovanus Breviar. lib. 1.*

cap.

cap. 18. Arculanus cap. 16. in 9. Rasis, Vittorinus Faventinus pract. mag. Tract. 2. cap. 15. Bruel, &c. put for ordinary causes. Fuchsius lib. 2. sect. 5. cap. 30. goes farther, and saith, that many men unseasonably cured of the hemroids, have been corrupted with Melancholy, seeking to avoid Scylla, they fall into Charybdis. Galen lib. de hum. commen. 3. ad text. 26. illustrates this by an example of Lucius Martinus, whom hee cured of madnesse, contracted by this meanes: And Skenkius hath two other instances of two Melancholy and mad women, so caused from the suppression of their months. The same may be said of bleeding at the nose, if it be suddenly stopt, and have been formerly used, as Villanovanus urgeth; And Fuchsius lib. 2. sect. 5. cap. 33. stily maintaines, that without great danger, such an issue may not be stayed.

Venus omitted, produceth like effects. Mathiolus epist. 5. lib. penult. avoucheth of his knowledge, that some through bashfulnesse abstained from Venerie, and thereupon became very heavy and dull, and some others that were very timorous, melancholy, and beyond all measure sad. Oribasius med. collect. lib. 6. cap. 37. speakes of some, that if they doe not use carnall copulation, are continually troubled with heavinesse and headach; and some in the same case by intermission of it. Not use of it hurts many, Arculanus cap. 6. in 9. Rasis, and Magninus part 3. cap. 5. thinke, because it sends up poisoned vapours to the Braine and Heart. And so doth Galen himselfe hold, that if this naturall seed be over-long kept (in some parties) it turnes to poyson. Hieronymus Mercurialis in his Chapter of Melancholy, cites it for an especiall cause of this malady, Priapismus, Satyriasis, &c. Haliabbas 5. Theor. cap. 36. reckons up this and many other diseases. Villanovanus Breviar. lib. 1. cap. 18. saith, he knew many monkes, and widdows grievously troubled with melancholy, and that from this sole cause. Lodovicus Mercatus lib. 2. de mulierum affect. cap. 4. & Rodericus à Castro de morbis mulier. lib. 2. cap. 3. treat largely of this subject, and will have it produce a peculiar kinde of melancholy, in stale maids, nunnes, and widdowes, ob suppressionem mensum & venerem omisam, timida, mæsta, anxia, verecunda, suspitiosa, languentes, consilii inopes, cum summa vitæ & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands. Elianus Montanus cap. 37. de melanchol. confirms as much out of Galen: so doth Wierus, Christoferus à Vega de art. med. lib. 3. cap. 14. relates many such examples of men, and women, that he had seen so melancholy. Fœlix Platter in the first booke of his observations, tells a story of an ancient Gentleman in Alsatia, that married a young wife, and was not able to pay his debts in that kind for a long time together, by reason of his severall infirmities: but she because of this inhibition of Venus, fell into a horrible fury, and desired every one that came to see her, by words, looks, and gestures to have to doe with her, &c. Bernardus Paternus a Physitian, saith, he knew a good honest godly Priest, that because he would neither willingly marry, nor make use of the stemes, fell into grievous melancholy fits. Hildesheim spicell. 2. hath such another example of an Italian melancholy Priest, in a consultation had Anno 1580. Iason Pratensis gives instance in a married man, that from his

Alsacius juvenem uxorem duxit, at ille colico dolore, et multis morbis correptus, non potuit præstare officium mariti, vix inito matrimonio egrotus. Illa in horrendum furorem incidit, ob Venerem cohibitam ac omnium eam in visentium congressum, voce, vultu, gestu expeteret, et quam non consentirent, molossos Anglicanos expetiit magno clamore. Vidi sacerdotem optimum et pium, qui quod nollet uti Veneri, in melancholica symptomata incidit.

n Multi in tempestive ab Hemorrhoidibus curati, melancholia corrupti sunt. Incidit in Scyllam, &c.
o Lib. 1. de Mania.

p Breviar. lib. 7. cap. 18.

q Non sine magno incommodo ejus, cui sanguis a nervis promanet, noxii sanguinis vacuatio impediri potest.

r Novi quosdam pre pudore a coitu abstinere, turpidos, pigros, facios: nonnullos etiam melancholicos, præter modum mæstos, timidiss.

s Nonnulli nise coeant, assidue capitis gravitate infestantur.

Dicit se norisse quosdam viriles et ita factos ex intermissione Veneris.

t Vapores venenatos mittit sperma ad cor et cerebrum.

u Sperma plus diu retentum, transit in venenum.

v Græves præducit corporis et animi egitudines.

x Ex spermate supra modum retento monachos, et viduas melancholicos sepe fieri vidi.

y Melancholia orta a vasis seminatibus in utero.

z Nobilis senex

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b Ob abstinentiam & concubitu incidit in melancholiam.

c Que à coitu exacerbantur.

d Superfluum coitum causam ponunt.

e Exsiccat corpus, spiritus consumit, &c. cavent ab hoc seci, velut inimico mortali.

f Ita exsiccat ut è melancholico statim fuerit insanus, ab humectantibus curatus.

g Ex cauterio et ulcere exsiccat.

h Gord. cap. 10. lib. 1. discomendat colde baths as noxious.

i Si cum redunt corpus.

k Si quis longius moretur in iis, aut nimis frequenter, aut importune utatur, humores putrefacit.

l Ego anno superiore, quendam guttosum vidi adustum, qui ut liberaretur de gutta, ad balnea accessit, et de gutta liberatus, maniacus factus est.

Phlebotomy. m On Schola Salernitana.

n Calefactio et ebullitio per venæ incisionem, magis sepe incitatur et augetur, majore impetu humores per corpus discurrunt.

wives death abstaining, ^b after marriage, became exceeding melancholy, Rodericus à Fonseca in a young man so misaffected, Tom. 2. consult. 85. To these you may adde, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of Poggius Florentinus.

Intemperate Venus is all out as bad in the other extreame, Galen lib. 6. de morbis popular. sect. 5. text. 26. reckons up melancholy amongst those diseases which are ^c exasperated by Venery: so doth Avicenna 2. 3. cap. 11. Oribasius loc. citat. Ficinus lib. 2. de sanitate tuenda, Marsilius Cognatus, Montaltus cap. 27. Guianerius Tract. 3. cap. 2. Magninus cap. 5. part 3. ^d gives the reason, because ^e it in frigidates and dries up the body, consumes the spirits; and would therefore have all such as are cold and dry, to take heed of, and to avoid it as a mortall enemy. Iacchims in 9. Rasis cap. 15. ascribes the same cause, and instanceth in a Patient of his, that married a young wife in a hot summer, ^f and so dried himselfe with chamber-work, that he became in short space from melancholy, mad: he cured him by moistning remedies. The like example I find in Lalius à Fonte Eugubinus consult. 129. of a Gentleman of Venice, that upon the same occasion, was first melancholy, afterwards mad: Readè in him the story at large.

Any other evacuation stopped, will cause it, as well as these above named, be it bile, & ulcer, issue, &c. Hercules de Saxoniâ lib. 1. cap. 16. & Gordonius, verifiethis out of their experience. They saw one wounded in the head, who as long as the fore was open, lucida habuit mentis intervalla, was well: but when it was stopped, rediit melancholia, his melancholy fit seized on him againe.

Artificiall Evacuations are much like in effect, as hot houses, bathes, blood-letting, purging, unseasonably and immoderately used. ^h Bathes dry too much, if used in excess, bee they naturall or artificiall, and offend extreame hot, or cold; one dries, the other refrigerates over much. Montanus consil. 137. saith, they over-heat the liver. Ioh. Struthius, Stigmat. artis, lib. 4. cap. 9. contends, ^k that if one stay longer than ordinary at the Bathe, goe in too oft, or at unseasonable times, he putrefies the humours in his body. To this purpose writes Magninus lib. 3. cap. 5. Guianerius Tract. 15. cap. 21. utterly disallows all hot baths in melancholy adust. ^l I saw (saith he) a man that laboured of the Gout, who to be freed of his malady, came to the Bathe, and was instantly cured of his disease, but got another worse, and that was Madnesse. But this judgement varies as the humor doth, in hot or cold: Baths may be good for one Melancholy man, bad for another: that which will cure it in this party, may cause it in a second.

Phlebotomy, many times neglected, may doe much harme to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when these humors heat and boyle, if this be not used in time, the parties affected, so inflamed, are in great danger to be mad; but if it be unadvisedly, importunately, immoderately used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them: as Ioh. ^m Curio in his 10. Chap. well reprehends, such kinde of letting blood doth more hurt than good: ⁿ the humors rage much more than they did before, and is so far from avoiding melancholy, that it increaseth it, & weakneth the sight. ^o Prosper Calenus

Lib. de sâmentia Melancholia. Frequens sanguinis missio corpus exenuat. observes

observes as much of all Phlebotomy, except they keepe a very good diet after it: Yea and as *Leonartus Iacchinus* speaks out of his owne experience, *The blood is much blacker to many men after their letting of blood, than it was at first.* For this cause belike *Salust. Salvinianus lib. 2. cap. 1.* will admit or heare of no blood-letting at all in this Disease, except it be manifest it proceed from blood: he was (it appeares) by his owne words in that place, Master of an Hospitall of mad men, and found by long experience, that this kind of evacuation either in head, arme, or any other part did more harme than good. To this opinion of his, * *Felix Plater* is quite opposite, though some minke at, disallow and quite contradict all Phlebotomy in Melancholy, yet by long experience I have found innumerable so saved, after they had bene 20. nay 60. times let blood, and to live happily after it. It was an ordinary thing of old in *Galens* time, to take at once from such men 6. pound of blood, which now we dare scarce take in ounces, sed *viderint medici*, great books are written of this subject.

Purging upward and downward, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if overmuch, too frequent or violent, it weakneth their strength, saith *Fuchsius lib. 2. sect. 2. cap. 17.* or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better than Apothecaries shops, this, and such like infirmities must needs follow.

lienat. cap. 3. etsi multos hac improbasce sciam, innumeros hac ratione sanatos longa observatione cognovi, qui vigesies, sexages velas traidendo. &c. Vires debilitat.

p In 9. R. affis. atram bilem parit, et visum debilitat.

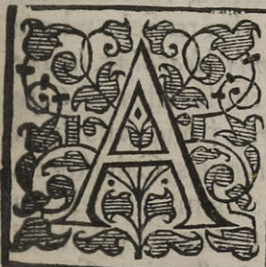
q Multo nigrior spectatur sanguis post dies quosdam, quam fuit ab initio.

1 Non laudo eos qui in desipientia docent secundam esse venam fontis, quia spiritus debilitatur inde, et ego longa experientia observavi in proprio X. modis, quod desipientes ex Phlebotomia magis leduntur, et magis desipiunt, et melancholici sepe fiunt inde peiores.

* *De mentis a-*

SUBJECT. 5.

Bad Aire a cause of Melancholy.



Aire is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. * *If it be impure and foggie, it dejects the spirits, and causeth Diseases by infection of the heart, as Paulus hath it, lib. 1. cap. 49. Avicenna lib. 1. Gal. de san. tuenda. Mercurialis, Montaltus, &c.* *u Fernelius* saith, a thick aire thickneth the blood and humors. * *Lemnius* reckons up

two maine things most profitable, and most pernicious to our bodies; Aire, and Diet: and this peculiar Disease, nothing sooner causeth (y Iobertus holds) than the Aire wherein we breathe and live. * Such as is the Aire, such be our spirits, and as our spirits, such are our humors. It offends commonly if it be too hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous Aire. *Bodine* in his 5. Booke de repub. cap. 1. and 5. of his method of History, proves that hot Countries are most troubled with melancholy, and that there are therefore in *Spaine*, *Africke*, and *Asia minor*, great numbers of mad men, in so much that they are compelled in all Cities of note to build peculiar hospitals for them: *Leo* * *Afer lib. 3. de Fessa urbe,*

cus, frigidus et siccus, paludinosus, crassus.

a Multa hic in Xenodochiis sanatorum millia que strictissime catenata servantur.

L

Ortelius

t Impurus aer spiritus deicit, Infecto corde gignit morbos.

u Sanguinem densat, et humores P. 1. c. 13. x Lib. 3. cap. 3. y Lib. de quartana. Ex aere ambiente contrahitur humor melancholicus.

* *Qualis aer, talis spiritus: et cuiusmodi spiritus, humores.*

z Alianus Montaltus, cap. 11. calidus et sic-

b Lib. med. parte 2. cap. 19.

Intellige, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tarde.

c Lib. 2.

d Hodopericon cap. 7.

* *Apulia æstivo calore maxime fervet, ita ut ante finem Maii pene exusta sit.*

† *Maginus Pers.*

c *Panteco seu Pract. med. lib.*

1. cap. 16. *Venete mulieres, quæ diu sub sole vivunt, aliquando melancholicæ evadunt.*

f *Navig. lib. 2.*

cap. 4. *commerciorum nocte, hora secunda ob nimios, qui servant interdum, estus exercent.*

g *Morbo Gallico laborantes, exponunt ad solem ut morbos exsiccant.*

† *St Richard Haukins in his observations, sect. 13.*

h *Hippocrates 3. Aphor. si mori idem ait.*

* *Idem Maginus in Persia.*

† *Descrip. Ter. sanctæ.*

i *Quum ad solis radios in leone longam moram traheret, ut capillos flavos redderet, in maniam incidit.*

Ortelius and Zuinger, confirme as much: they are ordinary so cholerick in their speeches, that scarce two words passe without railing or chiding in common talk, and often quarrelling in their streets. ^b *Gordonius* will have every man take notice of it: *Note this* (saith he) *that in hot countries it is farre more familiar than in cold.* Although this we have now said be not continually so, for as ^c *Acosta* truly saith, under the *Æquator* it selfe, is a most temperate habitation, wholsome aire, a Paradise of pleasure: the leaves ever greene, cooling showres. But it holds in such as are intemperately hot, as ^d *Iohannes à Meggen*, found in *Cyprus*, others in *Malta*, *Apulia*, and the * *Holy land*, where at some seasons of the yeare is nothing but dust, their rivers dried up, the aire scorching hot, and Earth inflamed; in so much, that many Pilgrims going bare foot for Devotion sake, from *Ioppa* to *Ierusalem* upon the hot sands, often run mad; or else quite overwhelmed with sand, *profundis arenis*, as in many parts of *Africk*, *Arabia Deserta*, *Bactriana*, now *Charassan*, when the West wind blowes † *involuti arenis transeuntes necantur.* ^e *Hercules de Saxonia* a Professor in *Venice*, gives this cause, why so many *Venetian* women are melancholy, *quod diu sub sole degant*, they tarry too long in the Sunne. *Montanus consil. 21.* amongst other causes assignes this; why that *Iew* his Patient was mad, *quod tam multum exposuit se calori & frigori*: he exposed himself so much to heat and cold. And for that reason in *Venice*, there is little stirring in those brick paved streets in Summer about noone, they are most part then asleep: As they are likewise in the great *Mogors* Countries, and all over the *East Indies*. At *Aden* in *Arabia*, as ^f *Lodovicus Vertomannus* relates in his travels, they keep their markets in the night, to avoid extremity of heat: and in *Ormuz*, like cattle in a Pasture, people of all sorts lye up to the chinne in water all day long. At *Braga* in *Portugal*; *Burgos* in *Castile*; *Messina* in *Sicily*, all over *Spain* and *Italy*, their streets are most part narrow, to avoid the Sunne beames. The *Turks* weare great Turbants *ad fugandos solis radios*, to refract the Sun beames; and much inconvenience, that hot aire of *Bantam* in *Iava*, yeelds to our men, that sojourne there for traffick: where it is so hot, *that they that are sick of the Pox*, lye commonly bleaching in the Sunne, to dry up their sores. Such a complaint I read of those Isles of *Cape Verde* 14 degrees from the *Æquator*, they doe male audire: † one calls them the unhealthiest clime of the World, for fluxes, feavers, frenzies, Calentures, which commonly seize on Sea-faring men that touch at them, and all by reason of a hot distemperature of the Aire. The hardiest men are offended with this heat, and stiffest clownes cannot resist it, as *Constantine* affirms *agricult. lib. 2. cap. 45.* They that are naturally borne in such Aire may not endure it, as *Niger* records of some part of *Mesopotamia*, now called *Diar-becha*: *quibusdam in locis fervienti aestui adeo subjecta est, ut pleraq; animalia fervore solis & cæli extinguantur*, 'tis so hot there in some places, that men of the Country and cattle are killed with it; and * *Adricomius* of *Arabia felix*, by reason of myrrhe, frankincense, and hot spices there growing, the aire is so obnoxious to their braines, that the very inhabitants at some times cannot abide it, much lesse weaklings and strangers. † *Amatus Lucitanus cent. 1. curat. 45.* reports of a young maid, that was one *Vincent* a Carriers daughter, some 13. yeares of age, that would wash her haire in the heat of the day (in July) and so let it dry in the sunne, ⁱ *to make it yellow, but by that*

that meanes tarrying too long in the heat, she inflamed her head, and made her selfe mad.

Cold aire in the other extreame, is almost as bad as hot, and so doth *Montaltus* esteem of it *cap. 11.* if it be dry withall. In those Northern countries, the people are therefore generally dull, heavy, & many witches, which (as I have before quoted) *Saxo Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy. But these cold climes are more subject to naturall melancholy (not this artificiall) which is cold and dry: For which cause ^k *Mercurius Britannicus* belike, puts melancholy men to inhabit just under the Pole. The worst of the three is a ^l thick, cloudy, misty, foggy Ayre, or such as come from fennes, moorish grounds, lakes, muckhills, draughts, sinkes, where any carkasses, or carrion lies, or from whence any stinking fulsome smell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physicians, hold that such Aire is unwholsome, and ingenders melancholy, plagues, and what not: ^m *Alexandreta* an haven towne in the Mediterranean Sea, *Saint Iohn de Vlua*, an haven in *Nova-Hispania*, are much condemned for a bad aire, so as *Duraſzo* in *Albania*, *Lituania*, *Ditmarsh*, *Pomptina paludes* in *Italy*, the territories about *Pisa*, *Ferrara*, &c. Rummy marsh with us; the Hundreths in *Essex*, the Fennes in *Lincolne shire*. *Cardan de rerum varietate*, lib. 17. cap. 96. findes fault with the site of those rich, and most populous Cities in the Low-Countries, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Vtrecht*, &c. the Aire is bad; and so at *Stockholme* in *Sweden*; *Regium* in *Italy*, *Salisbury* with us, *Hull* and *Linne*: They may be commodious for navigation, this new kind of fortification, and many other good necessary uses; but are they so wholsome? Old *Rome* hath descended from the hills, to the Valley, 'tis the site of most of our new Cities, and held best to build in plaines, to take the opportunity of Rivers. *Leander Albertus* pleads hard for the Aire and site of *Venice*, though the black moorish sands appear at every low water; the Sea, Fire, and Smoak (as he thinks) qualifie the Aire: and ⁿ some suppose, that a thick foggy ayre helps the memory, as in them of *Pisa* in *Italy*; and our *Camden* out of *Plato* commends the site of *Cambridge*, because it is so neere the Fennes. But let the site of such places be as it may, how can they be excused that have a delicious seat, a pleasant aire, and all that nature can afford, and yet through their own nastinesse and fluttishnesse, immund, and sordid manner of life, suffer their aire to putrifie, and themselves to be choaked up? Many Cities in *Turkie* doe *malè audire* in this kind: *Constantinople* it self, where commonly carrion lies in the street. Some find the same fault in *Spaine*, even in *Madrid* the Kings seat, a most excellent ayre, a pleasant site; but the inhabitants are slovens, and the streets uncleanly kept.

A troublesome tempestuous ayre is as bad as impure, rough and foule weather, imperuous windes, cloudy dark dayes, as it is commonly with us, *cælum visu fædum*, ^o *Polidore* calls it a filthy sky, & in quo facile generantur nubes: as *Tullies* brother *Quintus* wrote to him in *Rome*, being then *Questor* in *Britaine*. In a thick and cloudy ayre (saith *Lemnius*) men are tetricke, sad, and peevish: and if the Westerne winds blow; and that there be a calme, or a faire sunshine day, there is a kind of alacrity in mens minds; it cheares up men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much dejected, angry, waspish, dull, and melancholy. This was ^p *Virgils* experiment of old,

L 2

Verum

k *Mundus alter et idem, seu Terra Australis incognita.*

l *Crassus et turbidus aer, tristem efficit animam.*

m Commonly called *Scandarnum* in *Asia minor*.

n *Atlas Geographicus memoria valent Pisani, quod crassiore fruatur aere.*

o *Lib. 1. Hist. Lib. 2. cap. 41. Aura densa ac caliginosa tetrici homines existunt, et subtristes, et cap. 3. stante sub-solano et Zephyro, maxima in mentibus hominum alacritas existit, mentisque erectio ubi telum solis splendore nitescit. Maxima dejectione mororū, si quando aura caliginosa est.*

p *Gcor.*

*Verum ubi tempestas, & cœli mobilis humor,
Mutavere vices, & Iupiter humidus Austro,
Vertuntur species animorum, & pectore motus
Concipiunt alios* —

But when the face of heaven changed is

To tempests, raine, from season faire :

Our mindes are altered, and in our breasts

Forthwith some new concepts appeare.

And who is not weather-wise against such and such conjunctions of Planets, moved in foule weather, dull and heavy in such tempestuous seasons ? *Gelidum contristat Aquarius annum* : the time requires, and the *Autumne* breeds it ; winter is like unto it, ugly, foul, squalid, the Ayre works on all men, more or lesse, but especially on such as are melancholy, or inclined to it, as *Lemnius* holds, & they are most moved with it, and those which are already mad, rave downe right, either in, or against a tempest. Besides, the devill many times takes his opportunity of such stormes, and when the humours by the Ayre be stirred, he goes in with them, exagitates our spirits, and vexeth our Soules : as the sea waves, so are the spirits and humours in our bodies, tossed with tempestuous winds and stormes. To such as are melancholy therefore, *Montanus consil.* 24. will have tempestuous and rough Ayre to be avoided, and *consil.* 27. all night ayre, and would not have them to walk abroad, but in a pleasant day. *Lemnius lib. 3. cap. 3.* discommends the South and Eastern winds ; commends the North. *Montanus consil.* 31. *will not any windowes to be opened in the night. Consil.* 229. & *consil.* 230. he discommends especially the South winde, and nocturnall Ayre : So doth *Plutarch*, The night and darknesse makes men sad, the like doe all subterranean vaults, dark houses in caves and rocks, desert places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Reade more of ayre in *Hippocrates, Aetius lib. 3. à cap. 171. ad 175. Oribasius a cap. 1. ad 22. Avicen. lib. 1. can. Fen. 2. doc. 2. Fen. 1. cap. 123. to the 12. &c.*

SUBJECT. 6.

Immoderate exercise a cause, and how.

Solitarinesse. Idlenesse.



in Multa defatigatio, spiritus, viriūq; substantiam exhaurit, et corpus refrigerat. Humores corruptos qui aliter a natura con-
coqui et domari possint, & demum blande excludi, irritat, et quasi in furorem agit, qui postea mota camerina, retro vapore corpus varie laessunt, animūq;

Othing so good, but it may be abused : nothing better than Exercise (if opportunely used) for the preservation of the Body: nothing so bad, if it be unseasonable, violent, or overmuch. *Fernelius* out of *Galen, Path. lib. 1. cap. 16.* saith, *that much exercise and wearinesse consumes the spirits and substance, refrigerates the body ; and such humors which Nature would have otherwise concocted and expelled, it stirres up, and makes them rage : which being so enraged, diversly affect, and trouble the body and minde. So doth it, if it be unseasonably used, upon a full stomach, or when the body*

is full of crudities, which *Fuchſius* ſo much enveighs againſt, *lib. 2. inſtit. ſec. 2. c. 4.* giving that for a cauſe, why ſchoole-boyes in *Germany* are ſo often ſcabbed, becauſe they uſe exerciſe preſently after meates. * *Bayerus* puts in a caveat againſt ſuch exerciſe, becauſe it *corrupts the meat in the ſtomacke, and carries the ſame juyce raw, and as yet undigeſted, into the veines* (ſaith *Lemnius*) which there putrifies, and confounds the animal ſpirits. *Crato conſil. 21. lib. 2. z* proteſts againſt all ſuch exerciſe after meat, as being the greateſt enemy to concoction that may bee, and cauſe of corruption of humours, which produce this, and many other diſeaſes. Not without good reaſon then, doth *Saluſt. Saluianus lib. 2. cap. 1.* and *Leonartus Iacchinus in 9. Rhafis. Mercurialis, Arculanus,* and many other, ſet downe a immoderate exerciſe, as a moſt forcible cauſe of melancholy.

Oppoſite to exerciſe is Idleneſſe, (the badge of gentry) or want of Exerciſe, the bane of body and minde, the Nurſe of naughtineſſe, ſtepmother of diſcipline, the chiefe author of all miſchiefe, one of the ſeven deadly ſinnes, and a ſole cauſe of this & many other maladies, the devils cuſhion, as *Gualter* calls it, his pillow and chiefe repoſall. *For the minde can never reſt, but ſtill meditates on one thing or other, except it be occupied about ſome honeſt buſineſſe, of his owne accord it ruſheth into melancholy.* *c* As too much and violent exerciſe offends on the one ſide, ſo doth an idle life on the other (ſaith *Crato*) it fills the body full of ſleagme, groſſe humours, and all manner of obſtructions, rhumes, catarrhes, &c. *Rhafiſ cont. lib. 1. tract. 9.* accounts of it as the greateſt cauſe of Melancholy: *d* I have often ſeene (ſaith he) that idleneſſe begets this humour more than any thing elſe. *Montaltus cap. 1.* ſeconds him out of his experience, *e* they that are idle are farre more ſubject to melancholy, than ſuch as are converſant or employed about any office or buſineſſe. *f* *Plutarch* reckons up idleneſſe for a ſole cauſe of the ſickneſſe of the Soule: *There are they* (ſaith hee) *troubled in minde, that have no other cauſe but this.* *Homer Iliad. 1.* brings in *Achilles* eating of his owne heart in his Idleneſſe, becauſe he might not fight. *Mercurialis conſil. 86.* for a melancholy young man urgeth *g* it as a chiefe cauſe; why was he melancholy? becauſe idle. Nothing begets it ſooner, encreaſeth and continueth it oftner than ideneſſe. A diſeaſe familiar to all idle perſons, an inſeparable companion to ſuch as live at eaſe, *pingui ocio deſidioſe agentes*, a life out of action, and have no calling or ordinary employment to buſie themſelves about, that have ſmall occaſions; and though they have, ſuch is their lazineſſe, dulneſſe; they will not compoſe themſelves to do ought, they cannot abide worke, though it bee neceſſary, eaſie, as to dreſſe themſelves, write a letter or the like, yet as he that is benumbed with cold, ſits ſtill ſhaking, that might relieve himſelfe with a little exerciſe or ſtirring, doe they complaine, but will not uſe the facile and ready meanes to doe themſelves good; and ſo are ſtill tormented with melancholy. Eſpecially if they have beene formerly brought up to buſineſſe, or to keep much company, and upon a ſudden come to lead a ſedentary life, it crucifies their ſoules, and ſea-zeth on them in an inſtant, for whiſt they are any wayes employed, in action, diſcourſe, about any buſineſſe, ſport or recreation, or in company to their liking, they are very well, but if alone or idle, tormented inſtantly againe, one

x *In Veni mecum, Libro ſic inſcripto.*

y *Inſtit. ad vit. Chriſt. cap. 44.*

z *Cibus crudus in venas rapit, qui putrefcentes il-*

lic, ſpiritus ani-

males inſiciunt.

z *Crudi hec humoris copia per venas aggredi-*

tur, unde morbi multiplices.

a *Immodicum exercitium.*

b *Hom. 31. in 1. Cor. 6. Nam qui-*

mens hominis quieſcere non poſſit, ſed conti-

nua circa variis cogitationes diſcurrat, niſi

honeſto aliquo negotio occupa-

tur, ad Melancholiam ſponte delabitur.

c *Crato conſil. 21. Ut immodica corporis ex-*

ercitatio, nocet corporibus, ita vita deſeſ, et

otioſa: otii, animal pituituſum reddit, viſcerum obſtructiones et

crebras fluxiones, et morbos concitat.

d *Et vidi quod una de rebus que magis gene-*

rat Melancholiam, eſt otioſitas.

e *Reponitur otium ab aliis cauſa, et hoc a nobis obſervatum*

eos huic malo magis obnoxios qui plane otioſi ſunt, quam eos qui aliquo mu-

nere verſantur exequendo.

f *De tranquillo animo. Sunt qui ipſum otium in*

amini conſicit egritudinem. *g* Nihil eſt quod eque melancholiam alat ac augeat, ac otium et abſtinentia a corporis et animi exercitatio.

h *Nihil magis excecatur intellectum, quam otium. Gordonius de obſervat. vit. hum. lib. 1.*

i Path. lib. 7.
cap. 17. exerci-
tationis inter-
missio, inertem
calorem, langui-
dos spiritus, et
ignavos, et ad
omnes actiones
seguiores reddit,
cruditates, ob-
structiones, et
excrementorum
proventus facit.
k Hor. Ser. 1.
Sat. 3.
l Seneca.
m Maxorem ani-
mi, et maciem,
Plutarch calls
it.
n Sicut in stagno
generantur ver-
mes, sic et otioso
male cogitatio-
nes. Sen.

o Now this
legge, now that
arme, now their
head, heart, &c.
* Exod. 5.
* (For they
cannot well
tell what
ayleth them,
or what
they would
have them-
selves) my
heart, my head,
my husband,
my sonne, &c.

dayes solitarinesse, one houres sometimes, doth them more harme, than a weekes phyfick, labour and company can doe good. Melancholy seazeth on them forthwith being alone, and is such a torture, that as wise *Seneca* well saith, *malo mihi male quam moliter esse*, I had rather be sicke than idle. This Idleness is either of body or minde. That of body is nothing but a kinde of benumbing lazinesse, intermitting exercise, which if we may beleieve *Fernelius*, causeth crudities, obstructions, excrementall humours, quenche the naturall heate, duls the spirits, and makes them unapt to doe any thing whatsoever.

^k *Neglectis urenda filix innascitur agris,*

As Fearn grows in untill'd grounds, and all manner of weeds, so doe grosse humours in an idle body, *Ignavum corrumpunt otia corpus*. A horse in a stable that never travels, a hawke in a Mew that seldome flies, are both subject diseases, which left unto themselves, are most free from any such incumbrances. An idle dogge will bee mangy, and how shall an idle person thinke to escape? Idleness of the minde is much worse than this of the body; wit without employment is a disease, ^l *Ærugo animi, rubigo ingenii*: the rust of the soule, ^m a plague, a hell it selfe, *maximam animi nocumentum*, *Galen* calls it. ⁿ As in a standing poole, wormes and filthy creepers increase, (& *vitium capiunt ni moveantur aqua*, the water it selfe putrifies, and aire likewise if it bee not continually stirred by the winde) so doe evill and corrupt thoughts in an idle person, the soule is contaminated. In a Common-wealth, where is no publike enemy, there is likely civill warres, and they rage upon themselves; this body of ours when it is idle, and knowes not how to bestow it selfe, macerates and vexeth it selfe with cares, griefes, false feares, discontents, and suspitions, it tortures and preyes upon his owne bowels, and is never at rest. Thus much I dare boldly say; he or she that is idle, be they of what condition they will, never so rich, so well allyed, fortunate, happy, let them have all things in abundance, and felicity that heart can wish and desire, all contentment, so long as he or she, or they are idle, they shall never be pleased, never well in body and minde, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carryed away with some foolish phantasie or other. And this is the true cause that so many great men, Ladies and Gentlewomen, labour of this disease in Countrey and City, for idleness is an appendix to nobility, they count it a disgrace to worke, and spend all their dayes in sports, recreations, and pastimes, and will therefore take no paines; be of no vocation: they feed liberally, fare well, want exercise, action, employment, (for to worke, I say, they may not abide) and company to their desires, and thence their bodies become full of grosse humours, winde, crudities, their minds disquieted, dull, heavy, &c. care, jealousy, feare of some diseases, sullen fits, weeping fits seaze too ^o familiarly on them. For what will not feare and phantasie worke in an idle body? what distempers will they not cause? when the children of ^{*} *Israel* murmured against *Pharaoh* in *Ægypt*, he commanded his officers to double their taske, and let them get straw themselves, and yet make their full number of Brick, for the sole cause why they mutinie, and are evill at ease, is, *they are idle*. When you shall heare and see so many discontented persons, in all places where you come, so many severall grievances, unnecessary complaints, feare, suspitions ^{*}, the best meanes

meanes to redreſſe it, is to ſet them aworke, ſo to buſie their minds; for the truth is, they are idle. Well they may build caſtles in the ayre for a time, and ſooth up themſelves with phantaſticall and pleaſant humours, but in the end they will prove as bitter as gaul, they ſhall be ſtill I ſay diſcontent, ſuſpicious, ^p fearfull, jealous, ſad, fretting and vexing of themſelves; ſo long as they bee idle it is impoſſible to pleaſe them, *Otio qui nescit uti, plus habet negotii quam qui negotium in negotio*; as that ^q *Agellius* could obſerve; Hee that knowes not how to ſpend hiſtime, hath more buſineſſe, care, grieve, anguiſh of minde, than he that is moſt buſie in the miſt of all hiſ buſineſſe. *Otiſus animus nescit quid volet*; An idle perſon (as he followes it) knowes not when he is well, what he would have, or whither he would goe, *quum illum ventum eſt, illinc lubet*, he iſtyred out with every thing, diſpleaſed with all, weary of hiſ life; *nec bene domi, nec militie*, neither at home, nor abroad, *errat, & præter vitam vivitur*, he wanders, and lives beſides himſelfe. In a word, what the miſchivous effects of lazineſſe and idleneſſe are, I doe not find any where more accurately expreſſed, than in theſe verſes of *Philolaches* in the * *Comicall Poet*, which for their elegancy, I will in part inſert.

^p *Prov. 18. Pigrum deſiciet timor.*
^{Heautontimorumenon.}
^q *Lib. 19. c. 10.*

* *Plautus Prol. moſel.*

Novarum adium eſſe arbitror ſimilem ego hominem,

Quando hic natus eſt: ei rei argumenta dicam.

Ædes quando ſunt ad amuſſim expolite,

Quiſq; laudat fabrum, atque exemplum expetit, &c.

At ubi illo migrat nequam homo indiligentiſq; &c.

Tempeſtas venit, confringit regulas, imbriceſq;

Putriſcit aer operam fabri, &c.

Dicam ut homines ſimiles eſſe adium arbitremini,

Fabri parentes fundamentum ſubſtrunt liberorum,

Expoliunt, docent literas, nec parcunt ſumptui,

Ego autem ſub fabrorum poteſtate frugi fui,

Poſtquam autem migravi in ingenium meum,

Perdidi operam fabrorum illico oppido,

Venit ignavia, ea mihi tempeſtas fuit,

Adventuſq; ſuo gradinem & imbrem attulit,

Ille mihi virtutem deturbavit, &c.

A young man iſ like a faire new houſe, the Carpenter leaves it well built, in good repaire, of ſolid ſtuffe; but a bad tenant lets it raine in; and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, ſpare no coſt to bring us up in our youth, in all manner of vertuous education; but when wee are left to our ſelves, Idleneſſe as a Tempeſt drives all vertuous motions out of our mindes, & *nihili ſumus*, on a ſudden, by ſloath and ſuch bad wayes we come to naught.

Cofen German to Idleneſſe, and a concomitant cauſe, which goes hand in hand with it, iſ *nimia ſolitudo*, too much ſolitarineſſe, by the teſtimony of all Phyſitians, Cauſe and Symptome both; but as it iſ here put for a cauſe, it iſ either coact, enforced, or elſe voluntary. Enforced ſolitarineſſe iſ commonly ſeene in Students, Monks, Fryers, Anchorites, that by their order and courſe of life, muſt abandon all company, ſociety of other men, and betake themſelves to a private cell; *Otio ſuperſtitioſo ſecluſi*, as *Bale* and *Hopſinian* wel terme it, ſuch as are the *Carthuſians* of our time, that eate no fleſh (by their order)

^r *Piſo, Montanus. Mercurialis, &c.*

order) keepe perpetuall silence, never goe abroad. Such as live in prison, or some desert place, and cannot have company, as many of our Countrey Gentlemen doe in solitary houses, they must either be alone without companions, or live beyond their means, and entertaine all commers as so many hostes; or else converse with their servants and hindes, such as are unequall, inferiour to them, and of a contrary disposition; or else as some doe, to avoid solitarinesse, spend their time with lewd fellowes in Tavernes, and in Ale-houses, and thence addict themselves to some unlawfull disports, or dissolute courses. Divers againe are cast upon this rock of solitarinesse for want of meanes, or out of a strong apprehension of some infirmity, disgrace, or through bashfulnesse, rudenesse, simplicity, they cannot applie themselves to others company. *Nullum solum infelici gratius solitudine, ubi nullus sit qui miseriam exprobet;* this enforced solitarinesse takes place, and produceth his effect soonest in such as have spent their time jovially peradventure, in all honest recreations, in good company, in some great family or populous City, and are upon a sudden confined to a desert countrey Cottage farre off, restrained of their liberty, and barred from their ordinary associates; solitarinesse is very irkesome to such, most tedious, and a sudden cause of great inconvenience.

I A quibus malum, velut à primaria causa, occasionem natum est.

Lucunda rerum presentium, prateritarum, et futurarum meditatio.

Voluntary solitarinesse is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horne, or some Sphinx to this irrevocable gulfe, a primary cause *Piso* calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole dayes, and keep their chambers, to walke alone in some solitary grove, betwixt wood and water, by a brooke side, to meditate upon some delightful and pleasant subject, which shall affect them most; *amabilis insania*, and *mentis gratissimus error*: A most incomparable delight, it is so to melancholize, and build castles in the ayre, to goe smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done; *Blanda quidem ab initio*, saith *Lemnius*, to conceive and meditate of such pleasant things, sometimes, *Present, past or to come*, as *Rasis* speaks. So delightful these toyes are at first, they could spend whole dayes and nights without sleep, even whole yeares alone in such contemplations, and phantasticall meditations, which are like unto dreames, and they will hardly bee drawne from them, or willingly interrupt, so pleasant their vaine conceits are, that they hinder their ordinary taskes and necessary businesse, they cannot adresse themselves to them or almost to any study or imployment, these phantasticall and bewitching thoughts, so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possesse, overcome, distract, and detain them, they cannot I say goe about their more necessary businesse, stave off or extricate themselves, but are ever musing, melancholizing, and carryed along, as he (they say) that is lead round about an heath with a *Puck* in the night, they runne earnestly on in this labarinth of anxious and solicitous melancholy meditations, and cannot well or willingly refraine or easily leave off, winding and unwinding themselves, as so many clocks, and still pleasing their humours, untill at last the Sceane is turned upon a sudden, by some bad object, and they being now habituated to such vaine meditations and solitary places, can endure no company, can ruminare of nothing but harsh

harſh and diſtaſtetull ſubjects. Feare, ſorrow, ſuſpition, *ſubrufficus pudor*, diſcontent, cares, and wearineſſe of life, ſurpize them in a moment, and they can thinke of nothing elſe, continually ſuſpecting, no ſooner are their eyes open, but this infernall plague of Melancholy ſeazeth on them, and terrifies their ſoules, repreſenting ſome diſmall object to their mindes, which now by no meanes, no labour, no perſwaſions they can avoid, *hæret lateri lethalis arundo*, they may not be rid of it, ^u they cannot reſiſt. I may not deny but that there is ſome profitable Meditation, Contemplation, and kinde of ſolitarineſſe to be embraced, which the Fathers ſo highly cōmended, ^x *Hierome*, *Chryſoſtome*, *Cyprian*, *Auſtin*, in whole Tracts, which *Petrarch*, *Eraſmus*, *Stella*, and others, ſo much magnifie in their books; a Paradife, an Heaven on earth, if it be uſed aright, good for the body, and better for the Soule: As many of thoſe old Monkes uſed it, to divine contemplations, as *Simulus* a Courtier in *Adrians* time, *Dyocleſian* the Emperour retired themſelves, &c. in that ſenſe, *Vatia ſolus ſcit vivere*, *Vatia* lives alone which the *Romanes* were wont to ſay, when they commended a Countrey life. Or to the bettering of their knowledge, as *Democritus*, *Cleanthes*, and thoſe excellent Philoſophers have ever done, to ſequeſter themſelves from the tumultuous world, or as in *Plinies villa Laurentana*, *Tullies Tuſculane*, *Iovius* ſtudy, that they might better *vacare ſtudiis & Deo*, ſerve God and follow their ſtudies. Mee thinks therefore our too zealous innovators were not ſo well adviſed in that generall ſubverſion of Abbies and religious houſes, promiſcuouſly to ſling downe all, they might have taken away thoſe groſſe abuſes crept in amongſt them, rectified ſuch inconveniencies, and not ſo farre to have raved and raged againſt thoſe faire buildings, and everlaſting monuments of our forefathers devotion, conſecrated to pious uſes; ſome Monasteries and Collegiate Cels might have bee well ſpared, and their revenewes otherwiſe employed, here and there one, in good townes or Cities at leaſt, for men and women of all forts and cōditions to live in, to ſequeſter themſelves from the cares and tumults of the world, that were not deſirous or fit to marry, or o- wiſe willing to be troubled with common affaires, and know not well where to beſtow themſelves, to live apart in, for more conveniency, good education, better company ſake, to follow their ſtudies. (I ſay) to the perfection of arts and ſciences common good, and as ſome truly devoted Monkes of old had done, freely and truly to ſerve God. For theſe men are neither ſolitary nor idle, as the Poet made anſwer to the husbandman in *Aſop*, that objected idleneſſe to him; hee was never ſo idle as in his company; or that *Scipio Africanus* in *Tullies*, *Nunquam minus ſolus, quam cum ſolus; nunquam minus otioſus, quam quum eſſet otioſus*; never leſſe ſolitary than when he was alone, never more buſie than when he ſeemed to be moſt idle. It is reported by *Plato* in his dialogue *de Amore*, in that prodigious commendation of *Socrates*, how a deep meditation comming into *Socrates* minde by chance, he ſtood ſtill muſing, *eadem veſtigio cogitabundus*, from morning to noone, and when as then hee had not yet finiſhed his meditation, *perſtabat cogitans*, he ſo continued till the evening, the Souldiers (for he then followed the Campe) obſerved him with admiration, and on ſet purpoſe watched all night, but he perſevered immoveable *ad exortum ſolis*, till the Sunne roſe in the morning, and then ſaluting the Sunne, went his wayes. In what humour conſtane

M

Socrates

^u Facilis deſ-
cenſus Averni:
Sed revocare
gradum, ſupe-
raſq; evadere ad
auras, Hic la-
bor, hoc opus eſt.
Ving. *Monach. x*
^x Hieronimus
epiſt. 72 dicit
oppida et urbes
videri ſibi te-
tros carceres, et
ſolitudinem
Paradiſum: ſo-
lum ſcorpionibus
inſectum, ſacco
amictus, humi ob-
cubans, aqua et
herbis viſcitans,
Romanis pretu-
lis delitiis.

y Offic. 3:

90

Socrates did thus, I know not, or how he might be affected, but this would be pernicious to an other man; what intricate business might so really possess him, I cannot easily guess; But this is *otiosum otium*, it is farre otherwise with these men, according to * Seneca, *Omnia nobis mala solitudo persuadet*; this solitude undoeth us, *pugnat cum vitâ sociali*; 'tis a destructive solitarinesse. These men are Devils alone, as the saying is, *Homo solus aut Deus, aut Daemon*: a man alone is either a Saint or a Devill, *mens ejus aut languescit, aut tumescit*; and * *Vae soli* in this sense, woe be to him that is so alone. These wretches do frequently degenerate from men, and of sociable creatures become beasts, monsters, inhumane, ugly to behold, *Misanthropi*; they doe even loath themselves, and hate the company of men, as so many *Timons*, *Nebuchadnezzars*; by too much indulging to these pleasing humours, and through their owne default. So that which *Mercurialis consil. 111.* sometimes expostulated with his melancholy patient, may be justly applyed to every solitary and idle person in particular. *Natura de te videtur conqueri posse, &c.* Nature may justly complaine of thee, that whereas she gave thee a good wholesome temperature, a sound body, and God hath given thee so divine and excellent a Soule, so many good parts, and positable gifts, thou hast not onely contemned and rejected, but hast corrupted them, polluted them, overthrowne their temperature, and perverted those gifts with riot, idlenesse, solitarinesse, and many other wayes, thou art a traitour to God and Nature, an enemy to thy selfe and to the world. *Perditio tua ex te*; thou hast lost thy selfe wilfully, cast away thy selfe, thou thy selfe art the efficient cause of thine owne misery, by not resisting such vaine cogitations, but giving way unto them.

* Eccl. 4.

z Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, tam præclarum à Deo ac utile donum, non contempsisti modo, verum corrupisti, sedasti, prodidisti, optimam temperaturam otio, crapula, et aliis vite erroribus, &c.

SUBJECT. 7.

Sleeping and waking, causes.



Hat I have formerly said of Exercise, I may now repeat of Sleep; Nothing better than moderate sleepe, nothing worse than it, if it be in extreames, or unseasonably used. It is a received opinion, that a melancholy man cannot sleepe overmuch; *Somnus supra modum prodest*, as an onely Antidote, and nothing offends them more, or causeth this malady sooner, than waking, yet in some cases sleep may doe more harme than good, in that flegmatick, swinish, cold, and sluggish melancholy, which *Melancthon* speaks of, that thinkes of waters, sighing most part, &c. It duls the Spirits, if overmuch, and senses, fills the head full of grosse humours, causeth distillations, rheumes, great store of excrements in the braine, and all the other parts, as *Fuchsius* speaks of them, that sleep like so many Dormice. Or if it be used in the day time, upō a full stomach, the body ill composd to rest, or after hard meats, it increaseth fearfull dreams, *Incubus*, night walking, crying out, & much unquietnesse; such sleep prepares the body, as *one* observes, to many perillous diseases. But as I have said, waking overmuch, is both a symptome, and an ordinary cause. It causeth driness of the brain, frensie, dotage, and makes the body dry, leane, hard, and ugly to behold, as *Lemnius* hath it. The temperature of the Braine is corrupted by it, the hu-

a Path. lib. 1. cap. 17. Fernel. corpus infrigidat omnes sensus, mentisq; vires torpore debilitat.

b Lib. 2. sect. 2. cap. 4. Magnam excrementorum vim cerebro et aliis partibus conservat.

c Io. Ratzius l. de rebus 6. non naturalibus preparat corpus talis somnus ad multas periculosas egritudines.

d Infit. ad vitam optimam cap. 26. cerebro siccitatem adfert, phrenesin et delirium, corpus aridum facit, squalidum, strigosum, humores adurit, temperamentum cerebri corrumpit, maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem augit.

mours adust, the eyes made to sink into the head, choller increased, and the whole body inflamed: and, as may be added out of Galen 3. de sanitate tuenda, Avicenna 3. 1. & it overthrowes the naturall heat, it causeth crudities, hurts concoction, and what not? Not without good cause therefore Crato consil. 2. 1. lib. 2. Hildesheim spicel. 2. de delir. & Mania, Iacchinus, Arculanus on Rhafis, Guianerius and Mercurialis, reckon up this over-much waking, as a principall cause.

89 Jh.

e Naturalem calorem dissipat, le-
sa concoctione,
cruditates facit.
Attenuant juve-
niū vigilatē cor-
pora noctes.

MEMB. 3.
SUBJECT. 1.

[Passions and perturbations of the mind, how they cause Melancholy.



That Gymnosophist in Plutarch, made answer to Alexander, (demanding which spake best) Every one of his fellows did speak better than the other: so may I say of these causes; to him that shall require which is the greatest, every one is more grievous than other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy, & fulmen perturbationum (Piccolomineus calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body works upon the mind, by his bad humors, troubling the Spirits, sending grosse fumes into the Braine; and so per consequens disturbing the Soule, and all the faculties of it;

f Vita Alexan.

g Grad. 1. c. 14.

— Corpus onustum,

Hesternis vitiis animum quāq; pręgravat una,

Hor.

with feare, sorow, &c. which are ordinary symptomes of this Disease: so on the other side, the mind most effectually works upon the Body, producing by his passions and perturbations, miraculous alterations; as Melancholy, despaire, cruell diseases, and sometimes death it selfe. Insomuch, that it is most true which Plato saith in his Charmides: omnia corporis mala ab animā procedere; all the mischiefs of the Body, proceed from the Soule: and Democritus in Plutarch urgeth, Damnatam iri animam a corpore, if the Body should in this behalfe, bring an action against the Soule, surely the Soule would be cast and convicted; that by her supine negligence, had caused such inconveniences, having authority over the Body, & using it for an instrument, as a Smith doth his hammer (saith k Cyprian) imputing all those vices and maladies to the Mind. Even so doth Philostratus, non coinquinatur corpus, nisi consensu anime; the Body is not corrupted, but by the Soule. Lodovicus Vives will have such turbulent commotions proceed from Ignorance, and Indiscretion. All Philosophers impute the miseries of the Body to the Soule, that should have governed it better, by command of reason, and hath not done it. The Stoicks are altogether of opinion (as n Lipsius, and o Piccolomineus record) that a wise man should be ἀπαθής, without all manner of passions and perturbations whatsoever, as p Seneca reports of Cato, the q Greeks of Socrates, and r Io: Aubanus of a nation in Africke, so free from passion, or rather so stupid, that if they be wounded with a sword, they will onely looke back. s Laetantius 2. inslit. will exclude feare from a wise man: others except all, some the

h Perturbatio-
nes clavisunt,
quibus corpori a-
nimus seu pati-
tudo affigitur.
Jamb. de mist.
i Lib. de sanitat.
tuend.

k Prolog. de vir-
tute Christi. Que
utitur corpore, ut
faber malleo.

l Vita Apollonii
lib. 1.

m Lib. de anim.
ab inconsideran-
tia, et ignorantia
omnes animi mo-
tus.

n De Physiol.
Stoic.

o Grad. 1. c. 32.

p Epist. 104.

q Alianus.

r Lib. 1. cap. 6.

s si quis casu per-
cussus sit, tan-
tum respiciunt.
t Terror in sapien-
te esse non debet.

22. 90

De occult. nat.
mir. l. 1. cap. 16.
Nemo mortalium
qui affectibus
non ducatur, qui
non movetur, aut
saxum, aut Deus
est.

ii Insit. lib. 2. de
humorum af-
fect. morborumq;
curat.

* Epist. 105.

x Granatensis.

y Virg.

z De civit. Dei.

l. 14. c. 9. qualis
in oculis hominis
qui in versis pe-
dibus ambulat,
talis in oculis
sapientium, cui
passiones domi-
nantur.

a Lib. de decal.
passiones maxi-
me corpus offen-
dunt et animam,
et frequentissi-
me cause me-
lancholice, dimo-
ventes ab inge-
nio et sanitate
pristina lib. 3. de
anima.

b Frena et sti-
muli animi, ve-
lut in mari que-
dam aure leves,
que et placide,
quedam turbu-
lente: sic in cor-
pore quedam
affectiones exci-
tant tantum,
quedam ita mo-
vent, ut de statu
iudicii depehlant.

c Ut gutta lapi-
pidem, si paula-
tim hec penetrant
animum.

d Vni valentes
recte morbi ani-
mi vocantur.

e Imaginatio
mover corpus,
ad cuius motum
excitantur hu-
mores, et spiri-
tus vitales, qui-
bus alteratur.

f Eccles. 12. 26.

The heart alters the countenance to good or evil, and distraction of the minde causeth distemperature of the body. g Spi-
ritus et sanguis a lesa Imaginatione contaminantur, humores enim mutati actiones animi mutant, Piso.

greatest passions. But let them dispute how they will, set downe in *The*si, give precepts to the contrary; we finde that of *Lemnius* true, by common experience; *No mortall man is free from these perturbations*: or if he be so, sure he is either a God, or a blocke. They are borne and bred with us, wee have them from our parents by inheritance, à *parentibus habemus malū hunc affem*, saith *Pelexius*, *Nascitur unā nobiscum, aliturq;* tis propagated from *Adam*, *Caine* was melancholy, * as *Austin* hath it, and who is not? Good discipline, Education, Philosophy, Divinity (I cannot deny) may mitigate and restrain these passions in some few men at some times, but most part they domineere and are so violent, x that as a torrent, (*torrens velut agere rupto*) beares downe all before, and over-flowes his banks, *sternit agros, sternit sata*, they overwhelme reason, judgement, and pervert the temperature of the body: *Fertur y equis auriga, nec audit currus habenas*. Now such a man (saith *Austin*) that is so led; in a wise mans eye, is no better than hee that stands upon his head. It is doubted by some, *Gravioresne morbi à perturbationibus, an ab humoribus*, whether humours or perturbations cause the more grievous maladies. But wee finde that our Saviour, *Mat. 26. 41.* most true, *The spirit is willing, the flesh is weake*, we cannot resist: And this of *Philo Iudeus*, *Perturbations often offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health.* *Vives* compares them to *Windes upon the sea, some onely move as those great gales, but others turbulent quite overturne the ship.* Those which are light, easie, and more seldome, to our thinking, doe us little harme, and are therefore contemned of us: Yet if they be reiterated, *as the raine* (saith *Austin*) *doth a stone, so doe these perturbations penetrate the minde*: *d* and (as one serves) *produce an habit of Melancholy at the last*, which having gotten the mastery in our soules, may well be called diseases.

How these passions produce this effect, *Agrippa* hath handled at large, *occult. Philos. lib. 11. cap. 63. Cardan lib. 14. subtil. Lemnius lib. 1. c. 12. de occult. nat. mir. & lib. 1. cap. 16. Suarez Met. disput. 18. sect. 1. art. 25. T. Bright cap. 12. of his melancholy Treatise, Wright the Jesuite, in his booke of the passions of the minde, &c.* Thus in brieve. To our imagination commeth by the outward sense or memory, some object to be known (residing in the foremost part of the braine) which hee misconceiving or amplifying, presently communicates to the heart, the seat of all affections. The pure spirits forthwith flock from the Braine to the Heart, by certaine secret channels, and signifie what good or bad object was presented; *f* which immediately bends it selfe to prosecute, or avoid it; and withall, draweth with it other humours to helpe it: so in pleasure, concurre great store of purer spirits, in sadnesse, much melancholy blood; in ire, choller. If the Imagination be very apprehensive, intent, and violent, it sends great store of spirits to, or from the heart, and makes a deeper impression, and greater tumult, as the humours in the body be likewise prepared, and the temperattre it selfe ill or well disposed, the passions are longer and stronger. So that the first step and fountaine of all our grievances in this kinde, is *lesā Imaginatio*, which mis-informing the Heart, causeth all these distemperatures, alteration and confusion of spirits and humors. By meanes of which, so disturbed, concoction is hindred, and the prin-

ci pall parts are much debilitated; as ^h D^r Navarra well declared, being consulted by *Montanus* about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities & thick spirits ingendred with melancholy blood. The other parts cannot performe their functions, having the spirits drawne from them by vehement passion, but faile in sense and motion; so wee looke upon a thing, and see it not; heare, and observe not; which otherwise would much affect us, had wee been free. I may therefore conclude with ⁱ *Arnoldus*, *Maxima vis est phantasia, & huic uni ferè, non autem corporis intemperiei, omnis melancholice causa est ascribenda*: great is the force of Imagination, and much more ought the cause of Melancholy to be ascribed to this alone, then to the distemperature of the body. Of which *Imagination*, because it hath so great a stroke in producing this malady, and is so powerfull of it selfe, it will not be improper to my discourse, to make a brieve Digression, and speake of the force of it, and how it causeth this alteration. Which manner of Digression, howsoever some dislike, as frivolous and impertinent, yet I am of ^{*} *Beroaldus* his opinion, *Such Digressions doe mightily delight and refresh a weary Reader, they are like sawce to a bad stomacke, and I doe therefore most willingly use them.*

SUBJECT. 2.

Of the force of Imagination.



That imagination is, I have sufficiently declared in my *Digression of the Anatomie of the soule*. I will only now point at the wonderfull effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continuall and ^k strong meditation, untill at length it produceth in some parties reall affects, causeth this, & many other maladies. And although this *Phantasie* of ours, be a subordinate faculty to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are unapt or hindered, or otherwise contaminated, it is likewise unapt, hindred, and hurt. This we see verified in sleepers, which by reason of humours, and concurrence of vapour troubling the *Phantasie*, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or Witch ridden (as we call it) if they lie on their backs, they suppose an old woman rides, and sits so hard upon them, that they are almost stifled for want of breath; when there is nothing offends, but a concurrence of bad humours, which trouble the *Phantasie*. This is likewise evident in such as walke in the night in their sleep, and doe strange feats: these vapours move the *Phantasie*, the *Phantasie* the *Appetite*, which moving the *animall* spirits, causeth the body to walke up and downe, as if they were awake. *Fracastorius lib. 3. de intellectu.* referres all *Extasies* to this force of Imagination, such as lie whole dayes together in a trance: as that Priest whom ^m *Celsus* speaks of, that could separate himselfe from his senses when he list, and lie like a dead man, void of life and sense. *Cardan* brags of himselfe, that he could doe as much, and that when he list. Many times such men when they come to themselves, tell strange things of

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^h *Montani concil. 22. Hæ vero quomodo causat melancholiam, clarum: et quod concoctionem impediunt, et membrâ principalia debilitent.*

ⁱ *Breviar. lib. 1. cap. 18.*

^{*} *Solent hujusmodi egressiones favorabiliter oblectare, et lectorem lassum jucunde refocillare, stomachumq; nascantem, quodam quasi condimento reficere, et ego libenter excuro.*

^k *Ab imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur, Io. Sarisburiens. Metaph. lib. 4. cap. 10.*

^l *Scalig. exercit. m Quoties volebat, mortuo similes jacebat auferens se a sensibus, et quum pungeretur dolore non sensit.*

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n Idem Nyman-
nus erat. de
Imagin. it.

o Verbis et im-
aginibus se con-
secrant demoni
pessime mulieres
qui iis ad opus
suum utitur, et
earum phanta-
siam regit, du-
citque ad loca ab
ipsis desiderata,
corpora vero earum
sine sensu
permanent, que
umbra cooperit
diabolus, ut nulli
sint conspicua, et
post, umbra sub-
lata, propriis cor-
poribus eas resti-
tuit, l. 3. c. 11.
Wier.

p Denario medi-
co.

q Soler timor,
pre omnibus af-
fectibus, sortes
imaginationes
gignere, post a-
mor, &c. l. 3. c. 8.

r Ex viso viso,
talem peperit.

s Lib. 1. cap. 4.
de occult. nat.
mir. si minor am-
plexus et sua-
via cogitet de
uno, aut alio ab-
sente, ejus effi-
gies solet in fetu
elucere.

t Quid non fe-
rus adhuc matri
unito, subia spi-
rituum vibra-
tione, per nervos,
quibus matrix
cerebro conjun-
cta est, imprimat
impregnate i-
maginatio? ut si
imaginetur ma-
lum granatum,
illius notas secum proferat fetus: si leporem, infans editur Supremo labello bisido, et dissecto: vehemens cogitatio movet rerum spe-
cies. Wier. lib. 3. cap. 8. u Ne dum uterum gessit, admittant absurdas cogitationes, sed et visu, audituque fada et horrenda de-
viciat.

Heaven and Hell, what visions they have seene; as that Sr Owen in *Mathew Paris*, that went into Saint *Patricks* Purgatory, and the Monke of *Evesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, Saint *Brigets* revelations, *Wier. lib. 3. de lamis cap. 11. Caesar Vanninus* in his *Dialoges*, &c. reduceth, (as I have formerly said;) with all those tales of Witches progresses, dancing, riding, transformations, operations, &c. to the force of ⁿ Imagination, and the ^o Devils illusions, The like effects almost are to be seene in such as are awake: How many Chimæras, Anticks, golden mountaines and Castles in the Aire doe they build unto themselves? I appeale to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Covetousness, which preferres falshood, before that which is right and good, deluding the Soule with false shewes and suppositions. ^p *Bernardus Penottus* will have heresie and superstition to proceed from this fountain; as hee falsely imagineth, so he beleeveth; and as he conceiveth of it, so it must be, and it shall be, *contragentes*, he will have it so. But most especially in passions and affections, it shewes strange and evident effects: what will not a fearfull man conceive in the darke? what strange formes of Bugbeares, Devils, Witches, Goblins? *Lavater* imputes the greatest cause of spectrums, and the like apparitions, to feare, which above all other passions, begets the strongest Imagination, (saith ^q *Wierus*) and so likewise love, sorrow, joy, &c. Some dye suddenly, as she that saw her sonne come from the battell at *Canna*, &c. *Iacob* the Patriarke, by force of Imagination, made peckled Lambes, laying peckled roddes before his sheep. *Persina* that *Aethiopian* Queene in *Heliodorus*, by seeing the picture of *Perseus* and *Andromeda*, in stead of a Blackmoore, was brought to bed of a faire white child. In imitation of whom belike, * an hard favoured fellow in *Greece*, because he and his wife were both deformed, to get a good brood of children, *elegantissimas Imagines in thalamo collocavit*, &c. hung the fairest pictures he could buy for money in his chamber, *that his wife by frequent sight of them, might conceive and beare such children*. And if we may beleeve *Bale*, one of Pope *Nicholas* the thirds Concubines, by seeing of a Beare, was brought to bed of a monster. *If a woman* (saith ^r *Lemnius*) *at the time of her conception, thinke of another man present, or absent, the child will be like him*. Great bellyed women, when they long, yeeld us prodigious examples in this kind, as Moles, Warts, Scarres, Harelips, Monsters, especially caused in their children, by force of a depraved phantasie in them: *Ipsam speciem quam animo effigiat, fœtui inducit*: she imprints that stamp upon her childe, which she conceives unto her selfe. And therefore *Lodovicus Vives*, lib. 2. de *Christ. fam.* gives a speciall caution to great bellied women, *that they doe not admit such absurd conceits and cogitations, but by all meanes avoid those horrible objects, heard or seene, or filihie spectacles*. Some will laugh, weepe, sigh, groane, blush, tremble, sweat, at such things as are suggested unto them by their Imagination. *Avicenna* speakes of one that could cast himselfe into a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly bee discerned: *Dagebertus* and Saint *Francis* scarres and

wounds,

x Occult. Philos.
lib. 1. cap. 64.

y Lib. 3. de La-
minis, cap. 10.

z Agrippa Lib.
1. cap. 64.

* Sect. 3. memb.
1. Subf. 3.

a Malleus ma-
gic fol. 77. cor-
pus mutari potest
in diversas egri-
tudines, ex forti
apprehensione.

b Fr. Vales. l. 5.
cont. 6. nonnun-
quam etiam mor-
bi diuturni con-
sequuntur, quan-
doque curantur.

c Expedit in Si-
nas l. 1. c. 9. tan-
tum porro multi
predictoribus
hisc tribuntur,

ut ipse metus fe-
dem faciat: nam
si predictum illi
fuerit, talis die
eos morbo circū-

piendos, ii ubi
dies aduenit,
in morbum in-
cidunt, et vi me-
tus affligi, cum
egritudine, ali-
quando etiam
cum morte col-
luctantur.

d Subtil. 18.

e Lib. 3. de ani-
ma cap. de mel.

f Lib. de Peste.

g Lib. 1. cap. 63.

Ex alto despi-
cientes aliqui

præ timore contre-
munt, caligant,

infirmantur: sic

singultus, febres,
morbi comitantes

quandoque sequi-
tur, quandoque re-
cedunt.

wounds, like to those of Christs (if at the least any such were)* Agrippa sup-
poseth to have happened by force of Imagination: that some are turned to
Wolves, from Men to Women, and Women againe to Men (which is con-
stantly beleaved) to the same Imagination: or from Men to Asses, Dogs, or
any other shapes. y Wierus ascribes all those famous transformations, to Ima-
gination; that in *Hydrophobia* they seeme to see the picture of a Dog, still in
their water, z that melancholy men, and sick men, conceive so many phan-
tasticall visions, apparitions to themselves, and have such absurd apparitions,
as that they are Kings, Lords, Cocks, Bears, Apes, Owles; that they are hea-
vy, light, transparent, great, and little, senselesse and dead (as shall be shewed
more at large, in our * Sections of Symptomes) can bee imputed to naught
else, but to a corrupt, false, and violent Imagination. It works not in sick
and melancholy men onely, but even most forcibly sometimes in such as are
sound: it makes them suddenly sick, and a alters their temperature in an
instant. And sometimes a strong conceit or apprehension, as b Valesius proves
will take away Diseases: in both kinds it will produce reall effects. Men if
they see but another man tremble, giddy, or sick of some fearful disease, their
apprehension and feare is so strong in this kind, that they will have the same
Disease. Or if by some South-sayer, wise-man, fortune-teller, or Physitian,
they be told they shall have such a Disease, they will so seriously apprehend
it, that they will instantly labour of it. A thing familiar in *China* (saith Riccius
the Jesuite) c If it be told them they shall be sick on such a day, when that day
comes, they will surely be sick, and will be so terribly afflicted, that sometimes
they die upon it. Dr Cotta in his Discovery of ignorant Practitioners of Phy-
sick cap. 8. hath two strange stories to this purpose, what phansie is able to
doe. The one of a Parsons wife in *Northamptonshire*, Anno 1607. that com-
ming to a Physitian, and told by him that she was troubled with the *Sciatica*,
as he conjectured, (a disease she was free from) the same night after her re-
turne, upon his words fell into a grievous fit of a *Sciatica*. And such another
example he hath of another good wife, that was so troubled with the cramp,
after the same manner she came by it, because her Physitian did but name it.
Sometimes death it self is caused by force of Phantasie. I have heard of one
that comming by chance in company of him that was thought to be sick of
the Plague (which was not so) fell downe suddenly dead. Another was
sick of the Plagne with conceit. One seeing his fellow let bloud, falls down
in a sowne. Another (saith d Cardan out of Aristotle) fell down dead (which is
familiar to women at any gastly sight) seeing but a man hanged. A Iew in
France (saith e Lodovicus Vives) came by chance over a dangerous passage,
or planke, that lay over a Brooke in the darke, without harme, the next day
perceiving what danger he was in, fell downe dead. Many will not beleave
such stories to be true, but laugh commonly, and deride when they heare of
them; but let these men consider with themselves, as f Peter Byarns illustrates
it, If they were set to walke upon a plank on high, they would be giddy,
upon which they dare securely walk upon the ground. Many (saith Agrippa)
g strong hearted men otherwise, tremble at such sights, dazell, and are sicke, if
they looke but downe from an high place, and what moves them but conceit?
As some are so molested by Phantasie; so some againe by Fancy alone, and
a good conceit, are as easily recovered. We see commonly the Tooth-ache,
Gout,

h Lib. de Incantatione. Imaginatio subitum humorum, et spirituum motu infert, unde vario affectu rapitur sanguis, ac una morbositas causas partibus affectis eripit.

* Lib. 3. cap. 18. de prelig. ut impia credulitate quis leditur, sic et levare eundem credibile est, ut uis observatum.

i Agri persuasio et fiducia, omni arti et consilio, et medicina preferenda. Avicenna. k Plures sanant in quem plures confidunt. lib. de sapientia.

l Marcus Ficinus lib. 13. c. 18. de theolog. Platonica imaginatio est tanquam Proteus vel Chamaeleon corpus proprium et alienum nonnunquam afficiens.

m Cur oscitantes, oscitent. Wierus.

Gout, Falling-sicknesse, biting of a mad Dog, and many such maladies cured by Spells, Words, Characters, and Charmes, and many greene wounds by that now so much used *Vnguentum Armarium*, magnetically cured, which *Crollius* and *Eoclenius* in a booke of late hath defended, *Libavius* in a just Tract as stiffely contradicts, and most men controvert. All the world knowes there is no vertue in such Charmes, or Cures, but a strong conceit and opinion alone, as ^h *Pomponatius* holds, which forceth a motion of the humors, spirits and bloud, which takes away the cause of the malady from the parts affected. The like we may say of all our Magicall effects, superstitious cures, and such as are done by Mountebanks and Wizards. As by wicked incredulity many men are hurt (so saith * *Wierus* of Charmes, Spels, &c.) wee finde in our experience, by the same meanes many are relieved. An Empirick oftentimes, and a filly Chyrurgian, doth more strange cures, than a rationall Physitian. *Nymanus* gives a reason, because the Patient puts his confidence in him, ⁱ which *Avicenna* preferres before Art, Precepts, and all Remedies whatsoever. 'Tis opinion alone (saith ^k *Cardan*) that makes, or marres Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trust. So diversely doth this phantasie of ours affect, turne and winde, so imperiously command our bodies, which as another ^l *Proteus*, or a *Camelion*, can take all shapes; and is of such force (as *Ficinus* addes) that it can work upon others, as well as our selves. How can otherwise bleare-eyes in one man, cause the like affection in another? Why doth one mans ^m yawning, make another yawne? One mans pissing provoke a second many times to doe the like? Why doth scraping of trenchers offend a third, or hacking of files? Why doth a Crakasse bleed, when the murtherer is brought before it, some weeks after the murther hath beene done? Why doe Witches and old women, fascinate and bewitch children: but as *Wierus*, *Paracelsus*, *Cardan*, *Mizaldus*, *Valleriola*, *Cæsar Vannius*, *Campanella*, and many Philosophers think, the forcible imagination of the one party, moves and alters the spirits of the other. Nay more, they can cause and cure not onely diseases, maladies and severall infirmities, by this meanes, as *Avicenna* de anim. lib. 4. sect. 4. supposeth, in parties remote, but move bodies from their places, cause thunder, lightning, tempests, which opinion *Alkindus*, *Paracelsus*, and some others approve of. So that I may certainly conclude, this strong conceit or imagination, is *astrum hominis*, and the rudder of this our ship, which reason should steire, but overborne by phantasie, cannot manage, and so suffers it selfe and this whole vessell of ours to be over ruled, and often overturned. Read more of this in *Wierus* l. 3. de Lamiis, cap. 8, 9, 10. *Franciscus Valesius* med. controver. lib. 5. cont. 6. *Marcellus Donatus* lib. 2. cap. 1. de hist. med. mirabil. *Levinus Lemnius* de occult. nat. mir. lib. 1. cap. 12. *Cardan* lib. 18. de rerum var. *Corn. Agrippa* de occult. Philos. cap. 64, 65. *Camerarius* 1. Cent. cap. 54. horarum subc1. *Nymannus* morat. de Imag. *Laurentius*, and him that is *instar omnium*, *Ficinus*, a famous Physitian of *Antwerpe*, that wrote three books de viribus Imaginationis. I have thus far digressed, because this imagination is the medium deferens of passions, by whose meanes they work and produce many times prodigious effects; and as the phantasie is more or lesse intended or remitted, and their humours disposed, so doe perturbations move, more or lesse, and take deeper impression.

SUBJECT. 3.

Division of perturbations.

Perturbations and passions, which trouble the phantasie, though they dwell betweene the confines of Sense and Reason, yet they rather follow Sense than Reason, because they are drowned in corporeall organs of Sense. They are commonly ^a reduced into two inclinations, *Irafcible*, and *Concupiscible*. The *Thomists* subdivide them into eleven, six in the *Coveting*, and five in the *Invading*. *Aristotle* reduceth all to Pleasure and Paine; *Plato* to Love and Hatred; *Vives* to Good and Bad. If good, it is present, and then we absolutely joy and love: or to come, and then we desire and hope for it: If evill, we absolutely hate it: if present, it is Sorrow; if to come, Feare. These foure passions *Bernard* compares to the wheelles of a Chariot, by which we are carryed in this world. All other passions are subordinate unto these foure, or sixe, as some will: Love, Joy, Desire, Hatred, Sorrow, Feare: The rest, as Anger, Envy, Emulation, Pride, Jealousie, Anxiety, Mercy, Shame, Discontent, Despaire, Ambition, Avarice, &c. are reducible unto the first: and if they be immoderate, they ^a consume the spirits, and melancholy is especially caused by them. Some few discreet men there are, that can govern themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such divine Precepts, of meeknesse, patience, and the like: but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense; and are so far from repressing rebellious inclinations, that they give all encouragement unto them, leaving the raynes, and using all provocations to further them: bad by Nature, worse by Art, Discipline, ^a Custome, Education, and a perverse will of their owne, they follow on, wheresoever their unbridled Affections will transport them, and doe more out of custome, self-will, than out of Reason. *Contumax voluntas*, as *Melancthon* calls it, *malum facit*: this stubborne will of ours perverts judgement, which sees and knows what should and ought to be done, and yet will not doe it. *Mancipia gule*, slaves to their severall lusts, and appetite, they precipitate and plunge ^a themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; ^a They seeke that at Gods hands, which they may give unto themselves, if they could but refraine from those cares, and perturbations, wherewith they continually macerate their mindes. But giving way to these violent passions of teare, grief, shame, revenge, hatred, malice, &c. they are torne in peeces, as *Actæon* was with his dogs, and ^a crucifie their owne foules.

cupiant ambitione et cupiditatibus excecati, non intelligunt se illud à diis petere, quod sibi ipsis si velint præstare possint, si curis & perturbationibus, quibus assidue se macerant, imperare vellent. ^a Tanto studio miseriarum causas, et alimenta dolorum querimus, vitamq; secus felicissimam, tristem et miserabilem efficiamus. *Petrarch. præfat. de Remediis, &c.*

u T.W. Jesuit.

o 3. de Anima.

p Ser. 35 Hæ
quatuor passionēs
sunt tanquā rotæ
in curru, quibus
vehimur hoc
mundo.

q Harum quippe
immoderatione,
spiritus marces-
cunt. *Fernel. lib.*
1. Path. c. 18.

r Mala consue-
tutine deprava-
tur ingenium, ne
bene faciat. Pro-
sper Calenus, lib.
de atra bile.
Plura faciunt
homines è consue-
tutine, quam
è ratione. A te-
neris assuescere
multum est.
Video meliora
proboq; deterio-
ra sequor. *Ovid.*
Nemo leditur
nisi à seipso.

r Multi se in in-
quietudinem præ-

N

SUBJECT.

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SUBJECT. 4.

Sorrow a cause of Melancholy.

Sorrow.

Insanus dolor.

x Timor et me-
stitia, si diu per-
severent, causa
et soboles atri
humoris sunt, et
in circulum se
procreant. Hip.
Aphorif. 23. l. 6.

Idem Montalius
cap. 19. Victorius
Raventinus
præf. imag.

y Multi ex me-
rore et metu huc
delapsi sunt.

Lemal. l. c. 16.

z Multa cura et
tristitia faciunt

accedere melan-
choliā (cap. 3.

de mentis alien.)
si altas radices

agat, in veram
fixamq; degene-
rat melancholiā,

et in desperationē
desinit.

a Ille luctus, ejus
verò soror despe-
ratio simul ponit-
ur.

b Animarū cru-
dele tormentum,
dolor inexplicabi-
lis, tinea non olū
ossa, sed corda
pertingens, per-
petuus carnifex,
vires animæ con-
sumens, jugis nox,
et tenebræ pro-
funde, tempestas
et turbo, et febris
non apparens, om-
ni igne validius
incendens, longi-
or, et pugna sine
non habens—
Crucem circum-
fert dolor, faci-
emq; omni ty-
ranno crudeli-
orem præ se fert.

c Nat. Comes

Mythol. l. 4. c. 6.

2. l. lib. 2. mæstia universum in-
frigidat corpus, calorem innatum extinguit,
appetitum destruit. g Cor refrigerat tristitia,
spiritus exsiccat,
tus et sanguis hoc contaminatur. Piss.



IN this Catalogue of Passions, which so much torment the Soul of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Irascible appetite, may justly be challenged by Sorrow. An inseparable companion, * The mother and daughter of melancholy, her Epitome, Symptome, and chiefe cause: as Hippocrates hath it: They beget one another, & tread in a ring, for Sorrow is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledge, *Dolor nonnullis insanix causa fuit, & aliorum morborum insanabilium*, saith Plutarch to Apollonius; a cause of madness, a cause of many other diseases, a sole cause of this mischief, y Lemnius calls it. So doth Rhasis cont. l. 1. tract. 9, Guianerius Tract. 15. cap. 5. And if it take root once, it ends in despaire, as z Felix Plater observes, and as in a Cebes table, may well be coupled with it. b Chrysostome in his seventeenth Epistle to Olympia, describes it to be a cruell torture of the soule, a most inexplicable griefe, a poysoned worm, consuming body and soule, and gnawing the very heart, a perpetuall executioner, continuall night, profound darknesse, a whirlwind, a tempest, an ague not appearing, heating worse than any fire, and a battle that hath no end: It crucifies worse than any Tyrant; no torture, no strappado, no bodily punishment is like unto it. 'Tis the Eagle without question, which the Poets fained to gnaw c Prometheus heart, and no heaviness is like unto the heaviness of the heart, Eccles 25. 15, 16. d Every perturbation is a misery, but griefe a cruell torment, a domineering passion: as in old Rome, when the Dictator was created, all inferiour magistracies ceased; when griefe appeares, all other passions vanish. It dries up the bones, saith Solomon, cap. 17. Prov. makes them hollow-eyed, pale, and leane, furrow faced, to have dead looks, wrinkled browes, riveled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As Elenora that exil'd mournfull Dutches (in our e English Ovid) laments to her noble husband Humphrey Duke of Gloucester,

Sawest thou those eyes in whose sweet cheerfull looke,

Duke Humphry once, such joy and pleasure tooke,

Sorrow hath so despoil'd me of all grace,

Thou couldst not say this was my Elnors face.

Like a foule Gorgon, &c.

f It hinders concoction, refrigerates the heart, takes away stomach, colour, and sleep; thickens the blood, (g Fernelius l. 1. c. 18. de morb. causis) contaminates the spirits (h Piso) Overthrowes the naturall heat, perverts the good estate of body and minde, and makes them weary of their lives, cry out, howle and roare for very anguish of their soules. David confessed as much, Psal. 38. 8. I have roared for the very disquietnesse of my heart. And Psal. 119. 4. part. 4. v.

d Tully 3. Tusc. omnis perturbatio miseria et carnificina est dolor. e M. Drayton in his Her. ep. f Crato consil. 2. l. lib. 2. mæstia universum in-
frigidat corpus, calorem innatum extinguit,
appetitum destruit. g Cor refrigerat tristitia,
spiritus exsiccat,
tus et sanguis hoc contaminatur. Piss.

My soule melteth away for very heavinesse, vers. 38. I am like a bottle in the smoake. Antiochus complained that he could not sleep, and that his heart fainted for griefe. Christ himselfe, *Vir dolorum*, out of an apprehension of griefe, did sweat blood, Marke 14. His soule was heavy to the death, and no sorrow was like unto his. Crato consil. 21. l. 2. gives instance in one that was so melancholy by reason of griefe: and Montanus consil. 30. in a noble matrone, ^h that had no other cause of this mischiefe. I. S. D. in Hildesheim, fully cured a patient of his, that was much troubled with melancholy, and for many yeares, ⁱ but afterwards by a little occasion of sorrow, he fell into his former fits, and was tormented as before. Examples are common, how it causeth melancholy, ^k desperation, and sometimes death it selfe; for (Ecclus. 38. 15.) Of heavinesse comes death. Worldly sorrow causeth death, 2 Cor. 7. 10. Psal. 31. 10. My life is wasted with heavinesse, and my yeares with mourning. Why was Hecuba said to be turned to a dog? Niobe into a stone? but that for griefe she was senselesse and stupid. Severus the Emperour ^l dyed for griefe; and how ^m many myriads besides?

Tanta illi est feritas, tanta est insania luctus.

Melancthon gives a reason of it, ⁿ the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dulseth them, sorrow strikes the heart, makes it tremble and pine away, with great paine: And the black blood drawne from the spleene, and diffused under the ribs, on the left side, makes those perilous hypocondriacall convulsions, which happen to them that are troubled with Sorrow.

Bizarrius Genuensis hist. &c. n. Mæstitia cor quasi percussum constringitur, tremit et languescit cum acrisensu doloris. In tristitia cor fugiens attrahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos status facit, quod sepe accidit iis qui diuturnam curam et mæstitia conflictantur. Melancthon.

SUBJECT. 5.

Feare a cause.



Ofen german to Sorrow, is Feare, or rather a sister, *fidus Achates*, and continuall companion, an assistant and a principall agent in procuring of this mischiefe; a cause and symptome as the other. In a word, as *Virgil* of the Harpies, I may justly say of the both, *Tristis haud illis monstrum, nec se vior ulla*.

Pestis & ira Deum stygiis sese extulit undis.

A sadder monster, or more cruell plague so fell,

Or vengeance of the Gods, ne'r came from Styx or Hell.

This foule fiend of feare was worshipped heretofore as a God by the *Lacedæmonians*, and most of those other torturing ^p affections, and so was sorrow amongst the rest, under the name of *Angerona Dea*, they stood in such awe of them, as *Austin de Civitat. Dei, lib. 4. cap. 8.* noteth out of *Varro*, Feare was commonly ^q adored and painted in their Temples with a Lions head; and as *Macrobius* records 1. 10. *Saturnaliuum*; ^r In the Calends of January *Angerona* had her holy day, to whom in the Temple of Volupia, or Goddesse of pleasure, their Augures and Bishops did yearly sacrifice; that being propitious to them, she might expell all cares, anguish, and vexation of the minde

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Timor inducit
frigus, cordis
palpitationem,
vocis defectum
atq; pallorem.
Agrippa lib. 1.
cap. 63 Timi-
di semper spiri-
tus habent frigi-
dos. Mont.

Effusas cernens
fugientes agni-
ne urmas, quis
mea nunc instat
cornua Faunus
ait? Alciat.

Metus non solum
memoria conster-
nat, sed et insti-
tutum animi omne
et laudabilem co-
natam impedit.
Thucydides.

Lib. de fortitu-
dine & virtute
Alexandri, ubi
propere res ad suis
terribilis.

a Sect. 2. Mem. 3
Subj. 2.

b Sect. 2. Mem.

4. Subj. 3.

c Subtil. 13. lib.
timor attrahit ad
se Demonas, ti-
mor et error mul-
tum in homini-
bus possunt.

d Lib. 2. Spectris
cap. 3. fortes raro
spectra vident,
quia minus ti-
ment.

e Vita ejus.

f Sect. 2. Membr.

4. Subj. 7.

g De virt. et
vitiis.

h Com. in Arist.
de Anima.

for that yeare following. Many lamentable effects this Fear causeth in men, as to be red, pale, tremble, sweat, it makes sudden cold and heat to come over all the body, palpitation of the heart, Syncope, &c. It amazeth many men that are to speake, or shew themselves in publike assemblies, or before some great personages, as *Tully* confessed of himselfe, that he trembled still at the beginning of his speech; and *Demosthenes* that great Orator of *Greece* before *Philippus*; It confounds voice and memory, as *Lucian* wittily brings in *Iupiter Tragædus*, so much afraid of his auditory, when hee was to make a speech to the rest of the Gods, that he could not utter a ready word, but was compelled to use *Mercuries* help in prompting. Many men are so amazed and astonished with feare, they know not where they are, what they say, what they doe, and that which is worst, it tortures them many dayes before with continuall affrights and suspition. It hinders most honourable attempts, and makes their hearts ake, sad and heavy. They that live in feare are never free, resoloute, secure, never merry, but in continuall paine: that, as *Vives* truly said, *Nulla est miseria major quam metus*, no greater misery, no racke, nor torture like unto it, ever suspicious, anxious, sollicitous, they are childishly drooping without reason, without judgement, especially if some terrible object be offered, as *Plutarch* hath it. It causeth oftentimes sudden madnesse, and almost all manner of diseases, as I have sufficiently illustrated in my *Disgression* of the force of Imagination, and shall doe more at large in my section of *Terrors*. Feare makes our Imagination conceive what it list, invites the devill to come to us, as *Agrippa* and *Cardan* avouch, and tyrannizeth over our Phantasie more than all other affections, especially in the darke. Wee see this verified in most men, as *Lavater* saith, *Quæ metuent, fingunt*; what they feare they conceive, and faigne unto themselves; they think they see Goblins, Hagges, Devils, and many times become melancholy thereby. *Cardan subtil. lib. 18.* hath an example of such an one, so caused to be melancholy (by sight of a bugbeare) all his life after. *Augustus Caesar* durst not sit in the darke, nisi aliquo assidente, saith *Suetonius*, *Nunquam tenebris evigilavit*. And 'tis strange what women and children will conceive unto themselves, if they goe over a Church-yard in the night, lye, or be alone in a dark roome, how they sweat and tremble on a sudden. Many men are troubled with future events, fore-knowledge of their fortunes, destinies, as *Severus* the Emperour, *Adrian* and *Domitian*, *Quod sciret ultimum vitæ diem*, saith *Suetonius*, *valde sollicitus*, much tortured in minde because he foreknew his end; with many such, of which I shall speak more opportunely in another place. Anxiety, mercy, pittie, indignation, &c. and such fearfull branches derived from these two stemmes of feare and sorow, I voluntarily omit; read more of them in *Carolus Pascalius*, *h Dandinus*, &c.

SUBJECT.

SUBJECT. 6.

Shame and Disgrace causes.



Shame and Disgrace cause most violent passions, and bitter pangs. *Ob pudorem & dedecus publicum, ob errorem commissum saepe moventur generosi animi* (*Felix Plater lib. 3. de alienat. mentis*) Generous minds are often moved with shame, to despaire, for some publicke disgrace. And he, saith *Philo lib. 2. de provid. Dei*, ^h That subjects himselfe to feare, grieve, ambition, shame, is not happy, but altogether miserable, tortured with continuall labour, care, and misery. It is as forcible a batterer as any of the rest: ⁱ Many men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace, (*Tul. offic. l. 1.*) they can severely contemne pleasure, beare grief indifferently, but they are quite ^k battered and broken with reproach and obloquy: (*siquidem vita & fama pari passu ambulant*) and are so dejected many times for some publique injury, disgrace, as a boxe on the eare, by their inferiour, to be overcome of their adversary, foiled in the field, to be out in a speech, some foul fact committed or disclosed, &c. that they dare not come abroad all their lives after, but melancholize in corners, and keep in holes. The most generous spirits are most subject to it: *Spiritus altos frangit & generosos: Hieronymus.* Aristotle because he could not understand the motion of *Euripus*, for grieve and shame drowned himselfe: *Calvus Rodiginus antiquar. lec. li. 29. cap. 8.* *Homerus pudore consumptus*, was swallowed up with this passion of shame, ^l because he could not unfold the fishermans riddle. *Sophocles* killed himselfe, ^m for that a Tragedie of his was hissed off the stage: *Valer. max. lib. 9. cap. 12.* *Lucretia* stabbed her selfe, and so did ⁿ *Cleopatra*, when she saw, that she was reserved for a triumph, to avoid the infamy. *Antonius* the Roman, ^o after he was overcome of his enemy, for three dayes space sat solitary in the fore-part of the Ship, abstaining from all company, even of *Cleopatra* her selfe, and afterwards for very shame, butchered himselfe, *Plutarch vitæ ejus.* *Apollonius Rhodius* ^p wilfully banished himselfe, forsaking his countrey, and all his deare friends, because he was out in reciting his Poems, *Plinius lib. 7. cap. 23.* *Ajax* ran mad, because his armes were adjudged to *Vlysses*. In *China* 'tis an ordinary thing for, such as are excluded in those famous tryalls of theirs, or should take degrees for shame and grief to lose their wits, ^q *Mat. Riccius expedit. ad Sinas lib. 3. cap. 9.* *Hostratus* the Fryer, tooke that book which *Reucelin* had writ against him, under the name of *Epist. obscurorum virorum*, so to heart, that for shame and grieve he made away himselfe, ^r *Iovius in elogiis.* A grave and learned Minister, and an ordinary Preacher at *Alcmar* in *Holland*, was one day (as he walked in the fields for his recreation) suddenly taken with a laske or loose-ness, and thereupon compelled to retire to the next ditch; but being ^s sur-

^h Qui mentem subiecit timoris dominationi, cupiditatis, doloris, ambitionis pudoris, felix non est sed omnino miser, assiduis laboribus torquetur et miseria.

ⁱ Multi contemnunt mundi strepitum, repugnant pro nihilo gloriam sed timent infamiam, offensionem, repulsam. Voluptatem severissime contemnunt, in dolore sunt molliores, gloriam negligunt, franguntur infamia.

^k Gravius contumeliâ ferimus quam detrimento, ni abjecto nimis animo sumus *Plut. in Timol.*

^l Quod piscatoris enigma solvere non posset. ^m Ob Tragediâ expletam, mortem sibi gladio conscivit.

ⁿ Cum vidit in triumphu se servari, causa ejus ignominie vitandæ mortem sibi conscivit *Plut.*

^o Bello victus, per tres dies sedie in prova navis, abstinent ab om-

^q *Mat. Riccius* expedit ad Sinas, ob pudorem exulavit. ^r *Hostratus* cicullatus adeo graviter ob *Reucelin* librum, qui inscribitur, *Epist. obscurorum virorum*, dolore simul et pudore sauciatus, ut seipsum interfecit. ^s Propter ruborem confusus, statim cepit delirare, &c. ob suspicionem, quod illi illum crimine accusarent.

102. 100

τ Horat.

u Ps. Impudice.

B. Itaeſt Ps.

ſceſte v. dicis

vera Ps. Ver-

bero B. quippeni

Ps. ſurcifer. B.

factum optime.

Ps. ſoci fraude.

B. ſunt mea

iſtae Ps. parviti-

da B. perge tu

Ps. ſacrilege B.

ſateor Ps. perjure

B. vera dicis.

Ps. penitentie ado-

leſcentium. B. a-

ccertime. Ps. ſur.

B. habe Ps. fugi-

tive B. bombax.

Ps. ſraus populi.

B. Planiffime Ps.

impure leno, cœ-

num B. cantores

probo. Pſeudo-

lus act. 1. ſen. 3.

x Cœſ. 7. c. Plin-

nio.

prized at unawares, by ſome Gentlewomen of his Pariſh wandering that way; was ſo abaſhed, that he did neverafter ſhew his head in publicke, or come into the Pulpit, but pined away with Melancholy: (*Pet. Foreſtus med. obſervat. lib. 10. obſervat. 12.*) So ſhame amongſt other paſſions can play his prize.

I know there be many baſe, impudent, brazen-faced rogues, that will
τ *Nuſſâ pallescere culpâ*, be moved with nothing, take no infamy or diſgrace to heart, laugh at all; let them bee proved perjured, ſigmatized, convicted rogues, theeves, traitors, loſe their ears, be whipped, branded, carted, pointed at, hisſed, reviled, and derided with *u Ballio* the Baud in *Plantus*, they rejoyce at it, *Cantores probos; babe and Bombax*, what care they? We have too many ſuch in our times,

— *Exclamat Melicerta perisse.*

— *Frontem de rebus.*

Yet a modeſt man, one that hath grace, a generous ſpirit, tender of his reputation, will be deeply wounded, and ſo grievouſly affected with it, that he had rather give myriads of crownes, loſe his life, then ſuffer the leaſt defama- tion of honour, or blot in his good name. And if ſo be that hee cannot a- void it, as a Nightingale, *Quæ cantando victa moritur*, (ſaith *Mizaldus*), dies for ſhame if another bird ſing better, he languisheth and pineth away in the anguiſh of his ſpirit.

SUBJECT. 7.

Envy, Malice, Hatred, cauſes.



Envy and Malice are two links of this chaine, and both, as *Guianerius Tract. 15. cap. 2.* proves out of *Galen 3. Aphorisme, com. 22.* y *cause this mala- dy by themselves, eſpecially if their bodies bee other- wiſe diſpoſed to Melancholy.* 'Tis *Valeſcus de Ta- ranta*, and *Felix Platerus* obſervation, *z Envy ſo gnawes many mens hearts, that they become altoge- ther melancholy.* And therefore belike *Solomon*, *Prov. 14. 13.* calls it, *the rotting of the bones*, *Cy- prian*, *vulnus occultum*;

— *a Siculi non invenere tyranni*

— *Majus tormentum* —

The *Sicilian* tyrants never invented the like torment. It crucifies their ſouls, withers their bodies, makes them hollow-ey'd, *b* pale, leane, and gaſtly to behold, *Cyprian ſer. 2. de Zelo & livore.* c *As a Moth gnawes a garment*, ſo, ſaith *Chryſoſtome*, *doth envy conſume a man*: to be a living Anatomy: a *Skeleton*, to be a leane and *d* pale carcaſſe, quickned with a *e* fiend, *Hall in Charact.* For ſo of- ten as an envious wretch ſees another man proſper, to be enriched, to thrive,

y Multos vide- mus propter in- vidiam et odi- um in melanco- liam inciſiſſe: et illos poſſi- mum quorum corpora ad hanc apta ſunt.

z Invidia affli- git ho mines adeo et corrodit, ut hi melancolici penitus ſiant.

a Hor.

b His vultus minax, torvus aſpectus, pallor in facie, in labiis tremor, ſtridor in denſibus, &c.

c Per tinca cor- rodie veſtimen- tum, ſic invidia

eum, qui zelatur, conſumit. d Pallor in ore ſedet, macies in corpore toto. Nuſquam reſta acies, livent rubigine dentes. e Diaboli ex- preſſa Imago, toxicum charitatis, venenum amicitie, abyſſus mentis, non eſt eo monſtroſius monſtrum, damnoſius damnum, urit, torret, diſcru- tiat macie et ſqualore conficit. Auſtin. Domin. prim. Advent.

and

and be fortunate in the world, to get honours, offices or the like, he repines and grieves.

101 103.

———^f intabescitq; videndo

Successus hominum ——— suppliciumq; suum est.

f Ovid.

He tortures himselfe if his equall, friend, neighbour be preferred, commended, doe well, if he understand of it, it gaules him afresh, and no greater paine can come to him, then to heare of another mans well-doing, 'tis a dagger at his heart every such object. He lookes at him, as they that fell downe in *Lucians* rock of honour, with an envious eye, and will damage himselfe, to doe another a mischief: *Atq; cadet subito, dum super hoste cadat.* As hee did in *Asop*, lose one eye willingly, that his fellow might lose both, or that rich man in * *Quintilian* that poysoned the flowers in his garden, because his neighbours Bees should get no more honey from them. His whole life is sorrow, and every word he speakes a *Satyre*, nothing fatts him but other mens ruines. For to speake in a word, Envy is naught else but *Tristitia de bonis alienis*, sorrow for other mens good, be it present, past, or to come: & *gaudium de adversis*, and joy at their harmes, opposite to mercy, ^h which grieves at other mens mischances, and misaffects the body in another kinde; so *Damascen* defines it, *lib. 2. de orthod. fid. Thomas 2. 2. quest. 36. art. 1. Aristotle lib. 2. Rhet. cap. 4. & 10. Plato Philebo. Tully 3. Tusc. Greg. Nic. lib. de virt. animæ. c. 12. Basil. de Invidia. Pindarus Od. 1. ser 5.* and wee finde it true. 'Tis a common disease, and almost naturall to us, as ⁱ *Tacitus* holds, to envy another mans prosperity. And 'tis in most men an incurable disease. ^k *I have read, saith Marcus Aurelius, Greeke, Hebrew, Chaldee Authors, I have consulted with many wise men, for a remedy for envy, I could finde none, but to renounce all happiness, and to be a wretch, and miserable for ever.* 'Tis the beginning of hell in this life, and a passion not to be excused. ^l Every other sinne hath some pleasure annexed to it, or will admit of an excuse, envy alone wants both. Other sinnes last but for a while, the gut may be satisfied, anger remits, hatred hath an end, envy never ceaseth. *Cardan lib. 2. de sap.* Divine and humane examples are very familiar, you may runne and read them, as that of *Saul* and *David*, *Cain* and *Abel*, *angebatur illum non proprium peccatum, sed fratris prosperitas*, saith *Theodor*, it was his brothers good fortune gauled him. *Rachel* envied her sister, being barren, *Gen. 30. Iosephs* brethren him, *Gen. 37. David* had a touch of this vice, as he confesseth ^m *Psal. 37. n* *Jeremy* and ^o *Habbakuk*, they repined at others good, but in the end they corrected themselves. *Psal. 75. fret not thy selfe, &c. Domitian* spited *Agricola* for his worth, ^p that a private man should be so much glorified. ^q *Cecinna* was envied of his fellow Citizens, because hee was more richly adorned. But of all others, ^r women are most weake, ob *pulchritudinem invidæ sunt feminae (Musæus) aut amat, aut odit, nihil est tertium (Granatensis).* They love or hate, no medium amongst them. *Implacabiles plerumq; læsæ mulieres, Agrippina* like, ^s *A woman if shee see her neighbour more neat or elegant, richer in tires, Jewels, or apparell, is enraged, and like a Lionesse sets upon her husband, railes at her, scoffes at her, and cannot abide her,* so the Roman Ladies in *Tacitus* did at *Solomina Cecinnas* wife, ^t because shee

* *Declam. 13. linvit flores maleficus succis in venenum mella convertens. g Stannis cercis Fasilius eos comparat, qui liquefunt ad presentiam solis, quæ alii gaudent et ornantur. Muscis alii, quæ ulceribus gaudent, amena pretereunt, sicut in fevidis.*

^h *Miseretordia etiam quæ tristitia quedam est, sæpe miserantis corpus male afficit Agrippa lib. 1. cap. 63.*

ⁱ *Falsitum mortalibus a natura recentem aliorum felicitatem ægris oculis intueri, hist. lib. 2. Tacit. k Legi Chaldeos, Græcos, Hebræos, consulti sapientes pro remedio invidiæ, hoc enim invenire, renunciare felicitati, et perpetuo miser esse.*

^l *Omne peccatum aut excitationem secum habet, aut voluptatem, sola invidia utraq; caret, reliqua vitia finem habent, ira deservit, gula sati-*

^{atur, odium finem habet, invidia nunquam quiescit. m Vrebat me, emulatio propter stultos. n Hier. 12. 1. o Hub. 1. p. Invidit privati nomen supra principis attolli. q Tacit. Hist. lib. 2. part. 6. r Perituræ dolore et invidia, si quem viderint ornatiorem se in publicum prædixisse. Platina dial. amorum. s Aut. Guianensis lib. 2. cap. 8. vim. M. Aurelii femina vicinam elegantius se vestita vident, lænæ instar in virum insurgit, &c. t Quod insigni quo ei ostro veberetur, quanquam nullius cum injuria ornatum illum tanquam læse gravabantur.}

bad

104 102

u Quod pulchritudine omnes excelleret, puella indignate occiderunt.

had a better horse,, and better furniture, as if she had hurt them withit; they were much offended: In like sort our gentlewomen doe at their usuall meetings, one repines or scoffes at anothers bravery and happinesse. Myrsine an Atticke wench, was murdered of her fellows, because she did excell the rest in beauty, Constantine Agricult. lib. 11. c. 7. every Village will yeeld such examples.

SUBJECT. 8.

Emulation, Hatred, Faction, Desire of revenge causes.

x Latè pater invidiæ facundæ pernitens, et livor radix omnium malorum, fons cladum, inde odium surgit, emulatio, Cyprian ser. 2. de Livore.

* Valerius lib. 3. cap. 9.

y Qualis est animi tinea, quæ tabes pectoris zelare in altero vel aliorum felicitatem suam facere miseriam, et velut quosdam pectori suo admoveere carnifices, cogitationibus et sensibus suis adhibere tortores, qui se intestinis cruciatibus lacerent. Nō cibus talibus letus, non potius potest esse jucundus; suspiratur semper et gemitur, et doletur dies et noctes, pectus sine intermissione laceratur. z Quisquis est ille quem emulatur, cui invidet is se superare potest, ac tu non te ubicumq; fingis, adversarius tuus tecum est, hostis tuus semper in pectore tuo est, permittes inus inclusam, ligatus es, victus, zelo dominante captivus: nec solatia tibi ulla subveniunt: hinc diabolus inter initia statim mundi, et perit primus, et perdidit, Cyprian ser. 2. de zelo et livore. a Hesiod. op. dies. b Rana cupida equandi bovem, se disjendebat &c.



Ut of this root of Envy, * spring those ferall branches of faction, hatred, livor, emulation, which cause the like grievances, and are, *serra anima*, the sawes of the soule, * *consternationis pleni affectus*, affections full of desperate amazement; or as Cyprian describes emulation, it is *1 a moth of the soule, a consumption, to make another mans happinesse his misery, to torture, crucifie & execute himself, to eat his owne heart.* Meat and drinke can doe such men no good, they doe alwayes grieve, sigh and groane, day and night without intermission, their brest is torne asunder: and a little after, *2 Whomsoever he is, whom thou dost emulate and envy, he may avoid thee, but thou canst neither avoid him, nor thy selfe; wheresoever thou art, he is with thee, thine enemy is ever in thy breast, thy destruction is within thee, thou art a captive, bound hand and foot, as long as thou art malicious, and envious, and canst not be comforted. It was the devils overthrow; and whensoever thou art thoroughly affected with this passion, it will be thine. Yet no perturbation so frequent, no passion so common.*

^a Καὶ κεραμεὺς κεραμεὶ κοττεῖ ἔ τεκτονι τέκτονι,

Καὶ πτωχὸς πτωχῷ φθονεῖ ἔ αἰδοῦς αἰδοῦ.

A Potter emulates a Potter,

One Smith envies another:

A begger emulates a begger,

A finging man his brother.

Every society, corporation and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman, even amongst Gossips it is to be seen, scarce three in a company but there is fiding, faction, emulation betwixt two of them, some *simultas*, jarre, private grudge, heart-burning in the midst of them. Scarce two gentlemen dwell together in the Countrey, (if they be not neare kinne or linked in marriage) but there is emulation betwixt them and their servants, some quarrell or some grudge betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like the Frogge in *b Esopo, that would swell till she was as bigge as an Oxe, burst her selfe at last;* they will stretch beyond their fortunes, callings, and strive so long, that they consume their substance in Law-suites, or otherwise in hospitality, feasting,

cupida equandi bovem, se disjendebat &c. a Hesiod. op. dies. b Rana

fine

fine cloathes, to get a few bumbaste titles, for *ambitiosa paupertate laboramus omnes*, to outbrave one another, they will tire their bodies, macerate their soules, and through contentions or mutuall invitations beggar themselves. Scarce two great Schollers in an age, but with bitter invectives they fall foule one on the other, and their adherents; *Scotists, Thomists, Reals, Nominals, Plato and Aristotle, Galenists and Paracelsians, &c.* it holds in all professions.

Honest emulation in studies, in all callings is not to be disliked, 'tis *ingeniorum cos*, as one calls it, the whetstone of wit, the nurse of wit and valour, and those noble Romans out of this spirit did brave exploits. There is a modest ambition, as *Themistocles* was rowed up with the glory of *Miltiades*; *Achilles* trophies moved *Alexander*,

* *Ambire semper stulta confidentia est,*
Ambire nunquam deses arrogantia est,

'Tis a sluggish humour not to emulate or to sue at all, to withdraw himselfe, neglect, refraine from such places, honours, offices, through sloth, niggardlinesse, feare, bashfulnesse, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to undergoe; but when it is immoderate, it is a plague and amiserable pain. What a deale of mony did *Henry* the 8. & *Francis* the first King of *France*, spend at that famous interview: and how many vain Courtiers, seeking each to outbrave other, spent themselves, their livelyhood and fortunes, and dyed beggars. *Adrian* the Emperour, was so galled with it, that he killed all his equals; so did *Nero*. This passion made *Dionysius* the Tyrant banish *Plato* and *Philoxenus* the Poet, because they did excell, and eclips his glory, as he thought; The Romans exile *Coriolanus*, confine *Camillus*, murder *Scipio*; The Greekes by *Ostracisme* to expell *Aristides*, *Nicias*, *Alcibiades*, imprison *Thesens*, make away *Phocion*, &c. When *Richard* the first, and *Philip* of *France*, were fellow souldiers together, at the siege of *Acon* in the Holy land, and *Richard* had approved himselfe to be the more valiant man, in so much that all mens eyes were upon him, it so galled *Philip*, *Francum urebat Regis victoria*, saith mine Author, *tam egrè ferebat Richardi gloriam, ut carpere dicta, calumniari facta*; that hee caviled at all his proceedings, and fell at length to open defiance; hee could containe no longer, but hasting home, invaded his territories, and professed open warre. *Hatred stirres up contention*, *Prov. 10. 12.* and they breake out at last into immortall enmity, into virulency, and more than *Vatinian* hate and rage; they persecute each other, their friends, followers, & all their posterity with bitter taunts, hostile warres, scurrile invectives, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witnesse that *Guelfe* and *Gibelline* faction in *Italy*; that of the *Adurni* and *Fregosi* in *Genoa*; that of *Cneus Papirius*, and *Quintus Fabius* in *Rome*; *Cesar* and *Pompey*; *Orleans* and *Burgundy* in *France*; *Torke* and *Lancaster* in *England*; Yea this passion so rageth many times, that it subverts not men only, and families, but even populous Cities, * *Carthage* and *Corinth* can witnesse as much, nay flourishing Kingdomes are brought into a wildernesse by it. This hatred, malice, faction, and desire of revenge, invented first all those racks, and wheelles, strapadoes, brazen buls, ferall engines, prisons, inquisitions, severe lawes to mace-

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c *Amulatio alie ingenia: Paterculus poster. vol.*

* *Grotius Epig. lib. 1.*

d *Anno 1519. betwixt Ardes and Quine. e Spartian.*

f *Plutarch.*

g *Iohannes Heroldus lib. 2. c.*

i 2. de bello sac.

h *Nulla dies tantum poterit lenire favorem.*

Aeterna bella pace sublata gerunt.

Iurat odium, nec ante inrisum esse desinit, quam esse desit. Paterculus vol. 1.

i *Ita servit hec stygia ministra ut urbes subvertat aliquando, deleat populos, provincias alto qui florentes redigat in solitudines, mortales vero miseros in profunda miseria velle miserabiliter immergat.*

* *Carthago amula Romae impetum funditus interit. Salsst. Catil.*

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k Paul. 3. Col.

l Rom. 12.

rate and torment one another. How happy might we bee, and end our time with blessed dayes, and sweet content, if we could contain our selves, and as we ought to doe, put up injuries, learne humility, meeknesse, patience, forget and forgive, as in ^k Gods word we are injoynd, compose such finall controversies amongst our selves, moderate our passions in this kinde, and thinke better of others, as ^l Paul would have us, then of our selves: Be of like affection one towards another, and, not avenge our selves, but have peace with all men. But being that we are so peevish and perverse, insolent and proud, so factious and seditious, so malicious and envious; we doe *invicem angariare*, maule and vexee one another, torture, disquiet, and precipitate our selves into that gulfe of woes and cares, aggravate our misery, and melancholy, heap upon us hell and eternall damnation.

SUBJECT. 9.

Anger a cause.



Anger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madnesse it selfe: *Ira furor brevis est*; and as ^m Piccolomineus accounts it, one of the three most violent passions. ⁿ *Areteus* sets it downe for an especiall cause (so doth *Seneca* ep. 18. l. 1.) of this malady. ^o *Magninus* gives the reason, *Ex frequenti ira supra modum calefunt*; it over-heats their bodies, and if it be too frequent, it breaks out into manifest madnesse, saith *S. Ambrose*. 'Tis a knowne saying, *Furor fit lesa sapius patientia*, the most patient spirit that is, if he be often provoked, will be incensed to madnesse; it will make a devill of a Saint: And therefore *Basil* (belike) in his Homily *de Irâ*, calls it *tenebras rationis, morbum anima, & demonem pessimum*; the darkning of our understanding, and a bad Angell. ^p *Lucian* in *Abdicato*, Tom. 1. will have this passion to worke this effect, especially in old men and women, *anger and calumny* (saith he) trouble them at first, and after a while breake out into open madnesse: many things cause fury in women, especially if they love or hate overmuch, or envy, be much grieved or angry; these things by little and little lead them on to this malady. From a disposition they proceed to an habit, for there is no difference betwixt a mad-man, and an angry man, in the time of his fit: Anger, as *Lactantius* describes it, lib. de *Ira Dei*, ad *Donatum* cap. 5. is ^q *seva animi tempestas, &c.* a cruell tempest of the minde, making his eyes sparkle fire, and stare, his teeth gnash in his head, his tongue stutter, his face pale, or red, and what more filthy imitation can be of a mad man.

^r *Oratament ira, fervescunt sanguine vena, Lumina Gorgonio sevis angue micant.*

They are void of reason, inexorable, blinde, like beasts and monsters for the time, say and doe they know not what, curse, sweare, raile, fight, and what not? How can a madman doe more? as he said in the Comedy, *Iracundia non sum apud me*, I am not mine owne man. If these fits be immoderate, continue long, or be frequent, without doubt they provoke madnesse. *Montanus* consil.

m Grad. 1. c. 54
n Fra et moror
et ingens animi
confirmatio, me-
lancholicos facit.
Areteus. Ira im-
modica gignit
insaniam.
o Reg sanit. parte
2. cap. 8. in a-
pertam insaniam
mox ducitur ira-
tus.

p Gilberto Cog-
nato interprete.
Multis, et præfer-
tim senibus, ira
impotens insani-
am facit, et im-
portuna calum-
nia, hec initio
perturbat ani-
mum, paulatim
vergit ad insani-
am. Porro mulie-
rum corpora
multa infestant,
et in hunc mor-
bum, adducunt,
præcipue si quæ
oderint aut iri-
deant, &c. hec
paulatim insa-
niam tandem e-
vadunt.

q Seva animi
tempestas tantos
exitans fluctus
ut statim ardes-
cant oculi, os
tremat, lingua
stutet, dentes
concrepant, &c.
r Ovid.
Terence.

consil. 21. had a melancholy Jew to his patient, he ascribes this for a principall cause; *Irascebatur levibus de causis*, He was easily moved to anger. *Ajax* had no other beginning of his madnesse; and *Charles the 6.* that Lunatick French King, fell into this misery, out of the extremitie of his passion, desire of revenge & malice; incensed against the Duke of *Brittain*, he could neither eat, drink, nor sleep for some dayes together, and in the end about the Calends of *Iuly 1392*, he became mad upon his horse backe, drawing his sword, striking such as came neare him promiscuously, and so continued all the dayes of his life, *Amil. lib. 10. Gal. hist. Aegissippus de excid. urbis Hieros. lib. 1. c. 37.* hath such a story of *Herod*, that out of an angry fit, became mad, u leaping out of his bed, he killed *Iosippus*, and played many such Bedlam pranks, the whole Court could not rule him for a long time after; sometimes he was sorry and repented, much grieved for that he had done, *postquam deferbuit ira*, by and by outrageous againe. In hot cholericke bodies, nothing so loon causeth madnesse, as this passion of Anger, besides many other diseases, as *Pele-sius* observes, *cap. 21. lib. 1. de hum. affect. causis*; *sanguinem imminuit, fel auget*: and as *Valesius* controverts, *med. controu. lib. 5. contro. 8.* many times kills them quite out. If this were the worst of this passion, it were more tolerable, y but it ruins and subverts whole townes, * *Cities, families, and king-domes*; *Nulla pestis humano generi pluris stetit*, saith *Seneca, de Ira lib. 1.* No plague hath done mankinde so much harme. Looke into our histories, and you shall almost meet with no other subject, but what a company ^a of hare-braines have done in their rage. Wee may doe well therefore, to put this in our procession amongst the rest; *From all blindnesse of heart, from pride, vainglory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, good Lord deliver us.*

SUBJECT. 10.

Discontents,, Cares, Miseries, &c. causes.



Discontents, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, grieve, anguish, and perplexity, may well bee reduced to this head, (preposterously placed here in some mens judgements they may seem) yet in that *Aristotle* in his ^b *Rhetoricke* defines these cares, as he doth Envy, Emulation, &c. still by grieve, I thinke I may well ranke them in this Irascible row; being that they are as the rest, both causes and

Symptomes of this disease, producing the like inconveniences, and are most part accompanied with anguish and paine. The common Etymology will evince it, *Cura quasi cor uro, Dementes cura, insomnes cura, damnosæ cura, tristes, mordaces, carnifices, &c.* biting, eating, gnawing, cruell, bitter, sicke, sad, unquiet, pale, tetricke, miserable, intollerable cares, as the Poets ^c call them, worldly cares, and are as many in number as the Sea sands. ^d *Galen, Fernelius, Felix Plater, Valescus de Taranta, &c.* reckon, afflictions, miseries, even all these contentions, & vexations of the minde, as principall causes, in that they take away sleepe, hinder concoction, dry up

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^e *Iensus Britannie Duci, et in ultionem versus, nec cibum cepit, nec quietem, ad Calendas Iulias 1392. comites occidit.*
^u *Indignatione nimia furens, animig, impotens, exiliit de lecto, furem non capiebat aula, &c.*
^x *An ira possit hominem interimere.*
^y *Abernethy.*
^z *As Troy, seu memoriam Iunonis ob iram.*

^a *Stultorum regum et populorum contumacia.*

^b *Lib. 2. Invidia est dolor et ambitio est dolor, &c.*
^c *Insomnes, Claudianus. Tristes, Virg. Mordaces, Luc. Edaces, Hor. mæste, amare, Ovid. damnosæ, inquietæ, Mart. Vientes, Rodentes. Mant &c.*
^d *Galen. lib. 3. c. 7. de locis affectis. homines sunt maxime melancholici, quando vigiliis multis, et sollicitudinibus, et laboribus, et curis fuerint circumventi.*

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the body, and consume the substance of it. They are not so many in number, but their causes bee as divers, and not one of a thousand free from them, or that can vindicate himselfe, whom that *Ate* dea,

* *Lucian. Podag.** *Per hominum capita molliter ambulans,** *Plantas pedum teneras habens :** *Over mens heads walking aloft,** *With tender feet treading so soft.** *Homers Goddesse Ate,* hath not involved into this discontented ranke, or* *plagued with some misery or other. Hyginus fab. 220.* to this purpose hath a* *pleasant tale. Dame Cura by chance went over a brooke, and taking up some** *of the dirty slyme, made an Image of it; Iupiter eftsoones comming by put** *life to it, but Cura and Iupiter could not agree what name to give him, or who** *should owne him : The matter was referred to Saturne as Judge, he gave this** *arbitrement, His name shall be Homo ab humo, Cura eum possideat quamdiu vi-** *vat, Care shall have him whilst he lives, Iupiter his soule, and Tellus his bo-** *dy when he dies. But to leave tales. A generall cause, a continueate cause,** *an inseparable accident to all men, is discontent, care, misery; were there no** *other particular affliction (which who is free from ?) to molest a man in this** *life, the very cogitation of that common misery, were enough to macerate,** *and make him weary of his life, to thinke that he can never be secure, but still** *in danger, sorrow, grieve, and persecution. For to begin at the houre of his** *birth, as Pliny doth elegantly describe it, He is borne naked, and fals a whi-** *ning at the very first, he is swaddled and bound up like a prisoner, cannot helpe** *himselfe, and so he continues to his lives end. Cuiusq; fer a pabulum, saith Sen-** *eca, impatient of heate and cold, impatient of labour, impatient of idlenesse,** *exposed to Fortunes contumelies. To a naked mariner Lucretius compares** *him, cast on shore by shipwrack, cold and comfortlesse in an unknowne land,** *No estate, age, sexe, can secure himselfe from this common misery. A man** *that is borne of a woman, is of short continuance, and full of trouble, Job. 14. 1.** *vers. 22. and while his flesh is upon him, he shall be sorrowfull, and while his soule** *is in him, it shall mourne. All his dayes are sorrow, and his travels griefes, his** *heart also taketh not rest in the night, Eccles. 2. 23. And cap. 2. 11. all that is in** *it, is sorrow and vexation of spirit. Ingresse, progresse, regresse, egressse, much a-** *like; blindnesse seazeth on us in the beginning, labour in the middle, grieve in** *the end; error in all. What day ariseth to us, without some grieve, care, or an-** *guish : or what so secure and pleasing a morning have we seene, that hath not been** *overcast before the evening ? One is miserable, another ridiculous, a third odi-** *ous. One complaines of this grievance, another of that. Aliquando nervi,** *aliquando pedes vexant, (Seneca) nunc distillatio, nunc epatis morbus; nunc de-** *est, nunc superest sanguis; now the head akes, then the feet, now the lungs, then** *the liver, &c. Huic sensus exuberat, sed est pudori degener sanguis, &c. Hee is** *rich, but base borne; he is noble, but poore; a third hath meanes, but hee** *wants health peradventure, or wit to manage his estate; children vex one,** *wife a second, &c. Nemo facile cum conditione sua concordat, no man is pleased** *with his fortune, a pound of sorrow is familiarly mixt with a dram of cōtent,** *little or no joy, little comfort, but i every where danger, contention, anxiety in** *all** *Lib. 7. Nat. hist.** *cap. 1. hominem** *nudum, et ad va-** *gitum edit na-** *tura. Flens ab** *initio, de vinctus** *jacet, &c.** *g Δακρυχέων** *γάρμιν, & δα-** *κρυτας ἀποδύο-** *κας, γὰρ** *ἐν τῷ πρώτῳ πο-** *λυδύκτου, &** *ἀδερὲς ἀκρὸν.** *Lachrymansua-** *tus sum, et la-** *chrymans mori-** *rior, &c.** ** Ad Marinum.** ** Boethius.** *h Initium cecit-** *tas, progressum** *labor, exitum** *dolor, error om-** *nia : quem tran-** *quillum queso,** *quem non labo-** *riosam aut auxi-** *um diem egimus?** *Petrarch.** *i Vbiq; periculū,** *ubiq; dolor, ubiq;** *nastragium, in** *hoc ambitu quo-** *cuq; me veritā** *Lypsius.*

all places; goe where thou wilt, and thou shalt find discontents, cares, woes, complaints, sicknesse, diseases, incumbrances, exclamations: If thou look into the market, there (saith * Chrysostome) is brawling and contention; if to the Court, there knavery and flattery, &c. if to a private mans house, there's carke and care, heavinesse, &c. As he said of old,

** Nil homine in terrâ spirat miserum magis almâ:*

No creature so miserable as man, so generally molested, ¹ in miseries of body, in miseries of minde, miseries of heart, in miseries asleepe, in miseries awake, in miseries wheresoever he turnes, as Bernard found, *Nunquid tentatio est vita humana super terram?* A meere temptation is our life, (*Austin. confess. lib. 10. cap. 28.*) *catena perpetuorum malorum*, & quis potest molestias & difficultates pati? Who can endure the miseries of it? * In prosperity we are insolent and intolerable, dejected in adversity, in all fortunes foolish and miserable. ^m In adversity I wish for prosperity, and in prosperity I am afraid of adversity; what mediocrity may be found? Where is no temptation? What condition of life is free? ⁿ Wisdome hath labour annexed to it; glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggery goe together: as if a man were therefore borne, (as the Platonists hold) to be punished in this life, for some precedent sinnes. Or that, as *Pliny* complaines, Nature may be rather accounted a stepmother, than a mother unto us, all things considered: no creatures life so brittle, so full of feare, so mad, so furious; only man is plagued with envy, discontent, griefes, covetousnesse, ambition, superstition. Our whole life is an Irish Sea, wherein there is naught to be expected but tempestuous stormes, and troublesome waves, and those infinite,

*^p Tantum malorum pelagus aspicio,
Et non sit inde enatandi copia.*

no Halcyonian times, wherein a man can hold himselfe secure, or agree with his present estate: but as *Boethius* infers, ^q there is something in every one of us, which before tryall we seeke, and having tryed abhor: ^r We earnestly wish, and eagerly covet, and are eftsóones weary of it. Thus betwixt hope and feare, suspitions, angers,

ⁱ *Inter spemq; metumq; timores inter & iras,*
betwixt falling in, falling out, &c. we bangle away our best daies, befoole out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life.

In a word, the world it selfe is a maze, a labyrinth of errors, a desert, a wilderness, a denne of theeves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake and follow one another as the Sea waves, and if we scape *Seylla*, we fall foule on *Charybdis*, and so in perpetuall feare, labour, anguish, we runne from one plague, one mischief, one burden to another, *dura m servientes servitutem*, and you may as soone separate waight from lead, heat from fire, moistnesse from water, brightnesse from the Sunne, as misery, dis-

^q *De consol. lib. 2. Nemo facile cum conditione sua concordat, inest singulis quod imperiti petant, experti horreant, mor displicet.* *Hor.*

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* *Hom. 10. Si in ferum veris, ibi rixæ, et pugne; si in curiam, ibi fraus, adulation; si in domum privatam, &c.*
k *Homer.*

1 *Multis repletur homo miseris, corporis miseris, animi miseris, dum dormit, dum vigilat, quocumq; se vertit. Lususq; rerum, temporumq; nascimur.*

* In blandiente fortuna intolerandi, in calamitatibus lugubres, semper stulti et miseri *Cardan.*
^m *Prospera in adversis desidero, et adversa prosperis timeo, quis inter hec medius locus, ubi non sit humana vite tentatio?*
ⁿ *Cardan. cons. Sapientie La. bor annexus, glorie invidia, divitiis curæ, sollicitudo, voluptati morbi, quieti paupertas, ut quasi fruendorum scelerum causa nasci hominem possit, cum Platonistis agnoscere.*

^o *Lib. 7. cap. 1. Non satis estimare, an melior parens natura homini, an tristior nociva fuerit: nulli fragili- or vita, pavor, confusio, rabies, major, inquam, marium ambitio data, luctus, avaritia, nisi superstitio.*

^p *Euripides.*
^r *Esse in honore ju-*

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t Bortheus in 6.
Job. Urbes et
oppida nihil ali-
ud sunt quam
humanae æ-
rummarum domi-
cilia, quibus lu-
lus et moror, et
mortalium variis
infinitis labores,
et omnis generis
vitia, quasi sepius
includuntur.

u Nat. Chytrenus
de lit. Europæ.

Letus nunc, mox
tristis; nunc spe-
rans, paulo post
diffidens; patiens
hodie, cras eju-
lans; nunc pal-
lens, rubens, cur-
rens, sedens, clau-
dicans, tremens,
&c.

x Sua cuiq; ca-
lamitas præcipua.

y Cn. Græcinus.

z Ep. 9. lib. 7.

Miser est qui se
beatissimum non
iudicat, licet im-
peret mundo non
est beatus, qui se
non putat: quid
enim refert qua-
lis status tuus sit,
si tibi videtur
malus.

a Hor. ep. l. 1. 4.

b Hor. Ser. 1.

Sat. 1.

c Lib. de curat.

græc. affect. cap.

6. de provident.

Multis nihil pla-
cet atque adeo et

divitias dam-
nant, et pauper-

tatem, de morbis

expostulant, bene

valentes graviter

ferunt, atque ut

semel dicam, ni-

hil eos delectat,

&c.

d Vix ullius

gentis, ætatis,

ordinis, hominem

invenies, cuius

felicitem for-

tune Metelli

comparas, Vol. 1.

e P. Crassus Mutianus, quinque habuisse dicitur rerum bonarum maxima, quod esset ditissimus, quod esset nobilissimus, eloquentissimus, Furis consultissimus, Pontifex maximus.

f Lib. 7. Regis filia, Regis uxor, Regis mater.

g Qui nihil unquam mali aut di-

xit, aut fecit, aut sensit, qui bene semper fecit, quo d aliter facere non potuit.

h Solomon Eccles. 1. 14.

content, care, calamity, danger from a man. Our townes and Cities are but so many dwellings of humane misery, *In which grieve and sorrow* (as he right well observes out of Solon) *innumerable troubles, labours of mortall men, and all manner of vices, are included, as in so many pennes.* Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers projects, as the lines of severall *Sea-cards* cut each other in a Globe or Map. *Now light and merry*, but (as one follows it) *by-and-by sorrowfull and heavy; now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting, &c.* Some few amongst the rest, or herhaps one of a thousand, may be *Pullus Iovis*, in the worlds esteeme, *Gallina filius albæ*, an happy and fortunate man, *ad invidiam felix*, because rich, faire, well allied, in honour and office: yet peradventure ask himself, and he will say, that of all others* he is most miserable, and unhappy. A faire shooe, *hic soccus novus, elegans*, as he y said, *sed nescis ubi urat*, but thou knowst not where it pincheth. It is not an other mans opinion can make me happy; but as z *Seneca* well hath it, *He is a miserable wretch, that doth not account himselfe happy, though he be Sovereigne Lord of a world: he is not happy, if he think himself not to be so: for what availeth it what thine estate is, or seeme to others, if thou thy selfe dislike it?* A common humour it is of all men to think well of other mens fortunes, and dislike their owne: *cui placet alterius, sua nimirum est odio sors*: but b *qui fit Mæcenas, &c.* how comes it to passe, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (saith c *Theodoret*) *neither with riches, nor poverty, they complaine when they are well, and when they are sick, grumble at all fortunes, prosperity and adversity; they are troubled in a cheap yeare, in a barren, plenty or not plenty, nothing pleaseth them, war nor peace, with children, nor without.* This for the most part is the humour of us all, to be discontent, miserable, and most unhappy, as we thinke at least; and shew me him that is not so, or that ever was otherwise? *Quintus Metellus* his felicity is infinitely admired amongst the *Romans*, in so much, that as d *Paterculus* mentioneth of him, you can scarce finde of any Nation, order, age, sexe, one for happinesse to be compared unto him: he had in a word, *bona animi, corporis & fortuna*, goods of mind, body, and fortune, so had P. *Mutianus* e *Crassus*. *Lampsaca* that *Lacedæmonian* Lady, was such another in f *Plinies* conceit, a *Kings wife, a Kings mother, a Kings daughter*: and all the world esteemed as much of *Polycrates* of *Samos*. The *Greekes* brag of their *Socrates, Phocyon, Aristides*; the *Pfophidians* in particular of their *Aglaus*, omni vitâ felix, ab omni periculo immunis (which by the way *Pausanias* held impossible) the *Romans* of their g *Cato, Curius, Fabricius*, for their composed fortunes, and retired estates, government of passions, and contempt of the world: Yet none of all these was happy, or free from discontent, neither *Metellus, Crassus*, nor *Polycrates*, for he dyed a violent death, and so did *Cato*: And how much evill doth *Lactantius* and *Theodoret* speak of *Socrates*, a weak man, and so of the rest. There is no content in this life, but as h he said, *all is vanity and vexation of spirit*: lame and imperfect. Hadst thou *Sampsons* haire,

Milo's

Milo's strength, Scanderbegs arme, Solomons wisdom, Absolons beauty, Cræsus his wealth, Pasetis obulum, Cæsars valour, Alexanders spirit, Tullies or Demosthenes eloquence, Gyges ring, Perseus Pegasus, and Gorgons head, Nestors yeares to come, all this would not make thee absolute; give thee content, and true happines in this life, or so continue it. Even in the midst of all our mirth, jollity, and laughter, is sorrow and griefe: or if there be true happinesse amongst us, 'tis but for a time,

ⁱ Desinit in piscem mulier formosa superne:

a faire morning turnes to a lowring afternoone. *Brutus* and *Cassius*, once renowned, both eminently happy, yet you shall scarce find two (saith *Paterculus*) *quos fortuna maturius destituerit*, whom fortune sooner forsook. *Hannibal* a conquerer all his life, met with his match, and was subdued at last,

Occurrit forti, qui magis fortis erat.

One is brought in triumph, as *Cæsar* into *Rome*, *Alcibiades* into *Athens*, *coronis aureis donatus*, crowned, honoured, admired; by-and-by his statues demolished, he hissed out, massacred, &c. ^k *Magnus Gonsalva* that famous *Spaniard*, was of the Prince and people at first honoured, approved; forthwith confined and banished. *Admirandas actiones, graves plerumq; sequuntur invidiæ, & acres calumniæ*: 'tis *Polybius* his observation, grievous enmities, and bitter calumnies commonly follow renowned actions. One is borne rich, dies a beggar: sound to day, sick to morrow: now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by forrain enemies, robbed by theeves, spoiled, captivated, impoverished, as they of ^l *Rabab* put under iron sawes, and under iron harrowes, and under axes of iron, and cast into the tile kilne,

^m *Quid me felicem toties iactasti amici,*

Qui cecidit, stabili non erat ille gradu.

He that erst marched like *Xerxes* with innumerable armies, as rich as *Cræsus*, now shifts for himselfe in a poore cock-boar, is bound in iron chaines, with *Bajazet* the Turke, and a foot-stoole with *Aurelian*, for a tyrannizing Conquerour to trample on. So many casualties there are, that as *Seneca* said of a City consumed with fire, *Vna dies interest inter maximam civitatem & nullam*, one day betwixt a great city, and none: so many grievances from outward accidents, and from our selves, our owne indiscretion, inordinate appetite, one day betwixt a man, and no man. And which is worse, as if discontents and miseries would not come fast enough upon us; *homo homini demon*, we maul, persecute, and study how to sting, gaul, and vex one another with mutuall hatred, abuses, injuries; preying upon, and devouring, as so many ⁿ ravenous birds; and as juglers, panders, bawdes, cosening one another; or raging as ^o wolves, tigers, and devils, we take a delight to torment one another; men are evill, wicked, malicious, trecherous, and ^p naught, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeited, dissemblers, ambodexters, all for their owne ends, hard-hearted, mercilesse, pittilesse, and to benefit themselves, they care not what mischief they procure to others. ^q *Praxinoe* and *Gorgo* in the Poet, when they had got in to see those costly fights, they then cryed *benè est*, and would thrust out all the rest: when they are rich themselves, in honour, preferred, full, and have even what they would, they debar others of those pleasures

ⁱ Hor. Art. Poet.

^k *Forus vita ejus.*

^l 2 Sam. 12. 31.

^m *Boethius lib.*

¹ Met. Met. 1.

ⁿ *Omnes hic aut captantur, aut capiunt: aut cadavera que lacerantur, aut corvi qui lacerant. Petron.*

^o *Homo omne monstrum est, ille nam superat feras, luposq; et ursos pectore obscurat. Hens.*

^p *Quid Paterculus de populo Romano, durante bello Punico per annos 115. aut bellum inier eos, aut belli preparatio, aut infida pax, idem ego de mundi accidia.*

^q *Theocritus Edill. 15.*

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r Qui sedet in mensa, non meminit sibi otioso ministrare negotiosos, edenti esurientes, bibenti sitientes, &c.

f Quando in adolescentia sua ipsi vixerint, lautius et liberius voluptates suas expleverint, illi gnatis imponant diviores continentie leges.

t Lugubris Ate luctusq; fero Regum tumidas obsidet arces Res est inquieta felicitas.
u Plus aloes quam mellis habet.
Non humi jacentem tolere. Valer. lib. 7. cap. 3.
x Non diadema aspicias, sed vitam afflictione refertam, non ceteras satellitum, sed curarum multitudinem.
* As Plutarch relateth.

y Sect. 2. memb. 4. Subf. 6.

fures which youth requires, and they formerly have enjoyed. He sits at table in a soft chaire at ease, but he doth not remember in the meane time, that a tired waiter stands behind him, *an hungry fellow ministers to him full; he is athirst that gives him drink* (saith * *Epictetus*) *and is silent whiles he speaks his pleasure; pensive, sad, when he laughs.* Pleno se proluit auro; He feasts, revells, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilest many an hunger-starved poore creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from Sun to Sun, sick and ill, weary, full of paine and griefe, is in great distresse and sorrow of heart. He loathes and scornes his inferiour, hates or emulates his equall, envies his superiour, insults over all such as are under him, as if he were of another *Species*, a demi-god, not subject to any fall, or humane infirmities. Generally they love not, are not beloved againe: they tire out others bodies with continuall labour, they themselves living at ease, caring for none else, *sibi nati*; and are so far many times from putting to their helping hand, that they seeke all meanes to depresse, even most worthy and well deserving, better than themselves, those whom they are by the lawes of nature, bound to relieve and help, as much as in them lies, they will let them cater-waule, starve, beg, and hang, before they will any wayes (though it be in their power) assist, or ease: so unnaturall are they for the most part, so unregardfull: so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries?

If this be not a sufficient prooffe of their discontent and misery, examine every condition and calling apart. Kings, Princes, Monarches, and Magistrates seeme to be most happy, but looke into their estate, you shall finde them to be most encumbred with cares, in perpetuall feare, agony, suspicion, jealousy: that as he said of a Crowne, if they knew but the discontents that accompany it, they would not stoope to take it up. *Quem mihi regem dabis* (saith *Chrysostome*) *non curis plenum?* What King canst thou shew me, not full of cares? * *Look not on his crown, but consider his afflictions: attend not his number of servants, but multitude of crosses.* *Nihil aliud potestas culminis, quam tempestas mentis*, as *Gregory* seconds him; Sovereignty is a tempest of the Soule: *Sylla* like they have brave titles, but terrible fits: *splendorem titulo, cruciatum animo*: which made * *Demosthenes* vow, *si vel ad tribunal, vel ad interitum duceretur*: if to be a Judge, or be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament: what their paines are, *stulti nesciunt, ipsi sentiunt*: they feele, fooles perceive not, as I shall prove elsewhere, and their wealth is brittle, like childrens rattles: they come and goe, there is no certainty in them; those whom they elevate, they doe as suddenly depresse, and leave in a vale of misery. The middle sort of men are as so many asses to beare burdens; or if they be free, and live at ease, they spend themselves, and consume their bodies and fortunes with luxury and riot, contention, emulation, &c. The poore I reserve for another place, and their discontents.

For particular professions, I hold as of the rest, there's no content or security

ty in any ; On what course will you pitch, how resolve ? To be a Divine 'tis contemptible in the worlds esteeme : To be a Lawyer 'tis to be a wrangler : To be a Physitian, ^z *pudet lotii*, 'tis loathed : A Philosopher, a mad man : an Alchymist, a begger : a Poet, *esurit*, an hungry Jack : A Musitian, a player : A Schoole-master, a drudge : An Husband-man, an Emmet : A Merchant, his gains are uncertaine : A Mechanitian, base : A Chyrurgian, fulsome : A Tradesman, a ^a lyar : A Taylor, a Theefe : A Serving-man, a slave : A Souldier, a butcher : A Smith, or a Metalman, the pot's never from's nose : A Courtier, a parasite : as he could find no tree in the wood to hang himselfe, I can shew no state of life to give content. The like you may say of all ages : children live in a perpetuall slavery, still under that tyrannicall government of Masters : young men, and of riper yeares, subject to labour, and a thousand cares of the world ; to treachery, falshood, and cosenage,

— ^b *Incedit per ignes,
Suppositos cineri doloso,*

* old are full of aches in their bones, cramps and convulsions, *filicernia*, dull of hearing, weak sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their own face in a glasse, a burden to themselves and others, after 70. yeares, *all is sorrow* (as *David* hath it) they doe not live but linger. If they be found, they feare diseases ; if sick, weary of their lives: *Non est vivere, sed valere vita*. One complains of want, a second of servitude, dan- other of a secret or incurable disease : of some deformity of body, of some losse, danger, death of friends, shipwrack, persecutiō, imprisonment, disgrace, repulse, ^c contumely, calumny, abuse, injury, contempt, ingratitude, unkind- nesse, scoffes, flouts, unfortunate marriage, single life, too many children, no children, false servants, unhappy children, barrenesse, banishment, oppres- sion, frustrate hopes, and ill successe, &c.

^f *Talia de genere hoc adeo sunt multa, loquacem ut
Delassare valent Fabium.* —

Talking *Fabius* will be tyred before he can tell halfe of them ; they are the subject of whole Volumes, and shall (some of them) be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soule of man, s attenuate our bodies, dry them, wither them, rivell them up like old apples, make them as so many Anatomies, (^h *ossa atq; pellis est totus, ita curis macet*) they cause *tempus fœdum & squalidū*, cumbersome dayes, *ingrataq; tempora*, flow, dull, and heavy times ; make us howle, roare, and teare our haire, as Sorrow did in ⁱ *Cebes* table, and groane for the very anguish of our soules. Our hearts faile us, as *David* did, *Psal.* 40. 12. for innumerable troubles that compassed him ; and we are ready to confesse with *Hezekiah*, *Isay* 58. 17. behold, for felicity I had bitter grief : to weep with *Heraclitus*, to curse the day of our birth, with *Jeremy*, 20. 14. and our stars with *Iob* : to hold that axiome of *Silenus*, ^k better never to have been born, and the best next of all, to dye quickly : or if we must live, to abandon the world, as *Timon* did, creep into caves and holes, as our Anchorites ; cast all into the Sea, as *Crates Thebanus* : or as *Theombrotus Ambrociato's* 400 auditors, precipitate our selves to be rid of these miseries.

††† 143.

^z *Stercus et u-
rina, medicorum
secula prima.*

^a *Nilil lucran-
tur, nisi admo-
dum mentiendo.
Tull. Offic.*

^b *Hor. l. 2. od. 1.*

^c *Rarus felix
idemq; senex. Se-
neca in Hor. ateb.*

^d *Omitto egros,
exules, captivos,
mendicos, quos
nemo audet feli-
ces dicere. Card.
lib. 8. c. 46. de
rer. var.*
^e *Spreteque in-
juria forma.*

^f *Hor.*

^g *Attenuant vi-
giles corpus mi-
serabile cure.*
^h *Plautus.*
ⁱ *Hec que cri-
mes evellit,
etyma.*

^k *Optimum non
nasci, aut cito
mori.*

SUBJECT. II.

Concupiscible Appetite, as Desires, Ambition, causes.



Hese Concupiscible and Irascible Appetites are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as *Austin* holds *lib. 14. c. 9. de civ. Dei*: *if they be moderate: both pernicious if they be exorbitant.* This Concupiscible appetite, howsoever it may seeme to carry with it a shew of pleasure and delight, and our concupiscences most part affect us with content and a pleasing object, yet if they be in extreames, they rack and wring us on the other side. A true saying it is, *Desire hath no rest*: is infinite in it selfe, endlesse: and as *m* one calls it, a perpetuall rack, *n* or horse mill, according to *Austin*, still going round as in a ring. They are not so continuall, as divers, *facilius atamos denumerare possem*, saith *o Bernard*, *quàm motus cordis, nunc hæc, nunc illa cogito*: you may as well reckon up the motes in the Sun, as them. *P* It extends it selfe to every thing, as *Guianerius* will have it, *that is superfluously sought after*: or to any *q* fervent desire, as *Fernelius* interprets it; be it in what kind soever, it tortures if immoderate, and is (according to *Plater* and others) an especiall cause of Melancholy. *Multuosis concupiscentiis dilaniantur cogitationes meæ*, *i* *Austin* confessed, that he was torne a pieces with his manifold desires: and so doth *Bernard* complaine, *that he could not rest for them a minute of an houre: this I would have, and that, and then I desire to be such and such.* 'Tis a hard matter therefore to confine them, being they are so various and many, impossible to apprehend all. I will onely insist upon some few of the chiefe, and most noxious in their kind, as that exorbitant Appetite and Desire of Honour, which we commonly call *Ambition*; Love of money, which is *Covetousnesse*, and that greedy desire of gaine: *self-love*, pride, and inordinate desire of *Vaine-glory* or applause, *Love of study* in excesse: *Love of women*, (which will require a just volume of it selfe) of the other I will briefly speak, and in their order.

Ambition, a proud covetousnesse, or a dry thirst of Honour, a great torture of the minde, composed of envy, pride, and covetousnesse, a gallant madnes, one *u* defines it, a pleasant poyson, *Ambrose*, a canker of the soule, an hidden plague: *x Bernard*, a secret poyson, the father of liwor, and mother of hypocrisie, the moth of holinesse, and cause of madnesse, crucifying and disquieting all that it takes hold of. *y Seneca* calls it, *rem sollicitam, timidam, vanam, ventosam*, a windy thing, a vaine, sollicitous, and fearfull thing. For commonly they that like *Sisyphus*, role this restless stone of Ambition, are in a perpetuall agony, still *z* perplexed, *semper taciti, tristesq; recedunt*, (*Lucretius*) doubtfull, timorous, suspitious, loath to offend in word or deed, still cogging and colloquing, embracing, capping, cringing, applauding, flattering, fleering, visiting, wayting at mens doores with all affability, counterfeit honesty and humility. If that will not serve, if once this humour (as *a Cyprian* describes it) possesse his thirsty soule, *ambitionis salsugo ubi bibulam animam possidet*, by hooke

and

l Bone si rectam ratione sequuntur, male si exorbitant.

m Tho. Euorie. Prob. 81.

n Molam asinariam.

o Tract. de Inter. cap. 62.

p Circa quolibet rem mundi hæc passio fieri potest, quæ superflue diligitur. Tract. 15. cap. 17.

q Ferventius desiderium.

r Imprimis vero Appetitus &c.

3. de alien. ment. f Conf. l. c. 29.

t Per diversa loca vagor, nullo temporis momento quiesco, talis et talis esse cupio, illud atq; illud habere desidero.

u Ambros. lib. 3. super Lucam.

x Nihil animum cruciat, nihil molestius inquietat, secretum virus, pestis occultata, &c. epist. 126.

y Ep. 88.

z Nihil infelicius his, quantus

his timor, quanta dubitatio, quanto conatus,

quanta sollicitudo, nulla illis à

molestiis vacua hora.

a Semper attonitus, semper pavidus, quid dicat, faciat ve: ne displiceat humilitatem simulat, honestatem mentitur.

and by crooke he will obtaine it, and from his hole he will climbe to all honours and offices, if it be possible for him to get up, flattering one, bribing another, he will leave no meanes unassay'd to win all. It is a wonder to see how slavishly these kind of men subject themselves, when they are about a sute, to every inferiour person; what paines they will take, runne, ride, cast, plot, counter-mine, protest and sweare, vow, promise, what labours undergoc, carely up, downe late; how obsequious and affable they are, how popular and courteous, how they grinne and flie upon every man they meet; with what feasting and inviting, how they spend themselves and their fortunes, in seeking that many times, which they had much better be without; as ^b Cyneas the Orator told Pyrrhus: with what waking nights, painfull houres, anxious thoughts, and bitternesse of minde, *inter spemque metumque*, distracted and tired, they consume the *interim* of their time. There can be no greater plague for the present. If they doe obtaine their sute, which with such cost and solitudine they have sought, they are not so freed, their anxiety is anew to beginne, for they are never satisfied, *nihil aliud nisi imperium spirant*; their thoughts, actions, endeavours are all for Sovereignty and Honour, like ^c Lues Sforzia that huffing Duke of Milan, a man of singular wisdom, but profound ambition, borne to his owne, and to the destruction of Italy, though it be to their owne ruine, and friends undoing, they will contend, they may not cease, but as a dogge in a wheele, a bird in a cage, or a squirrell in a chaine, so ^d Budæus compares them; they climbe and climbe still, with much labour, but never make an end, never at the top. A Knight would be a Baronet, and then a Lord, and then a Vicount, and then an Earle, &c. a Doctor, a Deane, and then a Bishop: from Tribune to Prætor: from Bailiffe to Maior: first this office, and then that; as Pyrrhus in ^e Plutarch, they will first have Greece, then Africk, and then Asia, and swell with Æseps frog so long, till in the end they burst, or come downe with Sejanus, *ad Gemonias scalas*, and break their own necks: or as Euangelus the piper in Lucian, that blew his pipe so long, till he fell downe dead. If he chance to misse, and have a canvas, he is in a hell on the other side; so dejected, that he is ready to hang himselfe, turne Heretick, Turke, or Traitor in an instant. Enraged against his enemies, he frailes, sweares, fights, slanders, detracts, envies, murders: and for his owne part, *si appetitum explere non potest, furore corripitur*; if he cannot satisfie his desire (as ^f Bodine writes) he runs mad. So that both wayes, hit or misse, he is distracted so long as his Ambition lasts, he can looke for no other but anxiety and care, discontent and grieve in the meane time, ^h madnesse it selfe, or violent death in the end. The event of this is common to be seene in populous Cities, or in Princes Courts, for a Courtiers life (as Budæus describes it) is a ⁱ Gallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride, the Court, a common conventicle of flatterers, time-servers, politicians, &c. or as ^k Anthony Perez will, the suburbs of hell it selfe. If you will see such discontented persons, there you shall likely find them. And which he observed of the markets of old Rome,

Qui perjurum convenire vult hominem, mitto in Comitium;

cedat. Patruus l. 4. tit. 20. de regis insit. g Lib. 5. de rep. cap. 1. h Imprimis vero appetitus, seu concupiscentia nimia rei alicuius, honeste vel inhoneste; phantasiam ledunt, unde multi ambitiosi, philauti, irati, avari, insani, &c. Felix Plater l. 3. de mentis alien. i Aulica vita colluvies ambitionis, cupiditatis, simulationis, imposture, fraudis, invidie, superbie Iuannice diversorium aula, et commune conventiculum assensuandi artificum, &c. Budæus de asse. lib. 5. k In his Aptor. l Plautus Curcul. Act. 4. Sec. 1.

b Cypr. prolog. ad Jer. To. com-
dus honorat uni-
versis inclinat,
lu sequitur ob-
sequium, frequen-
tatur, assistat,
optimates am-
plexatur, applau-
dit, adulatur, per-
sas et usum, e la-
toris, in omnem
gradum u i odi-
us patet se inge-
rit, discorrit,
c Turba cogit
ambitio regem
inferre, ut Ho-
mrus Agamem-
nonem querentem
induct.
d Plutarchus.
Quin. convive-
mur, et in otio
nos oblectemus,
quonia in promp-
tu id nobis sit,
&c.
e Forius l. 1. i.
l. vir singulari
prudens, sed
profunda ambiti-
one ad exitum
Italie natus.
f De hedera ar-
bori adhaeret, sic
ambitio, &c.
g Lib. 3. de con-
temptu rerum
fortuitarum.
Magno conatu et
impetu moventur,
super eodem
centro rotati, non
proficiunt, nec ad
finem perveniunt.
h Vita Pyrrhi.
i Ambitio in in-
saniam facile
delectatur, si ex-

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Qui mendacem & gloriosum, apud Cluasine sacrum ; Dites, damnosos maritos, sub basilicâ querito, &c.

Perjur'd knaves, Knights of the Post, liers, crackers, bad husbands, &c. keep their severall stations ; they doe so still, and alwayes did, in every common-wealth.

SUBJECT. 12.

Diapylæa Covetousnesse a cause.



Plutarch, in his 2 booke whether the diseases of the body, be more grievous than those of the soule ; is of opinion, if you will examine all the causes of our miseries in this life, you shall find them most part, to have had their beginning from stubborne anger, that furious desire of contention, or some unjust or immoderate affection, as Covetousnesse, &c. From whence are warres and contentions amongst you ?

* S. Iames asks : I will adde usury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witness, &c. are they not from this fountaine of covetousnesse, that greedinesse in getting, tenacity in keeping, sordidity in spending ; that they are so wicked, ^a unjust against God, their neighbour, themselves, all comes hence. The desire of money is the root of all evill, and they that lust after it, pierce themselves through with many sorrowes, 1 Tim. 6. 10. Hippocrates therefore in his Epistle to Crateva an Herbalist, gives him this good counsell, that if it were possible, ^b amongst other hearbs, he should cut up that Weed of Covetousnesse by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of their minds. For it is indeed the patterne, Image, Epitome of all Melancholy, the fountain of many miseries, much discontent, care and woe ; this inordinate, or immoderate desire of gaine, to get or keep mony, as ^c Bonaventura defines it : or, as Austin describes it, a madness of the soul, Gregory a torture ; Chrysostome, an insatiable drunkenness ; Cyprian, blindness, *speciosum supplicium*, a plague subverting Kingdomes, families, and ^d incurable disease ; Budæus, an ill habit, *yeelding to no remedies* ; neither *Æsculapius* nor *Plutus* can cure them : a continuall plague, saith Solomon, and vexation of spirit, another Hell. I know there be some of opinion, that covetous men are happy, & worldly, wise, that there is more pleasure in getting of wealth than in spending, and no delight in the world like unto it. 'Twas ^e Bias problem of old, *With what art thou not weary ? with getting mony. What is most delectable ? to gaine.* What is it, trow you, that makes a poore man labour all his life time, carry such great burdens, fare so hardly, macerate himselfe, and endure so much misery, undergoe such base offices with so great patience, to rise up early, and lye downe late, if there were not an extraordinary delight in getting and keeping of mony ? What makes a Merchant that hath no need, *satis superq, domi*, to range all over the world, through all those intemperat Zones of heat and cold ; voluntarily to venture his life, and be content with such miserable famine, nasty usage, in a stinking ship ; if there were not a pleasure and hope to get mony, which doth season the rest, and mitigate his indefatigable pains ? What makes them goe into the bowels of the earth, an hundred

2. Tom. 2. si exa-
mines, omnes mi-
serie causas vel
a furioso conten-
dendi studio, vel
ab injusto cupidi-
tate, origine tra-
xisse scies. Idem
fere Chrysostomus
com. in cap. 6. ad
Roman. ser. 11.
* Cap. 4. 1.
a Ut sic iniquus
in deum, in pro-
ximum, in seip-
sum.
b Si vero, Crate-
va, inter ceteras
herbarum radices,
avaritie radicem
secare posses ama-
ram, ut nulle re-
liquie essent, pro-
be scito, &c.
c Cap. 6. Dicit
salutis: avaritia
est amor immode-
ratus pecunie vel
acquirende, vel
retinende.
* Ferum profecto
dirumq, ulcus a-
nimi, remediis non
cedens medendo
exasperatur.
d Malus est mor-
bus maleq, afficit
avaritia siquidem
censo, &c. avari-
tia difficiliter cu-
ratur quam insa-
nia: quoniam hac
omnes fere medi-
ci laborant. Hip-
pocr. ep. Abderit.
* Extremos cur-
rit mercator ad
Indos, Hor.
† Quare non es
lassus? lucrum fa-
ciendo: quid ma-
xime delectabile?
lucrari.

dred fathome deep, endangering their dearest lives, enduring damps and filthy smells, when they have enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, a popular and strong argument; but let him that so thinkes, consider better of it, and he shall soone perceive, that it is farre otherwise than he supposeth; it may be happily pleasing at the first, as most part all melancholy is. For such men likely have some *lucida intervalla*, pleasant symptomes intermixt, but you must note that of * *Chrysostome*, 'Tis one thing to be rich, another to be covetous; generally they are all fooles, dizards, mad-men, & miserable wretches, living besides themselves, *sine arte fruendi*, in perpetuall slavery, feare, suspicion, sorrow, and discontent, *plus aloes quam mellis habent*; and are indeed, rather possessed by their money, than possessors; as *Cyprian* hath it, *mancipati pecuniis*, bound prentise to their goods, as * *Pliny*; or as *Chrysostome*, *servi divitiarum*, slaves and drudges to their substance; and we may conclude of them all, as *Valerius* doth of *Ptolemaeus* King of Cyprus, He was in title a King of that Iland, but in his minde, a miserable drudge of money:

—* *potiore metallis,*
libertate carens—

wanting his liberty, which is better than gold. *Damascippus* the Stoick in *Horace*, proves that all mortall men dote by fits, some one way, some another, but that covetous men^h are madder than the rest; and hee that shall truly looke into their estates, and examine their symptomes, shall finde no better of them, but that they are all i fooles, as *Nabal* was, *Re & nomine* (1. Reg. 15.) For what greater folly can there be, or * madnesse, then to macerate himselfe when he need not? and when, as *Cyprian* notes, *he may be freed from his burden; and eased of his paines, will goe on stilk, his wealth increasing, when hee hath enough, to get more, to live besides himselfe, to starve his Genius, keepe backe from his wife^m and children, neither letting them, nor other friends use or enjoy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth onely keep it, because it shall doe no body else good, hurting himselfe and others; and for a little momentary pelfe, damne his owne soule. They are commonly sad and tetricke by nature, as *Achabs* spirit was, because hee could not get *Naboths* Vineyard, (1. Reg. 22.) and if he lay out his money at any time, though it be to necessary uses, to his owne Childrens good, he brawles and scolds, his heart is heavy, much disquieted he is, and loath to part from it: *Miser abstinet, & timet uti*, *Hor.* He is of a wearish, dry, pale, constitution, and cannot sleepe for cares and worldly busineses, his riches, saith *Salomon*, will not let him sleepe, and unnecessary businesse which hee heapeth on himselfe; or if he doe sleepe, tis a very unquiet, interrupt, unpleasing sleepe: with his bagges in his armes,*

—*congestis undiq; saccis*
Indormit inhians,—

And though he be at a banquet, or at some merry feast, he sighes for grieve of heart (as *Cyprian* hath it) and cannot sleepe though it bee upon a downe bed; his wearish body takes no rest, troubled in his abundance, and sorrowfull in plenty,

dum corpus considerit, vigilat in pluma. o Angustatur ex abundantia, contristatur ex opulentia; infelix presentibus bonis, infelicior in futuris.

115 117

* *Hom. 2. alind*
avarus, alind d.
res.

e *Divitie ut spi-*
ne animam ho-
minis timoribus,
solicitudinibus,
angoribus mirifi-
ce pungunt, vex-
ant, cruciant.
Greg in hom.
f *Epist. ad Do-*
nat. cap. 2.

* *Tib. 9. ep. 30.*
g *Tib. 9. cap. 4.*
Insule rexit tu-
lo, sed animo pe-
cunie miserabile
mancipium.

* *Hor. 10. lib. 1.*
h *Danda est*
hellebori multa
pars maxima
avaris.
i *Luke 12. 20.*
Sulte, hac nocte
eripiam animam
tuum.

* *Opes quidem*
mortalibus sunt
dementia. Theog.
k *E. d. 2. lib. 2.*
Exonerare cum
se possit et rele-
vare ponderibus,
pergit magis for-
tunis argenti-
bis pertinaciter
incubare.

m *Non amicus,*
non liberis, non
ipsi sibi quidquam
impertit, possidet
ad hoc tantum,
ne possidere alte-
ri liceat, &c.

Hieron. ad Pau-
lin. tam deest
quod habet quod
quod non habet.
n *Epist. 2. lib. 2.*
Suspirat in con-
versio, bibit licet
gemmis et toto
molliore marci-

118. 116

p illorum cogi-
tatio nunquam
cessat qui pecu-
nias supplere di-
ligunt. Guianer.
tract. 15. cap. 17
q Hor. 3. Od. 24.
Quo plus sunt
pote, plus sitim-
tur. aque.
r Hor. l. 2. sat. 6.
o si angulus ille
proximus acce-
dat, qui nunc de
format agellum.
f Lib. 3. de lib.
arbit. Immori-
tur studiis, et a-
more senescit ha-
bendi.

r Avarus vir
inferno est simi-
lis, &c. modum
non habet, hoc
egentior quo plu-
ra habet.

u Erasim. Adag.
chil. 3. cent. 7.

pro. 7. 2. Nulli fi-
dentes omnium
formidant opes,
ideo parvum
malum vocat
Euripides: me-
tam tempesta-
tes obfrumen-
tum, amicos ne
rogeat, nimitos
ne ledant, fures
ne rapiant, bel-
lum timeat, pa-
cem timeat,
summos, medios,
inf. nos.

x Hall Char.
y Agellius lib. 3.
cap. 1. interdum
eo sceleris perve-
niunt ob lucrum,
ut vitam propri-
am committunt.

z Lib. 7. cap. 6.
a Omnes perpe-
tuo morbo agi-
tantur, suspicatur
omnes timidos,
sibi q. ob aurum
insidiari putat,
nunquam quies-
cens, Plin.

Proem. lib. 14.
b Cap. 18. in
lecto jacens in-

terrogat uxorem an arcam probe clausit, an capsula, &c. E lecto surgens nudus et absq. calceis, accensa lucerna omnia obiens es-
lustrans, et vix somno indulgens.

unhappy for the present, and more unhappy in the life to come. Basil. He is a per-
petuall drudge, p restless in his thoughts, & never satisfied, a slave, a wretch,
a dust worme, semper quod idolo suo immolet, sedulus observat, Cypr. prolog.
ad sermon. still seeking what sacrifice he may offer to his golden god, Per fas
& nefas, he cares not how, his trouble is endlesse, q crescunt divitiæ, tamen cur-
ta nescio quid semper abest rei: his wealth increaseth, and the more hee hath,
the more he wants: like Pharaohs leane Kine, which devoured the fat, and
were not satisfied. f Austin therefore defines covetousnesse, quarumlibet re-
rum inhonestam & insatiabilem cupiditatem, an dishonest and unsatiable de-
sire of gaine; and in one of his Epistles compares it to Hell; t which devoures
all, and yet never hath enough, a bottomelesse pit, an endlesse misery; in quem
scopulum avaritiæ cadaverosi senes ut plurimum impingunt, and that which is
their greatest corosive, they are in continuall suspicion, feare and distrust. He
thinks his owne wife and children are so many theeves, and goe about to
cozen him, his servants are all false:

Rem suam periisse, seq. eradicarier,
Et divum atq. hominum clamat continuo fidem,
De suo tigillo si qua exit foras.

If his doores creeke, then out he cryes anon,
His goods are gone, and he is quite undone.

Timidus Plutus, an old proverbe, As fearfull as Plutus: so doth Aristophanes,
and Lucian bring him in fearfull still, pale, anxious, suspitious, and trusting
no man, u They are afraid of tempests for their corne; they are afraid of their
friends least they should aske something of them, beg, or borrow; they are afraid
of their enemies least they hurt them, theeves least they rob them; they are a-
fraid of warre and afraid of peace, afraid of rich and afraid of poore, afraid of all.
Last of all, they are afraid of want, that they shall die beggars, which makes
they lay up still, and dare not use that they have, what if a deare yeare come,
or dearth, or some losse? and were it not that they are loath to x lay out mo-
ney on a rope, they would be hanged forthwith, and sometimes die to save
charges, & make away themselves, if their corne and cattle miscarry; though
they have abundance left, as y Agellius notes. z Valerius makes mention of
one that in a famine, sould a Mouse for 200 pence, and famished himselfe:
Such are their cares, a griefes and perpetuall feares. These symptomes are
elegantly expressed by Theophrastus in his Character of a covetous man;
b lying in bed, he asked his wife whether she shut the trunks, and chests fast, the
capcase be sealed, and whether the Hall doore bee bolted; and though shee say
all is well, he riseth out of his bed in his shirt, bare foot and bare-legged, to see
whether it bee so, with a darke Lanthorne searching every corner, scarce sleeping
a winke all night. Lucian in that pleasant and witty dialogue called Gallus,
brings in Mycillus the Cobler disputing with his Cocke, sometimes Pytha-
goras; where after much speech Pro and Con, to prove the happinesse of a
meane estate, and discontents of a rich man, Pythagoras his Cock in the end,
to illustrate by examples that which he had said, brings him to Gnyphon the

Usurers

Usurers house at mid-night, and after that to *Eucrates*; whom they found both awake, casting up their accounts, and telling of their mony, ^c leane, dry, pale and anxious, still suspecting least some body should make a hole through the wall, and so get in; or if a Rat or Mouse did but stirre, starting upon a sudden, and running to the doore to see whether all were fast. *Plautus* in his *Aulularia*, makes old *Euclio*, ^d commanding *Staphyla* his wife to shut the doors fast, and the fire to be put out, least any body should make that an errant to come to his house; when he washed his hands, ^e he was loath to fling away the foule water, complaining that he was undone, because the smoak got out of his rooffe. And as he went from home, seeing a Crow scrat upon the muck-hill, returned in all haste, taking it for *malum omen*, an ill signe, his mony was digged up, with many such. He that will but observe their actions, shall finde these and many such passages not fained for sport, but really performed, verified indeed by such covetous and miserable wretches, and that it is,

—^f manifesta phrenesis

Vt locuples moriaris egenti vivere fato,

A meere madnesse, to live like a wretch, and die rich.

SUBJECT. 13.

Love of Gaming, &c. and pleasures immoderate; causes.

Tis a wonder to see, how many poore, distressed, miserable wretches, one shall meet almost in every path and street, begging for an almes, that have been well descended, and sometimes in flourishing estate, now ragged, tattered, and ready to be starved, lingring out a painfull life, in discontent and grieve of body and minde, and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensuall Epicures and bruitish prodigals, that are stupified and carried away headlong with their severall pleasures and lusts. *Cebes* in his table, *S. Ambrose* in his second booke of *Abel and Cain*, and amongst the rest *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he faines to dwell on the top of a high mount, much sought after by many suitors; at their first comming they are generally entertained by *Pleasure* and *Dalliance*, and have all the content that possibly may be given, so long as their money lasts; but when their meanes faile, they are contemptibly thrust out at a backe doore, headlong, and there left to *Shame*, *Reproach*, *Despaire*. And hee at first that had so many attendants, parasites, and followers, young and lusty, richly arrayed, and all the dainty fare that might be had, with all kinde of welcome and good respect, is now upon a sudden stript of all, ^f pale, naked, old, diseased and forsaken, cursing his starres, and ready to strangle himself; having no other company but *Repentance*, *Sorrow*, *Griefe*, *Dirision*, *Beggery*, and *Contempt*, which are his daily attendants to his lives end. As the ^g prodigall sonne had exquisite musicke, merry company, dainty fare at first; but a sorrowfull reckoning in the end; so have all such vaine delights and their fol-

117. 118.
c *Curis exenuat-*
tus, vigilans et
secu supputans.
d *Cave quoniam*
alienum in edes
intromiseris. Ig-
nem extingui
volo, ne cause
quidquam sit
quod te quisquam
queritet. Si bo-
na fortuna veniat
ne intromiseris.
Oculde sis fores
ambobus pessulis.
Discrutior animi
quia domo abe-
undura est mihi.
Nimis hercule
invitus abeo, nec
quid agam scio.
e *Ploras aquam*
profundere, &c.
perit, dum su-
mus de tigillo
exit foras.
* *Iuv. Sat. 14.*

^f *Ventricosus,*
nudus, pallidus,
levapudorem
occultans, dex-
tra seipsum stran-
gulans, occurrit
autem exenti
penitentia bis
miserum confi-
ciens, &c.
^g *Luke 15.*

22. 118
Boëtius.

i In Oeconom.
Quid si nunc
ostendam eos qui
magna vi argenti
domus inutiles
edificant, inquit
Socrates.

k Sarisburiensis
Polycrat. lib. 1.
cap. 4. venatores
omnes ad huc in-
stitutionem redol-
lent centaurorum.
Raro invenitur
quisquam eorum
modestus et gra-
vis, raro conti-
nens, et ut credo
sobrius inquam.
l Pancinol. Tie.
23. avolant opes
eum accipit.
m Insignis venat-
orum stultitia, et
supervacua
cura eorum, qui
dum nimium
venationi infi-
sunt, ipsi abje-
cta omni huma-
nitate in feras
degenerant, ut
Acteon, &c.
n Sabin. in O-
vid. Metamor.
o Agrippa de
vanit. scient. In-
sanum venandi
studium, dum a
novalibus arcentur
agricole, sub-
trahunt prædia
rusticis, agricolis
præcluduntur
sylve et prata
pastoribus ut au-
geantur pascua
feris.

— Majestatis
reus agricola si
gustavit.

p A novalibus suis arcentur agricolæ dum feræ habeant vagandi libertatem: istis, ut pascua augeantur, prædia subtrahuntur, &c. Sarisburiensis. q Feris quam hominibus equiores. Cambd. de Guil. Conq. qui. 36. Ecclesias matrices depopulatus est ad forestam novam. Mat. Paris.

lowers. ^h *Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget*, as bitter as gall and wormewood is their last; griefe of mind, madnesse it self. The ordinary rocks upon which such men doe impinge and precipitate themselves, are Cardes, Dice, Hawkes, and Hounds, *Insanum venandi studium*, one calls it, *insana substructiones*: their mad structures, disports, playes, &c. when they are unseasonably used, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantastical buildings, by making Galleries, Cloisters, Tarraces, Walkes, orchards, Gardens, Pooles, Rilleys, Bowers, and such places of pleasure; *Inutiles domos*, i *Xenophon* calls them, which howsoever they be delightful things in themselves, and acceptable to all beholders, an ornament, and befitting some great men; yet unprofitable to others, and the sole overthrow of their estates. *Forestus* in his observations hath an example of such a one that became melancholy upon the like occasion, having consumed his substance in an unprofitable building, which would afterward yeeld him no advantage. Others, I say, are ^k overthrowne by those mad sports of Hawking and hunting; honest recreations, and fit for some great men, but not for every base inferiour person; whilest they will maintaine their Faulkoners, dogges, and hunting Nagges, their wealth, saith ^l *Salmutze*, *runnes away with bounds, and their fortunes flie away with Hawkes*: They persecute beasts so long, till in the end they themselves degenerate into beasts, as ^m *Agrippa* taxeth them, ⁿ *Acteon* like, for as he was eaten to death by his owne dogges, so doe they devoure themselves and their patrimonies, in such idle and unnecessary disports, neglecting in the meane time their more necessary businesse, and to follow their vocations. Over-mad too sometimes are our great men in delighting, and doting too much on it. ^o *When they drive poore husbandmen from their tillage*, as ^p *Sarisburiensis* objects, *polycrat. lib. 1. cap. 4. fling downe countrey Farmes, and whole Townes, to make Parkes, and Forests, starving men to feed beasts, and q punishing in the meane time such a man that shall molest their game, more severely than him that is otherwise a common hacker, or a notorious theefe*. But great men are some wayes to bee excused, the meaner sort have no evasion why they should not be counted mad. *Poggius* the *Florentine*, tels a merry story to this purpose, condemning the folly and impertinent businesse of such kinde of persons. A physitian of *Millan*, saith he, that cured mad men, had a pit of water in his house, in which hee kept his patients, some up to the knees, some to the girdle, some to the chinne, *pro modo insanie*, as they were more or lesse affected. One of them by chance that was well recovered, stood in the doore, and seeing a gallant ride by with a Hauke on his fist, well mounted, with his Spaniels after him, would needs know to what use all this preparation served; he made answer, to kill certaine fowles; the patient demanded againe, what his fowle might be worth which he killed in a yeare; he replied, 5 or 10 Crownes; and when he urged him farther, what his Dogs, Horse, and Hawkes stood him in, he told him 400 Crownes; with that the patient bad be gone, as he loved his life and welfare, for if our master come and finde thee here, he will put thee in the pit amongst mad men up to the chinne: Taxing the madnesse and folly of such vain men, that

spend

spend themselves in those idle sports, neglecting their businesse and necessary affaires. *Leo decimus*, that hunting Pope, is much discommended by *Iovius* in his life, for his immoderate desire of hauking and hunting, in so much that (as hee saith) he would sometimes live about *Ostia* weekes and months together, leave suiters^f unrespected, Bulls and pardons unsigned, to his owne prejudice, and many private mens losse. *And if hee had beene by chance crossed in his sport, or his game not so good, he was so impatient, that he would revile and miscall many times men of great worth with most bitter taunts, looke so fowre, be so angry and waspish, so grieved & molested, that it is incredible to relate it.* But if he had good sport, and bin wel pleased on the other side, *incredibili munificentia*, with unspeakable bounty and munificence he would reward all his fellow hunters, & deny nothing to any suiter when he was in that mood. To say truth, 'tis the common humour of all gamesters, as *Galatens* observes, if they win, no man living are so joviall and merry, but ^u if they lose, though it be but a trifle, two or three games at tables, or a dealing at Cardes for two pence a game, they are so cholerick and tettery that no man may speake with them, and breake many times into violent passions, oathes, imprecations, and unbecoming speeches, little differing from mad men for the time. Generally of all Gamesters and gaming, if it be excessive, thus much we may conclude, that whether they winne or lose for the present, their winnings are not *Munera fortuna*, sed *insidia*, as that wise *Seneca* determines, not fortunes gifts, but baits, the common *Catastrophe* is ^x beggery, *¶ Ut pestis vitam, sic adimit alea pecuniam*, as the plague takes away life, doth gaming goods, for ^x *omnes nudi, inopes & egeni*;

^a *Alea Scylla vorax, species certissima furti,*
Non contenta bonis animum quoq; perfida mergit,
Fæda, furax, infamis, iners, furiosa, ruina.

For a little pleasure they take, and some small gaines and gettings now and then, their wives and children are wringed in the mean time, and they themselves with losse of body and soule, rue it in the end. I will say nothing of those prodigious prodigals, *perdendæ pecuniæ genitos*, as he^b taxed *Anthony*, *Qui patrimonium sine ullâ fori calumnia amittunt*, saith ^c *Cyprian*, and ^d madd *Sybariticall* spendthrifts, *Quiq; una comedunt patrimonia cæna*; that eate up all at a breakfast, at a supper, or amongst *Baudes*, *Parasites*, and *Players*, consume themselves in an instant, as if they had flung it into ^e *Tybur*, with great wagers, vaine and idle expences, &c. not themselves onely, but even all their friends, as a man desperately swimming drownes him that comes to help him, by suretiship and borrowing they will willingly undoe all their associates and allies. ^e *Irati pecuniis*, as he saith, angry with their money: *¶ What with a wanton eye, a liquorish tongue, and a gamesome hand*, when they have undiscreetly impoverished themselves; morgaged their wits together with their lands, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their dayes in prison, as many times they doe, they repent at leasure; and when all is gone begin to bee thrifty: but *Sera est in fundo parsimonia*, 'tis then too late to looke about; their

¹²¹
^r *Tom. 2. de vitis illustrium, l. 4. de vit. Leon. 10.*
ⁱ *Venationibus adeo perditæ suadebat et aucupiiis*
^e *Auc infelicitèr venatus tam impatientis inde, ut summos sepe viros acerbissimis contumeliis oneraret, et incredibile est quali vultus animiq; habitu dolorem iracundiamq; præferret, &c.*
^u *Vnicuiq; autè hoc a natura insitum est, ut doleat sic ubi erraverit aut decepit sic*
^x *Iuven. Sat. 8. Nec enim loculis comitantibus iur. Ad casum tabulae, posita sed luditur arca. Lemnius insit. cap. 44. mendaciorum quidem, et perjurorum, et paupertatis mater est alea, nullum habens patrimonii reverentiam, quum illud effuderit, sensim in furia delabitur et rapinas. Saris. polyerat. l. 1. c. 5. y Damhoderus. z Dan. Sonters. a Petrar. dial. 27 b Salust. c Tom. 3. Ser. de Alea. d Plinius in Aristoph. calis all such gamesters mad men, Si in insanum hominem contigero. Spontaneum ad se trahunt furorem, et os, et nare et oculos rivus facini furoris et diversoria, Cbryl. bom. 71. e Pascasius Faustus l. 1. de alea. t Seneca. g Hall.*

/22. 120

h In Sat. 11.

Sed deficiente
crumena: et cres-
cente gula, qui
te manet exitus
—rebus in uca-
trem mersis.i Spartian. A-
driano.k Alex. ab. Alex.
lib. 6. c. 10.Idem Gerbelius,
lib. 5. Græ. disc.

l Fines Moris.

m Institum Di-
gestis.

n Persius Sat. 5.

o Poculum qua-
si sinus, in quo
sepe naufragi-
um faciunt, ja-
cturatum pecu-
nie tum mentis,
Erasm. in Prov.
calicum remiges.
chil. 4. c. 7.
Pro. 41.
p Ser. 33. ad frat.
in Erëmo.q Libera unius
horæ insaniam
eterno temporis
tedio pensant.

r Menander.

their^h end is misery, sorrow, shame, and discontent. And well they deserve to be infamous and discontent, i *Catamidiari in Amphitheatro*, as by *A-
drian* the Emperours edict they were of old, *decoctores bonorum suorum*, so he
cals them, prodigall fooles, to bee publicly shamed, and hissed out of
all societies, rather than to bee pittied or relieved. ^k The *Tuscans* and
and *Boëtians* brought their bankrupts into the market place in a beare with
an empty purse carryed before them, all the boyes following, where they
sate all day *circumstante plebe*, to be infamous and ridiculous. At ^l *Padua* in
Italy they have a stone called *the stone of Turpitude*, neare the Senate house,
where spendthrifts, and such as disclaime non-payment of debts, doe sit
with their hinder parts bare, that by that note of disgrace, others may
bee terrified from all such vaine expence, or borrowing more than they
can tell how to pay. The ^m *Civilians* of old set guardians over such brain-
sicke prodigals, as they did over madmen, to moderate their expences, that
they should not so loofely consume their fortunes, to the utter undoing of
their Families.

I may not here omit those two maine plagues, and common dotages of
humane kinde, Wine and Women, which have infatuated and belotted
Myriades of people. They goe commonly together.

" *Qui Vino indulget, quemque alea decoquit, ille
In venerem putris*—

To whom is sorrow, saith *Salomon*, *Pro. 23. 39.* to whom is woe, but to such
a one as loves drinke? it causeth torture, (*vino tortus & irâ*) and bitterneffe
of minde, *Sirac. 31. 21. Vinum furoris*, *Jeremy* cals it *15. cap.* wine of mad-
neffe, as well he may, for *insanire facit sanos*, it makes sound men sicke and
sad, and wise men^o mad. To say and doe they know not what. *Accidit ho-
diè terribilis casus* (saith ^p *S. Austin*) heare a miserable accident; *Cyrrillus* sonne
this day in his drinke, *Matrem pregnantem nequiter oppressit, sororem viola-
re voluit, patrem occidit ferè, & duas alias sorores ad mortem vulneravit*,
would have violated his sister, killed his father, &c. A true saying it was of
him, *Vino dari letitiam & dolorem*, drinke causeth mirth, and drinke causeth
sorrow, drinke causeth poverty and want (*Prov. 21.*) shame and disgrace.
*Multi ignobiles evasere ob vini potum, & p (Austin) amissis honoribus profugi
aberrarunt*: Many men have made shipwracke of their fortunes, and
goe like rogues and beggars, having turned all their substance into *aurum
potabile*, that otherwise might have lived in good worship and happy estate,
and for a few houres pleasure, for their *Hilary* terme's but short, or ^q free
madneffe, as *Seneca* cals it, purchase unto themselves eternall tediousnesse
and trouble.

That other madneffe is on women, *Apostatare facit cor*: saith the wise man,
^r *Atque homini cerebrum minuit*. Pleasant at first she is, like *Dioscorides Rhodo-
daphne*, that faire plant to the eye, but poyson to the taste, the rest as bitter as
wormewood in the end (*Pro. 5. 4.*) and sharpe as a two-edged sword (*7. 21.*)
Her house is the way to hell, and goes downe to the Chambers of death. What
more sorrowfull can be said; they are miserable in this life, mad, beasts, led
like

like ^f Oxen to the slaughter : and that which is worse, whoremasters and drunkards shall be judged, *amittunt gratiam, saith Austin, perdunt gloriam, incurrunct damnationem aeternam*, They lose grace and glory,

— ^t brevis illa voluptas

Abrogat aeternum cali decus —

They gaine Hell and eternall damnation.

SUBJECT. 14.

Philantia, or Self-love, Vaine-glory, Praise, Honour, Immoderate applause, Pride, over-much Ioy, &c. causes.



Self-love, Pride, and Vaine-glory, ^u *cacius amor sui*, w^{ch} *Chrysost.* calls one of the devils three great nets; ^x *Bernard* an arrow which pierceth the soule through, and slayes it; a *slie* insensible enemy, not perceived, are maine causes. Where neither anger, lust, covetousnesse, feare, sorrow, &c. nor any other perturbation can lay hold; this will slyly and insensibly pervert us, *Quem non gula vicit, Philantia superavit*, (saith *Cyprian*) whom sursetting could not overcome. ^y *He that hath scorned all money, bribes, gifts, upright otherwise and sincere, hath inserted himselfe to no fond Imagination, and sustained all those tyrannicall concupiscences of the body, hath lost all his honour, captivated by vaine-glory.* *Chrysostome* sup. *Io. Tu sola animum, mentemq; peruris gloria.* A great assault and cause of our present malady, although wee doe most part neglect, take no notice of it, yet this is a violent batterer of our Soules, causeth melancholy and dotage. This pleasing humour, this soft and whispering popular ayre, *Amabilis insania*; this delectable Frensie, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets upon us, ravisheth our senses, luller our soules a sleepe, puffes up our hearts as so many bladders, and that without all feeling, ^z in so much as *those that are misaffected with it, never so much as once perceive it, or thinke of any cure.* Wee commonly love him best in this ^a malady, that doth us most harme, and are very willing to be hurt; *adulationibus nostris libenter favemus* (saith ^b *Hierome*) we love him, we love him for it: ^c *O Bonciari suave, suave fuit à te tali hæc tribui*; 'Twas sweet to heare it. And as ^d *Pliny* doth ingenuously confesse to his deare friend *Augurinus*, *all thy writings are most acceptable, but those especially that speake of us.* Again, a little after to *Maximus*, ^e *I cannot expresse how pleasing it is to me to heare my selfe commended.* Though we smile to our selves, at least Ironically, when Parasites bedawbe us with false *Encomiums*, as many Princes cannot chuse but doe, *Quum tale quid nihil intra se repererint*, when they know they come as farre short, as a Mousse to an Elephant, of any such vertues; yet it doth us good. Though wee seeme many times to be angry, ^f and blush at our owne praises, yet our soules inwardly rejoyce, it puffes us up; 'tis fallax suavitas, blandus demon, makes us swell beyond our bounds,

121. 123.
[Prov. 5.]

^t *Merlin. Cocc.*

^u *Hov.*

^x *Sagitta que animam penetrat, leviter penetrat sed non leve infligit vulnus, sup. cant.*

^y *Qui omnem pecuniarum contemptum habent, et nulli imaginationis totius mundi immiscuerint, et tyrannicas corporis concupiscencias sustinerint hi multoties capti à vana gloria omnia perdidērunt.*

^z *Hac correpti non cogitant de medela.*

^a *Dñi talem à terris avertite pestem.*

^b *Ep ad Eustochium, de castod. virgin.*

^c *Lyps. Ep. ad Bonciarium.*

^d *Ep lib. 9. Omnia tua scripta pulcherrima existimo, maxime tamen illa que de nobis.*

^e *Exprimere non possum quam sit jucundum, &c.*

^f *Hierom. et licet nos indignos dicimus, et calidus rubor ora perfundat, attramen ad laudem suam intrinsecus anime letantur.*

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g Theſaur. Thco.

h Nec enim mi-
hi cornea fibra
eſt. Per.* E manibus
illis, Naſcentur
viole. Perſ. 1.
Sat.i Omnia enim
noſtra, ſupra
modum placent.

k Fab. L. 10. c. 3.

Ridentur mala

qui componunt

carmina, verum

gaudent ſcriben-

tes, et ſe veneran-

tur, et ultra. Si

taceas laudant

quicquid ſcrip-

ſere beati. Hor.

ep. 2. l. 2.

l Luke 18. 10.

m Auſon. ſap.

† De meliore luto

finxit præcordia

Titan.

* Chil. 3. cent.

10. pro. 97. Qui

ſe crederet nomi-

nem ulla in re

præſtantiorem.

n Tanto faſtu

ſcripſit, ut Alex-

andri geſta infe-

riora (criptis ſu-

is exiſtimaret Io.

Voſſius lib. 1.

cap. 9. de hiſt.

o Plutarch. vit.

Catonis.

p Nemo unquam

Poëta aut Ora-

tor, qui quenguâ

ſe meliorem arbi-

traretur.

q Conſol. ad

Pammachium

mundi Philoſo-

phus glorie ani-

mal, et popularis

auræ et rumori

venale manci-

pium.

r Epift. 5. capi-

toni ſuo. Diebus

ac noctibus, hoc ſolum cogito ſi qua me poſſum levare humo. Id voto meo ſufficit, &c. Tullius. t Ut nomen meum ſcriptis tuis illuſtre-

tur. Inquires animus ſtudio eternitatis, noctes et dies angebatur. Henſius orat. ſuneb. de Scal. x Hor. art. Poet. y Od. Vit. l. 3. Jamq;

opus exegi. Vade liber ſelix Palingen. lib. 18.

bounds, and forget our ſelves. Her two daughters are lightneſſe of minde, immoderate joy and pride, not excluding thoſe other concomitant vices, which *Iodocus Lorichius* reckons up, Bragging, Hypocriſie, Peeviſhneſſe, and curioſitie.

Now the common cauſe of this miſchiefe, ariſeth from our ſelves or others, ^h we are active and paſſive. It proceeds inwardly from our ſelves, as we are active cauſes, from an over-weening conceit wee have of our good parts, owne worth, (which indeed is no worth) our bounty, favour, grace, valour; ſtrength, wealth, patience, meekneſſe, hoſpitality, beauty, temperance, gentry, knowledge, wit, ſcience, art, learning, our ^{*} excellent gifts & fortunes, for which *Narciſſus* like, we admire, flatter, and applaud our ſelves, and thinke all the world eſteemes ſo of us; and as deformed women, eaſily beleeeve thoſe that tell them they be faire, we are too credulous of our owne good parts and praifes, too well perſwaded of our ſelves. Wee bragge and venditate our iown workes, and ſcorne all others in reſpect of us; *Inflati ſcientia* (ſaith *Paul*) our wiſdome, ^k our learning; all our geefe are ſwannes, and we aſbaſely eſteem and vilifie other mens, as we doe over-highly prize and value our owne. Wee will not ſuffer them to be in *ſecundis*, no not in *tertiis*; what *?* *Mecum conſertur Vliſſes* ? they are *Mures*, *Muſca*, *culices præ ſe*, nitts and flies compared to his inexorable and ſupercilious, eminent and arrogant worſhip: Though indeed they be farre before him. Onely wiſe, onely rich, onely fortunate, valorous, and faire, puffed up with this Timpany of ſelfe conceit; as that proud ^l *Phariſee*, they are not (as they ſuppoſe) like other men, of a purer and more precious mettle: *Soli rei gerendi ſunt efficaces*, which that wiſe *Periander* held of ſuch: *meditantur omne qui prius negotium, &c.* *Novi quendam* (ſaith ^{*} *Erasmus*) I knew one ſo arrogant that he thought himſelfe inferiour to no man living, like ⁿ *Caliſthenes* the Philoſopher, that neither held *Alexanders* acts, or any other ſubject worthy of his Penne, ſuch was his inſolency; or *Seleucus* King of Syria, who thought none fit to contend with him but the *Romanes*, ^o *Eos ſolos dignos ratus quibuſcum de imperio certaret.* That which *Tully* writ to *Atticus* long ſince, is ſtill in force, ^p *There was never yet true Poet nor Oratour, that thought any other better than himſelfe.* And ſuch for the moſt part are your Princes, Potentates, great Philoſophers, Hiſtoriographers, Authors of Sects or Heresies, and all our great Schollers, as ^q *Hierome* defines; *A naturall Philoſopher is glories creature, and a very ſlave of rumour, fame, and popular opinion,* and though they write *de contemptu glorie*, yet as he obſerves, they will put their names to their bookes. *Vobis & fame me ſemper dedi*, ſaith *Trebellius Pollio*, I have wholly conſecrated my ſelfe to you and fame. 'Tis all my deſire, night and day, 'tis all my ſtudy, to raiſe my name. Proud ^r *Pliny* ſeconds him; *Quantum O!* &c. and that vaine-glorious ^t *Orator*, is not aſhamed to confeſſe in an Epiftle of his to *Marcus Lecceius* ^u *Ardeo incredibili cupiditate, &c.* I burne with an incredible deſire, to have my ^v name regiſtered in thy book. Out of this fountain proceed all thoſe cracks and bragges, — ^x *ſperamus carmina fingi Poſſe linenda cedro, & leni ſervanda cupreſſo* — ^y *Non uſitata nec tenui ferar*

penna.

penna. — *nec in terra morabor longius. Nil parvum aut humili modo, nil mortale loquor. Dicar qua violens obstrepit Ausidus. — Exegi monumentum ære perennius. Iamque opus exegi, quod nec Iovis ira, nec ignis, &c. cum venit ille dies, &c. parte tamen meliore mei super alta perennis astra ferar, nomenque erit indelebile nostrum.* (This of Ovid I have paraphrased in English.)

113 125.

And when I am dead and gone,
My corps laid under a stone,
My fame shall yet survive,
And I shall be alive,
In these my works for ever,
My glory shall persevere, &c.

And that of Ennius,
*Nemo me lachrymis decoret neq; funera fletu
Faxit, cur? voluto docta per ora virum.*

With many such proud straines, and foolish flashes too common with Writers. Not so much as Democharis on the † Topicks, but he will be immortal. Typotius de fama, shall be famous, and well he deserves, because he writ of Fame; and every triviall Poet must be renowned,

† In lib. 8.

— *Plausuque petit clarescere vulgi.*

This puffing humour it is, that hath produced so many great tomes, built such famous monuments, strong Castles, and Mausolean Tombs, to have their act seternized,

— *Digitomonstrari, & dicitur hic est;*

to see their names inscribed, as Phryne on the walls of Thebes, Phryne fecit; This causeth so many battles,

— *Et noctes cogit vigilare serenas;*

Long journies,

Magnum iter intendo, sed dat mihi gloria vires,

a little applause, Pride, selfe-love, Vaine-glory. This is it which makes them take such paines, and break out into those ridiculous straines, this high conceit of themselves, to ^z scorne all others; *ridiculo factu & intolerando contemptu*, as ^a Palamon the Grammarian contemned Varro, *secum & natas & morituras literas jactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, ^b or beare of any thing but their owne commendation, which Hierome notes of such kind of men. And as ^c Austin well seconds him, 'tis their sole study day and night to be commended and applauded. When as indeed, in all wise mens judgements, *quibus cor sapit*, they are ^d mad, empty vessels, fungus, beside themselves, derided, & *ut Camelus in proverbio querens cornua, etiam quas habebat aures amisit*, their works are toyes, as an Almanack out of date, ^e *authoris pereunt garrulitate sui*, they seek fame and immortality, but reap dishonour and infamy, they are a common obloquie, *insensati*, and come farre short of that which they suppose or expect. ^f *O puer ut sis vitalis metuo.* Of so many myriades of Poets, Rhetoricians, Philosophers, sophisters, as ^g Eusebius well observes, which have

^z De pomie de-
jicere.
^a Sueton. lib. de-
gram.
^b Nihil libenter
audiant, nisi
laudes suas.
^c Epist. 56. Ni-
hil aliud dies no-
ctesq; cogitant
nisi ut in studiis
suis laudentur ab
hominibus.
^d Quæ major
dementia aut di-
ci, aut excogita-
ri potest, quam
sic ob gloriam
cruciari. Insa-
niam istam domine
longe fac à me.
Austin. conf. lib.
10. cap. 37.
^e Mart. l. 5. 51.
^f Hor. Sat. 1. l. 2.
^g Lib. cont.
Philos. cap. 1.

126. 124

written in former ages, scarce one of a thousands workes remaines, *nomina & libri simul cum corporibus interierunt*, their bookes and bodies are perished together. It is not as they vainely thinke, they shall surely be admired and immortall, as one told *Philip of Macedon* insulting after a victory, that his shadow was no longer than before, we may say to them,

*Nos demiramur, sed non cum deside vulgo,
Sed velut Harpyas, Gorgonas, & Furias.*

We marvaile too, not as the vulgar we,
But as we Gorgons, Harpy, or Furies see.

Or if we doe applaud, honour and admire; *quota pars*, how small a part in respect of the whole world, never so much as hears our names; how few take notice of us, how slender a Tract, as scant as *Alcibiades* his land in a Map: *Orbem terrarum victor Romanus habebat*, as he crackt in *Petronius*, all the world was under *Augustus*: and so in *Constantines* time, *Eusebius* brags he governed all the world, *universum mundum preclare admodum administravit*, — & *omnes orbis gentes Imperatori subjecti*: so of *Alexander* it is given out, the 4. Monarchies, &c. when as neither *Greeks* nor *Romans*, ever had the fifteenth part of the now known world, nor halfe of that which was then described. What Braggadocians are they and we then? *quam brevis hic de nobis sermo*, as *g* he said, *h* *pudebit aucti nominis*, how short a time, how little a while doth this fame of ours continue? Every private Province, every small territory, and city, when we have all done, will yeeld as generous spirits, as brave examples in all respects, as famous as our selves, *Cadwalader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* and *Little Iohn*, are as much renowned in *Sherwood*, as *Caesar* in *Rome*, *Alexander* in *Greece*, or his *He-
phestion*, *i* *Omnis atas omnisque populus in exemplum & admirationem veniet*. Every town, city, book, is full of brave Souldiers, Senators, Schollers, and though *k* *Bracydas* was a worthy Captaine, a good man, and as they thought not to be matched in *Lacedamon*, yet as his mother truly said, *plures habet Sparta Bracyda meliores*, *Sparta* had many better men than ever he was; and howsoever thou admirest thy selfe, my friend, many an obscure fellow the world never took notice of, had he been in place or action, would have done much better than he or he, or thou thy selfe.

Another kind of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemne all praise and glory, think themselves most free, when as indeed they are most mad: *calcant sed alio fastu*: a company of *Cynicks*, such as are *Monkes*, *Hermites*, *Anachorites*, that contemne the world, contemne themselves, contemne all titles, honours, offices: and yet in that contempt, are more proud than any man living whatsoever. They are proud in humility; proud in that they are not proud, *sape homo de vana gloria contemptu, vanius gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38.* like *Diogenes*, *intus gloriatur*, they brag inwardly, and feed themselves fat with a selfe conceit of sanctity, which is no better than hypocrisie. They goe in sheepes ruffet, many great men, that might maintaine themselves in cloath of gold, and seeme to be dejected, humble by their outward cariage, when as inwardly they are swolne full of pride, arrogancy, and self-conceit.

And

g *Tul. som. seip.*
h *Boethius.*

i *Putean. Cifalp.*
hif. lib. 1.

k *Plutarch. Ly-*
curgo.

And therefore Seneca adviseth his friend Lucilius, ^k in his attike and gesture, outward actions, especially to avoid all such things as are more notable in themselves: us a rugged attire, hirsute head, horrid beard, contempt of money, course lodging, and whatsoever leads to fame that opposite way.

All this madnesse yet proceeds from our selves; the maine engine which batters us, is from others, we are meerly passive in this businesse: from a company of Parasites and flatterers, that with immoderate praise, and bumbast Epithetes, glosing titles, false elogiums, so bedawbe and applaud, guild over many a silly and undeserving man, that they clap him quite out of his wits. *Res imprimis violenta est*, as Hierome notes, this common applause is a most violent thing, *laudum placenta*, a drumme, fife, and trumpet cannot so animate, that fattens men, erects and dejects them in an instant.

Palma negata macrum, donata reducit opimum.

It makes them fat and leane, as frost doth Conies. ^m And who is that mortall man that can so containe himselfe, that if he be immoderately commended, and applauded will not be moved? Let him be what he will, those Parasites will overturne him: if he be a King, he is one of the nine Worthies, more than a man, a God forthwith, — *† edictum Domini Dei, nostri*: and they will sacrifice unto him, — ** divinos si tu patiaris honores*,

Utrò ipsi dabimus meritaq; sacrabimus aras.

If he be a souldier, then Themistocles, Epaminondas, Hector, Achilles, duo fuimina belli, triumviri terrarum, &c. and the valoar of both Scipio's is too little for him, he is *invictissimus*, *serenissimus*, *multis tropheis ornatisissimus*, *natura dominus*, although he be *lepus galeatus*, indeed a very coward, a milk-sop, * and as he said of Xerxes, *postremus in pugna, primus in fuga*, and such a one as never durst looke his enemy in the face. If he be a big man, then is he a Sampson, another Hercules: if he pronounce a speech, another Tully or Demosthenes: as of Herod in the Acts, *the voice of God and not of man*: If hee can make a verse, Homer, Virgil, &c. And then my silly weake Patient, takes all these elogiums to himselfe; if hee bee a Scholler so commended for his much reading, excellent style, method, &c. he will eviscerate himselfe like a spider, study to death,

Laudatas ostendit avis Iunonia pennas,

Peacocke-like he will display all his feathers. If he be a souldier, and so applauded, his valour extoll'd, though it be *impar congressus*, as that of Troilus, and Achilles, *Infelix puer*, he will combat with a Giant, As another *Philippus*, he will ride into the thickest of his enemies. Commend his house-keeping and he will beggar himselfe: commend his temperance, hee will starve himselfe.

— laudatq; virtus

Crescit & immensum gloria calcar habet.

he is mad, mad, mad, no whoe with him, — *impatiens consortis erit*, he will over the Alpes to be talked of, or to maintaine his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus a quo laudetur* (saith Erasmus) *cristas erigit, exnit hominem, Deum se putat*, he sets up his crest and will be no longer a man but a God.

— † nihil est quod credere de se

Non aude quum laudatur diis aequa potestas.

How did this worke with Alexander, that would needs be Iupiters son, and goe like Hercules in a Lionskinne? Domitian a God, (* Dominus Deus noster

k Epist. 1. ad Lucilium. te admo-
corum more fa-
cias, qui non pro-
ficere, sed conspici
cupiunt, quæ in
habitu tuo, aut
genere vite nota-
bilia sunt. Aspe-
rum cultum et
vitiosum caput,
negligentiorum
barbam, indistinctum
argento odium,
cubile humi po-
situm, & quic-
quid ad laudem
perversa via se-
quitur, evita.

l Per.

m Quis vero
tam bene modu-
losuo metiri se
novit, ut cum as-
sidue et immodi-
ce laudationes
non moriantur.

Hen. Steph.

† Mart.

* Stroz.

* Justin.

n Livius. Gloria
tantum elatus,
non ira, in medi-
os hostes irruere,
quod completis
muris conspici se
pugnantem, a muro
spectantibus egre-
gium ducebat.

o I demens, et se-
vas curre per
Alpes. Aude ali-
quid &c. ut pu-
eris placeas, et
declamatio fiat.

Juv. Sat. 10.

p In morie En-
com.

† Juvenal. Sat. 4.

* Sueton. cap. 12
in Domitiano.

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* Brissonius.

q Antonius ab
assentatoribus e-
rectus librum
se patrem appel-
lari iussit, et pro
deo se vendita-
vit redimitus
hedera, et corona
velatus aurea, et
thyrsum tenens,
colubinis suc-
cinctus, curru
velut liber pater
victus est alex-
andrie. Pater.
vol. post.

r Minerve nup-
tias ambit, tan-
to furore perci-
tus, ut sacelles
mitte, et ad vi-
dendum num
dea in thalamis
venisset, &c.

f Alian. lib. 12.

* De mentis a-

lienat. cap. 3.

t Sequiturq. su-

perbia formam.

Livius lib. 11.

Oraculum est,

vividat sepe in-

genia, luxuriare

hac et evanesce-

re, multosq. sen-

sum penitus ami-

ssisse. Homines in-

ventur, ac si ipsi

non essent homi-

nes.

u Galeus de ru-

beis. Civis n. ster

faber ferrarius, ob

inventionem in-

strumenti Coclee

olim Archimedis

dicti, pre letitia

insanivit.

x Insania post-

modum corrept-

us, ob nimiam

inde arrogantia.

y Bene se re mag-

nam disce fortunam.

Hor. Fortunam reverenter habe, quicunq. repente Divites ab exili progrediare loco. Antonius. z Processit squalidus

et submissus, ut hesterni Diei gaudium intemperans hodie castigaret. a. Xxor Hen. 8. b. Neutrius se fortune extremum libenter exper-

turam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem et adversam: quod in hac nulli unquam defuit solatium, in al-

tera multis consilium, &c. Lod. Vives.

ster sic fieri jubet) like the * Persian Kings, whose Image was adored by all that came into the City of Babylon. Commodus the Emperour was so gulled by his flattering parasites, that he must be called *Hercules*.^q Antonius the Roman would be crowned with Ivy, carried in a Chariot, and adored for *Bacchus*. Cotys King of *Thrace*, was married to *Minerva*, and sent three severall messengers one after another, to see if she were come to his bed-chamber. Such a one was *Jupiter Menecrates*, *Maximinus Iovianus*, *Dioclesianus Hercules*, *Sapor* the Persian King, brother of the Sunne and Moone, and our modern Turks, that will be Godson earth, Kings of Kings, Gods shadow, Commanders of all that may be commanded, our Kings of *China* and *Tartaria* in this present age. Such a one was *Xerxes*, that would whip the Sea, fetter *Neptune*, *stultâ jactantiâ*, and send a challenge to Mount *Athos*: and such are many foolish Princes, brought into a fools Paradise by their parasites, 'Tis a common humour, incident to all men, when they are in great places, or come to the solstice of honour, have done, or deserv'd well, to applaud and flatter themselves. *Stultitiam suam produnt*, &c. (saith * *Platerus*) your very Tradesmen if they be excellent, will crack and bragge, and shew their folly in excessse.

They have good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they goe smiling to themselves, a perpetuall meditation of their Trophies and plaudites, they runne at the last quite mad, and lose their wits. *Petrarch. lib. 1. de contemptu mundi*, confessed as much of himselfe, and *Cardan* in his 5. book of wisdom, gives an instance in a Smith of *Millan*, a fellow Citizen of his, ^u one *Galeus de rubeis*, that being commended for refinding of an instrument of *Archimedes*, for joy ran madde. *Plutarch* in the life of *Artaxerxes*, hath such a like story of one *Chamus* a souldier, that wounded King *Cyrus* in battle, and grew thereupon so^r arrogant, that in a short space after he lost his wits. So many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, *ex insperato* fall unto them, for immoderate joy, and continuall meditation of it, cannot sleepe, nor tell what they say or doe, they are so ravished on a sudden; and with vaine conceits transported, there is no rule with them. *Epaminondas* therefore, the next day after his *Leuctrian* victory, ^z came abroad all squalid and submissive, and gave no other reason to his friends of so doing, than that hee perceived himselfe the day before, by reason of his good fortune, to be too insolent, overmuch joyed. That wise and vertuous Lady, ^a *Queene Katherine*, Dowager of *England*, in private talke, upon like occasion, said, that ^b shee would not willingly endure the extremity of either fortune; but if it were, so that of necessity she must undergoe the one, she would be in adversity, because comfort was never wanting in it, but still counsell and government, were defective in the other: They could not moderate themselves.

SUBJECT.

SUBSEC. 15.

Love of Learning, or overmuch study. With a Digression of the misery of Schollers, and why the Muses are Melancholy.



Leonardus Fuchsius Instit. lib. 3. sect. 1. cap. 1. Felix Plater. lib. 3. de mentis alienat. Herc. de Saxonia Tract. post. de melanch. cap. 3. speake of a peculiar Fury, which comes by overmuch study. Fernelius lib. 1. cap. 18. puts Study, contemplation, and continuall meditation, as an especiall cause of madnesse: and in his 86. consul.

cites the same words. *Io: Arculanus in lib. 9. Rhafis ad Almanforem cap. 16. amongst other causes reckons up studium vehemens: so doth Levinus Lemnius lib. de occul. nat. mirac. lib. 1. cap. 16. Many men (saith he) come to this malady by continuall study, and night-waking, and of all other men, Schollers are most subject to it: and such Rhafis addes, that have commonly the finest wits, Cont. lib. 1. tract. 9. Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 7. puts Melancholy amongst one of those five principall plagues of Students, 'tis a common maule unto them all, and almost in some measure an inseparable companion. Varro belike for that cause calls Tristes Philosophos & severos, severe, sad, dry, tetricke, are common Epithites to Schollers: And Parricius therefore in the institution of Princes, would not have them to be great students. For (as Machiavel holds) study weakens their bodies, dulls the spirits, abates their strength and courage; and good schollers are never good souldiers; which a certaine Gothe well perceived, for when his countrymen came into Greece, and would have burned all their bookes, he cried out against it, by all meanes they should not doe it, leave them that plague, which in time will consume all their vigor, and martiall spirits. The Turkes abdicated Cornutus the next heire, from the Empire, because he was so much given to his booke: and 'tis the common Tenent of the world, that Learning duls and diminisheth the spirits, and so per consequens produceth melancholy.*

Two maine reasons may be given of it, why students should be more subject to this malady than others. The one is, they live a sedentary, solitary life, sibi & musis, free from bodily exercise, and those ordinary disports which other men use: and many times if discontent and idlenesse concur with it, which is too frequent, they are precipitated into this gulf on a sudden: but the common cause is overmuch study; too much learning (as Festus told Paul) hath mad thee mad; 'tis that other extreme which effects it. So did Trincavelius lib. 1. consil. 12. & 13. finde by his experience, in two of his Patients, a young Baron, and another that contracted this malady by too vehement study. So Forestus observat. lib. 10. observ. 13. in a young Divine in Lovain, that was mad, and said, hee had a Bible in his head: Marsilius Ficinus de sanit. tuend. lib. 1. cap. 1. 5. 4. & lib. 2. cap. 16. gives many reasons, why students doe more often than others: The first is their negligence:

hauritura sit. Ut ad arma tractanda plane inhabiles futuri sint. Knoles Turk. hist. Aet. 26. 24. Nihil magis augeat, ac assidua studia, & profundae cogitationes. Non desunt, qui ex jugo studio, & in tempestiva lucubratione, huc deveniunt, hi praeter ceteris enim plerumque melancholia solent infestari.

Et illi qui sunt subtilis ingenii, & multae meditationis, de facili incidunt in melancholiam. Ob studiorum sollicitudinem lib. 5. Tit. 5. Gaspar Ens Thesaur. Polit. Apoteles. 31. Graecis hanc pestem relinquit, quae dubium non est, quin brevi omnem iis vigorem ereptura Martiosque spiritus ex

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other men looke to their tooles, a Painter will wash his pencills, a Smith will looke to his hammer, an will, forge: an husbandman will mend his plough-irons, and grinde his hatchet if it bee dull; a Faulkner or Huntsman will have an especiall care of his Haukes, Hounds, Horses, Dogges, &c. A Musitian will string and unstring his Lute, &c. onely Schollers neglect that instrument, their braine and spirits (I meane) which they dayly use, and by which they range over all the world, which by much study is consumed. Vide (saith Lucian) *ne funiculum nimis intendendo, aliquando abruptus*: See thou twist not the rope so hard, till at length it ° breake. Ficinus in his fourth chap. gives some other reasons; Saturne and Mercury, the Patrones of Learning, are both drie Planets: and P Origanus assignes the same cause, why Mercurialists are so poore, and most part beggers; for that their President Mercury had no better fortune himselfe. The Destinies of old, put poverty upon him as a punishment; since when, Poetry and Beggery, are Gemelli, twin-borne brats, inseparable companions:

* And to this day is every scholler poore,
Grosse gold from them runnes headlong to the boore:

Mercury, can helpe them to knowledge but not to money. The second is contemplation, which dries the braine, and extinguisheth naturall heat; for whilst the spirits are intent to meditation above in the head, the stomacke and liver are left destitute, and thence come blacke blood and crudities by defect of concoction, and for want of exercise, the superfluous vapours cannot exhale, &c. The same reasons are repeated by Gomesius lib. 4. cap. 1. de sale, Nymannus orat. de Imag. Io. Voschius lib. 2. cap. 5. de peste: and something more they adde, that hard Students are commonly troubled with gouts, catarrhes, rhumes, catexia, bradiopepsia, bad eyes, stone and collicke, crudities, oppilations, vertigo, windes, consumptions, and all such diseases as come by overmuch sitting; they are most part leane, dry, ill coloured, spend their fortunes, lose their wits, and many times their lives, and all through immoderate paines, and extraordinary studies. If you will not beleve the truth of this, looke upon great Tostatus and Thomas Aquinas workes, and tell mee whether those men tooke paines? peruse Austin, Hierom, &c. and many thousands besides.

Qui cupit optatam cursu contingere metam,
Multa tulit, fecitque puer, sudavit & alfit.

He that desires this wished goale to gaine,
Must sweat and freeze before he can attaine,

and labour hard for it. So did Seneca, by his owne confession ep. 8, 'Not a day that I spend idle, part of the night I keepe mine eyes open tired with waking, and now slumbering to their continuall taske. Heare Tully pro Archia Poeta: whilst others loyered, and tooke their pleasures, hee was continually at his booke: so they doe that will be Schollers, and that to the hazard (I say) of their healths, fortunes, wits, and lives. How much did Aristotle and Ptolomy spend?

Studiosi sunt Cacethici & nunquam bene colorati, propter debilitatem digestiva facultatis, multiplicantur in iis superfluitates. Io. Voschius parte 2. cap. 5. de peste. Nullus mihi per omnem dies exit, partem noctis studiis dedico, non vero somno, sed oculos vigilia fatigator, cadentesque in operam detingo.

unius regni precium they say, more than a Kings ranfome; how many crownes *per annum*, to perfect arts, the one about his History of Creatures, the other on his *Almagest*? How much time did *Thebes Benchora* employ, to finde out the motion of the eight spheare? 40 yeares and more; some write: how many poore Schollers have lost their wits, or become dizards, neglecting all worldly affaires, and their owne health, wealth, *esse* and *benefesse*, to gaine knowledge? for which, after all their paines in the worlds esteeme they are accounted ridiculous and silly fooles, Idiots, Asses, and (as oft they are) rejected, contemned, derided, doting, and mad. Looke for examples in *Hildishheim spicel. 2. de mania & delirio*: read *Trincavellius l. 3. consil. 56. &c. 17. Montanus consil. 233. Garceus de iudic. genit. cap. 33. Mercurialis consil. 86. cap. 25. Prosper & Calenius* in his Booke *de atrabile*: Goeto Bedlam and aske. Or if they keepe their wits, yet they are esteemed scrubs and fooles by reason of their carriage: *after seven yeares study — statua taciturnus exit;*

Plerumque & risum populi quatit. —

Because they cannot ride an horse, which every Clowne can doe; salute and court a Gentlewoman, carve at table, cringe and make congies, which every common swasher can doe, *hos populus rider &c.* they are laughed to scorne, and accounted silly fooles by our Gallants. Yea many times, such is their misery, they deserve it: a meere Scholler, a meere Ass.

*Obstipo capite, & figentes lumine terram,
Murmura cum secum, & rabiosa silentia rodunt,
Atque ex perrecto trutinamur verba labello,
Ægroti veteris meditantur somnia, gigni
De nihilo nihilum; in nihilum nil posse reverti.*

— who doe leane awry

* Their heads piercing the earth with a fixt eye:
When by themselves they gnaw their murmuring,
And furious silence, as 'twere ballancing,
Each word upon their out stretcht lip, and when
They meditate the dreames of old sick men,
As, Out of nothing, nothing can be brought,
And that which is, can ne're be turn'd to naught.

Thus they goe commonly meditating unto themselves, thus they sit, such is their action and gesture. *Fulgosus lib. 8. cap. 7.* makes mention how *Th. Aquinas* supping with King Lewis of France, upon a sudden knocked his fist upon the table, and cryed, *conclusum est contra Manichæos*, his wits were a wool-gathering, as they say, and his head busied about other matters; when he perceived his error, he was much^d abashed. Such a story there is of *Archimedes* in *Vitruvius*, that having found out the meanes to know how much gold was mingled with the silver in King Hierons crowne, ran naked forth of the bath and cryed *εἴσνεα* I have found: ^a and was commonly so intent to his studies, that hee never perceived what was done about him, when the City was taken, and the souldiers now ready to rifle his house, hee tooke no notice of it. *S. Bernard* rod all day long by the Lemnian lake, and asked at last where hee was, *Marullus* lib. 2. cap. 4. It was *Democrius* carriage alone that made the *Abderites*

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^a *Ioannes Hannuschi* Bohemus, nat.

¹⁵¹⁶ *cruditus vir, nimis studiis in Phrenesin incidit.*

Montanus instances in a Frenchman of Tolosa.

^a *Cardinalis Cæsius*, ob laborem, vigiliam, & diuturna studia factus Melancholicus. *Pers. Sat. 3.* They cannot fiddle;

but as *The-mistocles* said, hee could make a small towne become a great City.

^a *Pers. Sat.*

^b *Ingenium sibi quod vanas desumpsit Athenas & septem studiis annos dedit, insensitque.*

Libris & turis statua taciturnus exit, Plerumque & risum populum quatit. Hor. ep. 1. lib. 2.

^c Translated by M. B. Holiday.

^d *Thomas rubore confusus dixit se de argumento cogitasse. Plutarch. vita Marcelli. Nec sensit urbem captam; nec milites in domum irruentes, ad id intectus studiis, &c.*

Lib. 2. cap. 18.

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Sub Furie
larva circum-
vit urbem, di-
cuntans se ex-
ploratorem ab
inferis venisse,
delaturum de-
monibus mor-
taliū peccata.
* Petronius.

Ego arbitror in
scholis stultissi-
mos fieri, quia
nihil eorum
que in usu ha-
bemus aut au-
diunt aut vi-
deant.

Novi meīs
diebus, plerof-
que studiis li-
terarum dedi-
tos, qui disci-
plinis admodū
abundabant,
sed si nihil ci-
vilitatis ha-
bent, nec rem-
publ. nec dome-
sticam regere
norant. Stupu-
it Paglarenſis
Ex furto vili-
tū accusavit,
qui suam fe-
tam undecim
porcellos, as-
nam unum
duntaxat pul-
lum enixam
retulerat.

Lib. 1. Epist.
3. Adhuc scho-
lasticus tantum
est: quo genere
hominum, ni-
hil aut est sim-
plicius, aut
sincerius aut
melius.

Iure privile-
giandi, qui ob
commune bo-
num abbrevi-
ant sibi vitam.
* King. 6. 4. 7.

suppose him to have beene mad, and send for Hippocrates to cure him: if hee had beene in any solemne company, hee would upon all occasions fall a laughing. Theophrastus saith as much of Heraclitus, for that hee continually wept, and Laertius of Menedemus Lampſacus, because he ran like a mad man, saying, he came from hell as a spie, to tell the devills what mortall men did. Your greatest Students are commonly no better, silly, soft fellows in their outward behaviour, absurd, ridiculous to others, and no whit experienced in worldly businesse; they can measure the heavens, range over the world, teach others wisdom, and yet in bargaines and contracts they are circumvented by every base Tradesman. Are not these men fooles? and how should they be otherwise, but as so many sots in Schooles, when (as * he well observed) they neither heare nor see such things as are commonly practised abroad? how should they get experience, by what meanes? I knew in my time many Schollers, saith Aeneas Sylvius (in an Epistle of his to Casper Sciticke Chancelour to the Emperour) excellent well learned, but so rude, so silly, that they had no common civility, nor knew how to manage their domesticke or publike affaires. Paglarenſis was amazed, and said his Farmer had surely cosened him, when he heard him tell that his Sow had eleven pigges, and his Asse had but one foale. To say the best of this profession, I can give no other testimony of them in generall, than that of Pliny of Isæus; He is yet a Scholler, than which kinde of men there is nothing so simple, so sincere, none better, they are most part harmlesse, honest, upright, innocent, plaine dealing men.

Now because they are commonly subject to such hazards, and inconveniencies, as dotage, madnesse, simplicity, &c. To Voschius would have good Schollers to bee highly rewarded, and had in some extraordinary respect above other men, to have greater privileges than the rest, that adventure themselves and abbreviate their lives for the publike good. But our Patrons of learning are so farre now adayes, from respecting the Muses, and giving that honour to Schollers, or reward which they deserve, and are allowed by those indulgent privileges of many noble Princes, that after all their paines taken in the Universities, cost and charge, expenses, irksome houres, laborious tasks, wearisome dayes, dangers, hazards, (barred interim from all pleasures which other men have, mewed up like hawkes all their lives) if they chance to wade through them, they shall in the end bee rejected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, poverty and beggery. Their familiar attendants are,

* Pallentes morbi, luctus, curaque laborque
Et merus, & maleſuada fames, & turpis egeſtas,
Terribiles visu forme —

Griefe, labour, care, pale sicknesse, miseries,
Feare, filthy poverty, hunger that cries,
Terrible monsters to be seene with eyes.

If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other trades and professions after some seaven yeares prentiship, are enabled by their craft to live of themselves. A marchant adventures his goods at sea, and though his hazard bee great,

great, yet if one ship returne of foure, he likely makes a saving voyage. An husbandmans gaines are almost certaine; *quibus ipse Iupiter nocere non potest* ('tis * *Cato* Hyperbole, a great husband himselfe;) only Schollers, mee thinks are most uncertaine,unrespected,subject to all casualties, and hazards. For first, not one of a many proves to be a Scholler, all are not capable and docile, *ex omni ligno non fit Mercurius*: we can make Majors and officers every yeare, but not Schollers: Kings can invest Knights and Barons, as *Sigismund* the Emperour confessed; Universities can give degrees; and *Ta quod es, è populo quilibet esse potest*; but he nor they, nor all the world can give learning, make Philolophers, Artists, Orators, Poets: we can soone say as *Seneca* well notes, *O virum bonum, o divitem*, point at a rich man, a good, an happy man, a proper man, *sumptuosè vestitum, Calami stratum, bene olentem, magni temporis impendio constat hæc laudatio, o virum literatum*, but tis not so easily performed to finde out a learned man. Learning is not so quickly got, though they may be willing to take paines, to that end sufficiently informed & liberally maintained by their Patrons and Parents, yet few can compasse it. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend, but will not take paines; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, and so spend their time to their friends griefe and their owne undoings. Or put case they bee studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they encounter? No labour in the world like unto study. It may bee, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *ereis intestinis*, with a body of brasse, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he have it? he is as farre to seeke as he was (after twenty yeares standing) at the first day of his coming to the *Universitie*. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are employed is to reach a Schoole, turne Lecturer or Curat, and for that he shall have Faulkners wages, *per annum*, and his diet, or some small stipend, so long as he can please his Patron or the Parish; if they approve him not (for usually they doe but a yeare or two) as inconstant, as * they that cried *Hosanna* one day, and crucifie him the other; serving-man like, he must goe looke a new master: if they doe what is his reward?

¹ *Hoc quoque te manet ut pueros elementa docentem*

Occupet extremis in vicis alba senectus.

Like an Asse, he weares out his time for provender, and can shew a stumpe rod, *toram irritam & laceram*, saith * *Hædus*, an old torne gowne, an ensigne of his felicity, hee hath his labour for his paine, a *modicum* to keepe him till hee bee decrepit, and that is all. *Grammaticus non est felix, &c.* If hee bee a trencher Chaplaine in a Gentlemans house, as it befell *Euphormio*, after some seaven yeares service, he may perchance have a Living to the halfe, or some small *Rectory* with the mother of the maids at length, a poore kinswoman, or a crackt Chamber-maid, to have and to hold during the time of his life. But if hee offend his good Patron, or displease his Lady Mistris in the meane time,

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* *Plutarch. vita ejus. Ceterum agricolationis lucrum, &c.*

* *Quotannis fiunt consules & proconsules. Rex & Poeta quotannis non nascitur.*

* *Mat. 21.*

¹ *Hor. ep. 20. l. 1.*

* *Lib. 1. de contem. amor.*

* *Satyricon.*

Ducatur

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* Iuv. Sat. 5.

* *Ducetur Plantâ velut ietus ab Hercule Cacus,
Poneturque foras, si quid tentaverit unquam*

Hiscere

as Hercules did by Cacus, he shall be

dragged forth of doores by the heeles, away with him. If he bend his forces to some other studies, with an intent to be a *secretus* to some Noble man, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one under another, and in so many trades-mens shops, when the master is dead, the fore-man of the shop commonly steps in his place. Now for

* As colit astrâ.

Poets, Rhetoricians, Historians, Philosophers, °Mathematicians, Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Even so they were at first, if you will beleeve that pleasant tale of *Socrates*, which he told faire *Phædrus* under a Plane-tree, at the bankes of the river *Iseus*; about noone when it was hot, and the Grasshoppers made a noise, he tooke that sweet occasion to tell him a tale, how Grasshoppers were once Schollers, Musicians, Poets, &c. before the *Muses* were borne, and lived without meat and drinke, & for that cause were turned by *Iupiter* into Grasshoppers. And may be turned againe, In *Tyboni Cicadas*, aut *Lyciorum ranas*, for any reward I see they are like to have: or else in the meane time, I would they could live as they did without

p *Aldrovandus de Avibus l. 12. Gesner, &c.*

* *Literas habent queis sibi & fortune sue maledicant. Sat. Menip.*

q *Lib. de libris propriis fol. 24.*

* *Præfat. transl. Plutarch.*

q *Polit. disput.*

laudibus extol-

lunt eos ac si vir-

tutibus polle-

ret, quos ob

infinita scelera

potius vitupe-

vare oporteret.

* Or as horses

know not

their strength

they consider

not their owne

worth.

* *Plura ex Si-*

monidis famili-

aritate Hieron

consequutus

est, quam ex

Hieronis Simo-

nides.

* *Hor. lib. 4.*

od. 9.

any viaticum, like so many *Manucodiata* those Indian birds of *Paradise*, as we commonly call them, those I meane that live with the ayre, and dew of heaven and need no other food: for being as they are, their *Rhetorick* only serves them, to curse their bad fortunes, and many of them for want of meanes are driven to hard shifts; from Grasshoppers they turne Humble-Bees and Wasps, plaine Parasites, and make the *Muses*, Mules, to satisfie their hunger starved panches, and get a meales meat. To say truth, 'tis the common fortune of most Schollers, to be servile and poore, to complaine pittifully, and lay open their wants to their respectlesse patrons, as *Cardan* doth, as *Xilander*, and many others: And which is too common in those dedicatory Epistles, for hope of gaine, to lye, flatter, and with hyperbolicall elogiums and commendations, to magnifie and extoll an illiterate unworthy idiot, for his excellent vertues, whom they should rather as *Machiavel* observes, vilify, and raile at downe right for his most notorious villanies and vices. So they prostitute themselves as Fidleres, or mercenary Trades-men, to serve great mens turnes for a small reward. They are like *Indians*, they have store of gold; but know not the worth of it: for I am of *Synesius* opinion, * *King Hieron* got more by *Simonides* acquaintance, than *Simonides* did by his: they have their best education, good institution, sole qualification from us, and when they have done well, their honour and immortality from us; we are the living tombes, registers, and as so many trumpeters of their fames: what was *Achilles* without *Homer*? *Alexander* without *Arian* and *Curtius*? who had knowne the *Cæsars*, but for *Suetonius* and *Dion*?

* *Vixerunt fortes ante Agamemnona
Multi: sed omnes illachrymabiles
Vrgentur, ignotique longâ
Nocte, carent quia vate sacro.*

they

they are more beholden to Schollers, then Schollers to them; but they under-value themselves, and so by those great men are kept downe. Let them have that *Encyclopædian*, all the learning in the world, they must keep it to themselves, * live in base esteeme, and starve, except they will submit, as *Budæus* well hath it, so many good parts, so many ensignes of Arts, vertues, bee slavishly obnoxious to some illiterate potentate, and live under his insolent worship, or honour, like Parasites, *Qui tanquam mures alienum panem comedunt*. For to say truth, artes hæc non sunt Lucrativæ, as *Guido Bonat* that Astrologer could fore-see, they bee not gainefull arts these sed esurientes & famelica, but poore and hungry.

* Dat Galenus opes, dat Iustinianus honores,
Sed genus & species cogitur ire pedes:
The rich Physitian, honour'd Lawyers ride,
Whil'ft the poore Scholler foots it by their side.

Poverty is the *Muses* Patrimony, and as that Poeticall divinity teacheth us, when *Iupiters* daughters were each of them married to the Gods, the *Muses* alone were left solitary, *Heticon* forsaken of all suiters, and I beleieve it was, because they had no portion.

Calliope longam calebs cur vixit in ævum?

Nempe nihil dotis, quod numeraret, erat.

Why did *Calliope* live so long a maid?

Because she had no dowry to be paid.

Ever since all their followers are poore, forsaken, and left unto themselves. In so much, that as * *Petronius* argues, you shall likely know them by their clothes. There came, saith he, by chance into my company, a fellow not very spruce to looke on, that I could perceive by that note alone hee was a Scholler, whom commonly rich men hate: I asked him what hee was, hee answered; a Poet; I demanded againe why hee was so ragged, hee told mee this kinde of learning never made any man rich.

* *Qui Pelago credit, magno se scienore tollit,*

Qui pugnis & rostra petit, præcingitur auro:

Vilis adulator pectus jacet ebrius ostro,

Sola pruinosis horret facundiapannis.

A Merchants gaine is great that goes to Sea,

A Souldier embossed all in gold:

A Flatterer lies fox'd in brave array,

A Scholler only ragged to behold.

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* Inter inertes
& Plebeios se-
re jacet, ulti-
mum locum
habens, nisi tot
artis virtutis-
que insignia,
turpiter, ob-
noxie, suppa-
risitando fasci-
bus subjecerit
proterve inso-
lenti que po-
tentie, Lib. 1.
de contempt.
rerum fortui-
tarum.

* Buchanan.
eleg. lib.

In Satyricon.
intrat senex,
sed cultu non
ita speciosus, ut
facile appare-
ret eum hac
nota literatum
esse, quos di-
vites odisse so-
lent. Ego inquit
Poeta sum?
Quare ergo
tam male ve-
stitus es? Prop-
ter hoc ipsum;
amor ingenii
neminem un-
quam divitem
fecit.
* Petronius
Arbiter.

All which our ordinary Students, right well perceiving in the Universities, how unprofitable these Poeticall, Mathematicall, and Philosophicall studies are, how little respected, how few Patrons; apply themselves in all haste to those three commodious professions of Law, Physicke, and Divinitie, sharing themselves betweene them,
rejecting

785. 134

▪ Oppressus
paupertate ani-
mus nihil exi-
mum aut sub-
lime cogitare
potest, amari-
tates litera-
rum, aut ele-
gantiam, quo-
niam nihil pre-
sidii in his ad
vitæ commo-
dum videt,
primo neglige-
re, mox odisse
incipit. Hensl.

* Epistol. quest.
lib. 4. Ep. 21.

* Ciceron.
dial.

* Epist. lib. 2.

1 Ia. Douss.
Epodon. lib. 2.
car. 2.

▪ rejecting these Arts in the meane time, History, Philosophy, Philology, or lightly passing them over, as pleasant toyes, fitting onely table talke, and to furnish them with discourse. They are not so behovefull: he that can tell his money hath Arithmetick enough: Hee is a true Geometrician, can measure out a good fortune to himselfe; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his owne use. The best Opticks are, to reflect the beames of some great mens favour and grace to shine upon him. He is a good Enginer that alone can make an instrument to get preferment. This was the common Tenent and practise of Poland, as C. omerus observed not long since, in the first booke of his history; their Universities were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but every man betooke himselfe to Divinitie, *hoc solum in votis habens, opimum sacerdotium*, a good Personage was their aime. This was the practise of some of our neare neighbours, as * Lipsius inveighs, they thrust their children to the study of Law and Divinity, before they bee informed aright, or capable of such studies. *Scilicet omnibus artibus amittat spes lucri, & formosior est cumulus auri, quam quicquid Græci Latinique delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præsent consiliis regum, o pater o patria?* so he complained, and so may others. For even so we finde, to serve a great man, to get an office in some Bishops Court (to practise in some good Towne) or compass a Benefice, is the marke wee shoot at, as being so advantagious, the high way to preferment.

Although many times, for ought I can see, these men faile as often as the rest in their projects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Civilian of good worth, where shall he practise and expatiate? Their fields are so scant, the Civill Law with us so contracted with Prohibitions, so few causes, by reason of those all devouring municipall Lawes, *quibus nihil illucratum*, saith * Erasmus, an illiterate and a barbarous study, (for though they be never so well learned in it, I can hardly vouchsafe them the name of Schollers, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to bee compassed at such deare rates, that I know not how an ingenuous man should thrive amongst them. Now for Physitians, there are in every Village so many Mountebanks, Empiricks, Quacksalvers, Parafelsians, as they call themselves, *Causfici & sanicide*, so * Clenard termes them, Wisards, Alcumists, poore Vicars, cast Apothecaries, Physitians men, Barbers, and Good wives, professing great skill, that I make great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so covetous, so clamorous, so impudent; and as he said, litigious, Idiots,

Quibus loquacis assatim arrogantia est,

Peritia parum aut nihil,

Nec ulla mica literarii salis,

Crumenimulga natio:

Loquaculeia turba, litium strophe,

Maligna litigantium cohors, rogati vultures,

Laverna alumnus, Agyria, &c.

Which

Which have no skill but prating arrogance,
 No learning, such a purse-milking nation :
 Gown'd vultures, theeves, and a litigious rout
 Of coseners, that haunt this occupation,

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that they cannot well tell how to live one by another, but as he jested in the Comedy of clocks, they were so many, ^z *major pars populi arida reptant fame*: ^z *Plautus*. they are almost starved a great part of them, and ready to devoure their fellowes; * *Et noxia calliditate se corripere*; such a multitude of pettifoggers and Empericks; such impostors, that an honest man knowes not in what sort to compose and behave himselfe in their society, to carry himselfe with credit in so vile a rout, *scientia nomen*, *tot sumptibus partum & vigiliis profueri dispuceat*, *postquam &c.*

* *Barc. Argenis*
lib. 3.

Last of all to come to our Divines, the most noble profession and worthy of double honour, but of all others the most distressed and miserable. If you will not beleieve me, heare a brieft of it, as it was not many yeares since publishedly preached at *Pauls* crosse, * by a grave Minister then, and now a reverend Bishop of this land. *We that are bred up in learning, and destinated by our Parents to this end, we suffer our childhood in the Grammer schoole, which Austin calls magnam tyrannidem, & grave malum, and compares it to the torments of martyrdom.* when we come to the University, if we live of the Colledge allowance, as *Phalaris* objected to the *Leontines* *πικρὸν ἐστὶν αὐτοῖς ἀπὸ τοῦ πένους*, needy of all things but hunger and feare; or if we be maintained but partly by our Parents cost, doe expend in unnecessary maintenance, bookes and degrees, before we come to any perfection, five hundred pounds, or a thousand markes. If by this price of the expence of time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poore Personage, or a Vicarage of 50 l. per annum, but we must pay to the Patron for the lease of a life (a spent and out worne life) either in annuall pension, or above the rate of a copy hold, and that with the hazard and losse of our soules, by *Simony* and perjury, & the forfeiture of all our spirituall preferments, in esse and posse, both present and to come. What father after a while will be so improvident, to bring up his sonne to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring up his sonne in that course of life, which by all probability and necessity, cogit ad turpia, enforcing to sinne, will entangle him in *simony* and perjury, when as the Poet saith, *Invitatus ad hæc aliquis de ponte negabit*: a beggers brat taken from the bridge where hee sits a begging, if hee knew the inconvenience, had cause to refuse it. This being thus, have not wee fished faire all this while, that are initiate Divines, to finde no better fruits of our labours, ^b *hoc est cur palles, cur quis non prandeat hoc est?* doe wee macerate our selves for this? Is it for this we rise so early all the yeare long? * *Leaping* (as he saith) out of our beds, when wee heare the bell ring, as if we had heard a thunder clap. If this be all the respect, reward and honour we shall have, ^c *frange leves calamos, & scinde Thalia libellos*: let us give over our bookes, and betake our selves to some other course of life? to what end should wee study? ^d *Quid me litterulas stulti docuere parentes*, what did our parents meane to make us schollers, to be as farre to seeke of preferment after twenty yeares study, as we were at first: why doe we take such paines? *Quid tantum insanis juvat impalescere chartis?* If there

a *Joh. Howson*
4 Novembris
1597. the Sermon was printed by Arnold Hartfield.b *Pers. Sat. 3.** *E lecto exsiliantes, ad subitum tintinnabuli pulsum quasi fulmine territi. 1.*c *Mart.*d *Mart.*

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* Sat. Menip.

* Lib. 3. de cōf.

* I had no money, I wanted impudence, I could not scamble, ten-
porize, dissem-
ble: non pranderet olus, &c.
vis dicam, ad
palpandum &
adulandum penitus insulsus,
recudi non possum, jam senior
ut sim talis, &
fingi nolo, ut-
cunque male
cedat in rem
meam & ob-
scurus inde de-
litescam.

* Vit. Crass.
nec facile judi-
care potest u-
trum pauperior
cum primo ad
Crassum &c.

be no more hope of reward, no better encouragement. I say againe; *Frangere leues calamos, & scinde Thalia libellos*; let's turne souldiers, sell our bookes, and buy Swords, Gunnes and Pikes, or stop bottels with them, turne our Philosophers gownes, as *Cleambes* once did into millers coates, leave all, and rather betake our selves to any other course of life, than to continue longer in this misery. * *Præstat denis scalpia radere, quàm literariis monumentis magnatum favorem emendicare.*

Rea, but me thinkes I heare some man except at these words, that though this be true which I have said of the estate of Schollers, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwracke of her goods, and that they have just cause to complaine; there is a fault, but whence proceeds it? If the cause were justly examined, it would be retorted upon our selves, if we were cited at that Tribunall of truth, we should be found guilty, and not able to excuse it. That there is a fault among us, I confesse, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more than manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrons. In accusing them, I doe not altogether excuse us; both are faulty, they and we: yet in my judgement, theirs is the greater fault, more apparant causes, and much to be condemned. For my part, if it be not with me as I would, or as it should, I doe ascribe the cause, as * *Cardan* did in the like case; *meo infortunio potius quam illorum sceleri*, to * mine owne infelicity, rather than their naughtinesse: Although I have beene baffled in my time by some of them, and have as just cause to complaine as another: or rather indeed to mine owne negligence; for I was ever like that *Alexander* in * *Plutarch*, *Crassus* his tutor in Philosophy, who though he lived many yeares familiarly with rich *Crassus*, was even as poore when from, (which many wondred at) as when he came first to him; he never asked, the other never gave him any thing; when he travelled with *Crassus* he borrowed an hat of him, at his returne restored it againe. I have had some such noble friends acquaintance and Schollers, but most part, (common courtesies and ordinary respects excepted) they and I parted as we met, they gaue me as much as I requested, and that was——

And as *Alexander ab Alexandro Genial: dier: lib. 6. cap. 16.* made answer to *Hieronimus Massanius*, that wondred, *quum plures ignavos & ignobiles ad dignitates & sacerdotia promotos quotidie videret*, when other men rose, still he was in the same state, *eodem tenore & fortunâ cui mercedem laborum studiorumque deberi putaret*, whom he thought to deserve as well as therest. He made answer that he was content with his present estate, was not ambitious, and although *ob- jurgabundus suam segnitiam accusaret, cum obscuræ sortis homines ad sacerdotia & pontificatus erectos &c.* he chid him for his backwardnesse, yet he was still the same: and for my part (though I be not worthy perhaps to carry *Alexanders* bookes) yet by some overweening and wellwishing friends, the like speeches have beene used to me; but I replied still with *Alexander* that I had enough, and more peradventure than I deserved; and with *Libanius Sophista* that rather chose (when honours and offices by the Emperour were offered unto him) to be *talis Sophista, quam talis Magistratus*. I had as live be still *Democritus junior*, and *privus privatus*, *si mihi jam daretur optio, quam talis for- tasse Doctor, talis Dominus.*—*Sed quorsum hæc?* For the rest, 'tis on both sides

facinus

facinus detestandum, to buy and sell livings, to detain from the Church, that which Gods and mens Lawes have bestowed on it; but in them most, and that from the covetousnesse and ignorance of such as are interested in this businesse; I name covetousnesse in the first place, as the root of all these mischiefs, which *Achan* like, compels them to commit sacrilege, and to make Simoniacall compacts, (and what not) to their own ends, that kindles Gods wrath, brings a plague, vengeance, & an heavy visitation upon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it, *per fas & nefas*, hooke or crooke, so they have it. And others when they have with riot and prodigality, embezelled their estates, to recover themselves, make a prey of the Church, robbing it, as *Julian* the Apostate did, spoile Parsons of their renewes (in keeping halfe back, ^h as a great man amongst us observes:) and that maintenance on which they should live: by meanes whereof, Barbarisme is increased, and a great decay of Christian Professors: for who will apply himselfe to these divine studies, his sonne, or friend, when after great paines taken, they shall have nothing whereupon to live? But with what event doe they these things?

* *Opesque totis viribus venamini,
At inde messis accidit miserrima.*

* *Euripides.*

They toyle and moyle, but what reap they? They are commonly unfortunate families that use it, accursed in their progenie, and as common experience evinceth, accursed themselves in all their proceedings. *With what face* (as ⁱ hee quotes out of *Austin*) *can they expect a blessing or inheriance from Christ in Heaven, that defraude Christ of his inheriance here on earth?* I would all our Symoniacall Parrons, and such as detain Tithes, would read those judicious Tracts of *Sr Henry Spelman*, and *Sr James Sempill* Knights; those late elaborate and learned Treatises of *D. Tully*, and *Mr Montague*, which they have written of that subject. But though they should read, it would be to small purpose, *clames licet & mare cælo Confundis*; thunder, lighten, preach hell and damnation, tell them 'tis a sinne, they will not beleevè it; denounce and terrifie, they have ^k *caterized consciences*, they do not attend, as the enchanted Adder, they stop their eares. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in *Plautus*, *Euge, optime*, they cry and applaud themselves, with that Miser, *simulac nummos contemplor in arcâ*: say what you will, *quocunque modo rem*: as a dog barks at the Moone, to no purpose are your sayings: Take you Heaven, let them have mony. A base, prophane, Epicurean, Hypocriticall rout; for my part, let them pretend what zeale they will, counterfeit Religion, blear the worlds eyes, bumbast themselves, and stuffe out their greatnesse with Church spoiles, shine like so many Peacocks; so cold is my charity, so defective in this behalfe, that I shall never thinke better of them, than that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheisticall marrow, that they are worse than Heathens. For as *Dionysius Halicarnassensis* observes *antiq. Rom. lib. 7. m* *Primum locum &c.* *Greekes and Barbarians observe all religious rites, and dare not breake them for feare of offending their Gods; but our Simoniacall con-*

Deum habent iratum, sibi que mortem eternam acquirunt aliis miserabilem ruinam. Serrarius in Iosua, 7. Euripides. g Nicophorus lib. 10. cap. 5. h Lord Cook in his Reports second part fol. 44.

i Sr. Henry Spelman, de non temerandis Ecclesiis.

k 1 Tim. 42.

l Hor.

m Primum locum apud omnes gentes habet pa ritius deorum cultus, & genitorum nam hunc diutissime custodiunt, tam Greci quam Barbari &c.

140. 138

n Tom. 1. de fle-
ril. triū annorū
sub Elia sermo-
ne.

o Ouid. Fast.
p De male que-
stis vix gaudet
tertius heres.

q Strabo lib. 4.
Geog.

r Nihil facilius
opes exeret,
quā avaritiā &
fraude parā.

Est enim scia
addas tali arce
& exteriore ja-
nuā & velle
eam cōmuniā,
intus tamen
fraudem & a-
varitiā, &c.
In 5. Corinth.
§ Acad. cap. 7.
r Ars neminem
habet inimicū
præter ignoran-
tiam.

tracters, our senselesse Achans, our stupified Patrons, feare neither God nor di-
vell, they have evasions for it, it is no sin, or not due *jure divino*, or if a sin, no
no great sin, &c. And though they be daily punished for it, and they doe ma-
nifestly perceive, that as he said, Frost and Fraud come to foule ends; yet as
Chrysostome followes it, *Nulla expensā sit correctio, & quasi adversis malitia ho-*
minum provocetur, crescit quotidie quod puniatur: they are rather worse than better,
— *iram atque animos a crimine sumunt*, and the more they are corrected, the
more they offend: but let them take their course, *Rode caper vires*, goe on still
as they begin, 'tis no sin, let them rejoyce secure, Gods vengeance will over-
take them in the end, and these ill gotten goods as an Eagles feathers, will
consume the rest of their substance: It is *aurum Tholosanum*, and will pro-
duce no better effects. *Let them lay it up safe, and make their conveyances never*
so close, locke and shut doore, saith Chrysostome, yet fraud and covetousnesse, two most
violent theeves, are still included, and a little gaine evill gotten, will subvert the rest of
their goods. The Eagle in *Ælope*, seeing a peece of flesh, now ready to be sa-
crificed, swept it away with her clawes, & carried it to her nest; but there was
a burning coale stuck to it by chance, which unawares consumed her, young
ones, nest and all together. Let our Symoniacall Church-chopping Patrons,
and sacrilegious Harpyes, looke for no better successe.

A second cause is Ignorance, and from thence contempt, *succesit odium in*
litteras ab ignorantia vulgi; which *Junius* well perceived: this hatred & con-
tempt of learning, proceeds out of Ignorance, as they are themselves barba-
rous, idiots, dull, illiterate, and proud, so they esteeme of others.

Sint Mecanates, non deerunt Flacce Marones:

u He that can
not dissemble
cannot live.

* Epist. quest.
lib. 4. epist. 21.
Lipsius.

x Dr. King in
his last lecture
on Jonah some-
times right re-
verend L. Bi-
shop of Londo.
y Quibus opes
& ædium, bi
barbara fasti-
litteras con-
stant.

Let there be bountifull Patrons, and there will bee painfull Schollers in all
Sciences. But when they contemne Learning, and thinke themselves suffi-
ciently qualified, if they can write and read, scamble at a peece of Evidence,
or have so much Latine as that Emperour had, *qui nescit dissimulare, nescit*
vivere, they are unfit to doe their country service, to performe or undertake
any action or imployment, which may tend to the good of a Common-
wealth, except it be to fight, or to doe country Justice, with common sense,
which every Yeoman can likewise doe. And so they bring up their children,
rude as they are themselves, unqualified, untaught, uncivill most part. *Quis*
est nostrā juvenute legitime instituitur literis? Quis oratores aut Philosophos tan-
git? quis historiam legit, illam rerum agendarum quasi animam? precipitant
parentes roia sua, &c. twas Lipsius complaint to illiterate countrymen, it may
be ours. Now shall these men judge of a Schollers worth, that have no worth,
that knowes not what belongs to a students labours, that cannot distinguish
betweene a true scholler, & a drone? or him that by reason of a voluble tongue
a strong voice, a pleasing tone, and some trivantly *Polyanthean* helps, steales
and gleanes a few notes from other mens Harvests, and so makes a fairer shew,
than hee that is truly learned indeed: that thinkes it no more to preach, than
to speake, *or to run away with an empty Cart*; as a grave man said; and there-
upon vilifie us, and our paines; scorne us, and all learning. *Because they*
are rich, and have other meanes to live, they thinke it concernes them not
to know, or to trouble themselves with it; a fitter taske for younger bro-
thers,

thers, or poore mens sonnes, to be pen and Inkhorne men, pedanticall slaves, and no whit beseeming the calling of a Gentleman, as *Frenchmen* and *Germans* commonly doe, neglect therefore all humane learning, what have they to doe with it? Let *Marriners* learne *Astronomy*; *Merchants* *Factors* study *Arithmetick*; *Surveiers* get them *Geometry*; *Spectacle-makers* *Opticks*; *Land-leapers* *Geography*; *Towne-Clarks* *Rhetoricke*; what should he doe with a spade, that hath no ground to dig; or they with *Learning*, that have no use of it? Thus they reason, and are not ashamed to let *Marriners*, *Prentises*, and the basest servants be better qualified than themselves. In former times, *Kings*, *Princes*, and *Emperours* were the only *Schollers*, excellent in all faculties. *Julius Cæsar* mended the yeare, and writ his owne *Commentaries*,

139/41.

* *Lucan. lib. 8.*

—* *media inter praelia semper,
Stellarum cœlique plagis, superisque vacavit.*

* *Anonius, Adrian, Nero, Seve. Jul. &c.* * *Michael* the Emperour, and *Isacius*, were so much given to their studies, that no base fellow would take so much paines: *Orion, Perseus, Alphonsus, Ptolomeus*, famous *Astronomers*: *Sabor, Muhrdates, Lysimachus*, admired *Physitians*: *Plato's* kings all: *Evax* that *Arabian* Prince, a most expert *Jueller*, and an exquisite *Philosopher*; The *Kings of Egypt* were *Priests* of old, and chosen from thence, — *Idem rex hominum, Phœbique sacerdos*: but those heroicall times are past; the *Muses* are now banished in this bastard age, *ad sordida tuguriola*, to meaner persons, and confined alone almost to *Universities*. In those daies, *Schollers* were highly beloved, ^b honoured, esteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *Augustus*; *Horace* by *Mecænis*: *Princes* companions; deare to them, as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded. *Alexander* sent *Xenocrates* the *Philosopher* 50. talents, because he was poore, *visu rerum aut eruditione præstantes viri, mensis olim regum adhibiti*, as *Philostatus* relates of *Adrian* & *Lampridius* of *Alexander Severus*: famous *Clarkes* came to these *Princes* Courts, *velut in Lyceum*, as to an *University*, and were admitted to their tables, *quasi divum epulis accumbentes*; *Archilais* that *Macedonian* King would not willingly sup without *Euripides*, (amongst the rest he dranke to him at supper one night and gave him a cup of gold for his paines) *delectatus poetæ suavi sermone*; & it was fit it should be so. Because as * *Plato* in his *Protagoras* well saith, a good *Philosopher* as much excels other men, as a great King doth the *Commons* of his Country; And againe, ^c *quoniam illis nihil deest, & minime egere solent, & disciplinis quæ profitentur, soli à contemptu vindicare possunt*, they needed not to beg so basely, as they compell ^d *Schollers* in our times to complaine of poverty, or crouch to a rich chuffe for a meales meat, but could vindicate themselves, and those Arts which they professed. Now they would, and cannot: for it is held by some of them, as an axiome, that to keepe them poore, will make them study; they must be dieted, as horses to a race, not pampered, ^e *Alendos volum, non saginandos, ne melioris mentis flammula extinguitur*; a fat bird will not sing, a fat dog cannot hunt; and so by this depression of theirs, ^f some want meanes, others will, all want ^g *incouragement*, as being forsaken almost: and generally contemned. 'Tis an old saying *Sint Mæcenates non deerunt Flacce Marones*, and 'tis a true saying still. Yet oftentimes I may

z *Spartian. Soli liciti de rebus nimis.*a *Nicet. 1. Anal. Fumis lucubrationum sordabant.*b *Grammaticis olim & dialecticis Iurisque Professoribus, qui specimen eruditionis dedissent, eadem dignitatis insignia decreverunt Imperatores, quibus ornabatur honoras. Erasmi. ep. Jo. Fabio epis. Vien.** *Probus vir & Philosophus magis præstat inter alios homines, quam rex inclitus inter plebeios.*c *Heinsius præfat. Poematum. d Servile nomen Scholaris jam.** *Seneca.*f *Haud facile emergunt, &c.*g *Mædia quod noctis ab hora sedisti quæ nemo faber, quæ nemo sedebat, qui docet obliquo lanâ deducere ferro: rara tamen merces.*

Juv. Sat. 7.

142. 140

* Chil. 4. Cent.
5. adag. 1.

‡ Had I done
as others did,
put my selfe
forward, I
might have
happily beene
as great a mi-
as many of my
equals.

not deny it the maine fault is in our selves. Our Academicks too frequently offend in neglecting patrons, as **Erasmus* well taxeth, or making ill choice of them; *negligimus oblatos aut amplectimur parum aptos*, or if we get a good one, *non studemus mutuis officiis favorem ejus alere*, we doe not plye and follow him as we should. *Idem mihi accidit Adolescenti* (saith *Erasmus*) acknowledging his fault, & *gravissime peccavi*, and so may † I say my selfe, I have offended in this and so peradventure have many others. We did not *spondere magnatum favori- bus, qui coeperunt nos amplecti*, apply our selves with that readinesse we should: idleness, love of liberty, *immodicus amor libertatis effecit ut diu cum perfidis amicis*, as he confesseth, & *perinaci paupertate colluctarer*, bashfulness, melan- choly, timorousnesse cause many of us to be too backward and remisse. So some offend in one extreame, but too many on the other, we are most part too forward, too solicitous, too ambitious, too impudent; We commonly complaine deesse *Mecenates*, want of encouragement, want of meanes, when as the true defect is in our owne want of worth, our insufficiency: did *Mace- nus* take notice of *Horace* or *Virgil* till they had shewed themselves first, or had *Bavius* and *Mevius* any patrons? *Egregium specimen dedit*, saith *Erasmus*, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many doe, with such base flattery, parasiticall colloging, such hyperbolicall elogies they doe usually insinuate, that it is a shame to heare and see. *Immodica laudes conciliant invidiam, potius quam laudem*, and vaine commendations derogate from truth, and we thinke in conclusion, *non melius de laudato, pejus de laudante*, ill of both, the commender and commended. So we offend, but the maine fault is in their harshnesse, defect of patrons. How beloved of old, and how much respected was *Plato* to *Dionysius*? How deare to *Alexander* was *Aristotle*, *Demetrius* to *Philip*, *Solon* to *Cresus*, *Anaxarcus* and *Trebatius* to *Augustus*, *Cassius* to *Vespasian*, *Plutarch* to *Trajan*, *Seneca* to *Nero*, *Simonides* to *Hieron*? how honoured?

h *Catullus*,
Juven.

h *Sed haec prius fuere, nunc recondita*

Senent quiete, those daies are gone:

Et spes, & ratio studiorum in Caesare tantum:

i *Nemo est quē
non Phœbus
hic noster, solo
intuitu luben-
torem reddat.*

As he said of old, we may truly say now, he is our *Amalet*, our † *Sunne*, our sole comfort and refuge, our *Ptolomy*, our common *Mecenas*, *Jacobus munificus*, *Jacobus pacificus*, my † *Musarum*, *Rex Platonius*: *Grande decus, columenq; no- strum*: A famous Scholler himselfe, and the sole Patron, Pillar, and sustainer of learning: but his worth in this kind is so well knowne, that as *Paterculus* of *Cato*, *Iam ipsum laudare nefas sit*: and which * *Pliny* to *Trajan*. *Seria te car- mina, honorque æternus annalium, non hæc brevis & pudenda prædicatio coler.* But he is now gone, the *Sunne* of ours set, and yet no night followes,

* *Panegy.*

— *Sol occubuit, nox nulla sequuta est.*

We have such another

* *Virgil.*

in his roome — * *aureus alier*

Avulsus, simili frondescenti virga metallo, and long may he raigne and flourish amongst us.

Let

Let me not be malicious, and lie against my *Genius*; I may not denie, but that wee have a sprinkling of our Gentry, here, and there one, excellently well learned, like those *Fuggeri* in Germany, *Du Bartas*, *Du Plessis*, *Sadael* in France, *Picus Mirandula*, *Schottus*, *Barotius* in Italy;

Apparent rari nantes in gurgite vasto.

But they are but few in respect of the multitude, the major part (and some againe excepted, that are indifferent) are wholly bent for Hawkes and hounds, and carried away many times with intemperate lust, gaming, and drinking. If they read a booke at any time, (*si quid est interim otii à venatu, poculis, aled, scortis*) 'tis an English Chronicle, *S^t Huon of Bordeaux*, *Anadis de Gaule*, &c. a play-booke, or some pamphlet of Newes, and that at such seasons onely, when they cannot stirre abroad, to drive away time, ^k their sole discourse is dogs, hawkes, horses, and what Newes? If some one have beene a traveller in Italy, or as far as the Emperours Court, wintered in *Orleanse*, and can court his Mistris in broken French, weare his clothes neatly in the newest fashion, sing some choyce Out-landish tunes, discourse of Lords, Ladies, Townes, Palaces, and Cities, he is compleat and to be admired: ^l Otherwise hee and they are much at one; no difference betwixt the Master and the Man, but worshipfull titles: winke and choose betwixt him that sits down (clothes excepted) and him that holds the Trencher behind him: yet these men must be our Patrons, our governours too sometimes, statesmen, magistrates, noble, great, and wise by inheritance.

Mistake me not (I say againe) *Vos ô Patrius sanguis*, you that are worthy Senatours, Gentlemen, I honour your names and persons, and with all submissenesse, prostrate my selfe to your censure and service. There are amongst you, I doe ingeniously confesse, many well deserving Patrons, and true patriots, of my knowledge, besides many hundreths which I never saw, no doubt, or heard of, pillars of our common-wealth, ^m whose worth, bounty, learning, forwardnesse, true zeale in Religion, and good esteeme of all Schollers, ought to be consecrated to all posterity: but of your rank there are a deboshed, corrupt, covetous, illiterate crew againe, no better than stocks, *merum pecus* (testor Deum, non mihi videri dignos ingenui hominis appellatione) barbarous *Thracians*, & *quis ille thrax qui hoc neget?* a sordid, prophane, pernicious company, irreligious, impudent and stupid, I know not what Epithets to give them, enimies to learning, confounders of the Church, and the ruine of a common-wealth: Patrons they are by right of inheritance, and put in trust freely to dispose of such Livings to the Churches good; but (hard taske-masters they prove) they take away their straw, and compell them to make their number of brick: they commonly respect their owne ends, commodity is the steere of all their actions, and him they present in conclusion, as a man of greatest gifts, that will give most; no penny, ^o no *Pater noster*, as the saying is: *Nisi preces auro fulcias, amplius irritas: ut Cerberus ossa*, their attendants and officers must be bribed, feed and made, as *Cerberus* is with a sop by him that goes to hell. It was an old saying, *Omnia Roma venalia*, 'tis a rag of Popery, which will never be rooted out, there is no hope, no good to be done without mony. A Clark may offer himselfe, approve his ^p worth, learning

128.

^k *Rarus enim ferme sensus committis in illa Fortuna. Iuv. Sat. 8.*

^l *Quis enim generosum dixerit hunc qui Indignus genere, & præclaro nomine tantum Insignis. Iuv. Sat. 8.*

^m I have often met with my selfe, and conferred with divers worthy Gentlemen in the Country, no whit inferior, if not to be preferred for divers kind of learning to many of our Academicks.

^o *Ipse licet Musis veniat comitatus Homere, Nil tamè attuleris, ibis Homere foras.*

^p *Et legat historicos auctores, noverit omnes Tanquàm unguis digitoque suos. Iuv. Sat. 7.*

Juvenal.

ning, honesty, religion, zeale, they will commend him for it; but — * *probitas laudatur & alget*. If he be a man of extraordinary parts, they will flocke afar off to heare him, as they did in *Apuleium*, to see *Psyche*: *multi mortales confluebant ad videndum seculi decus, speculum gloriosum: laudatur ab omnibus, spectatur ab omnibus, nec quisquam non rex, non regius, cupidus ejus nuptiarum petitor accedit; mirantur quidem divinam formam omnes, sed ut simulacrum fabre politum mirantur*; many mortall men came to see faire *Psyche* the glory of her age, they did admire her, commend, desire her for her divine beauty, and gaze upon her; but as on a picture; none would marry her, *quod indotata*, faire *Psyche* had no money. ^a So they doe by learning;

— * *didicit jam dives avarus*

Tantum admirari, tantum laudare disertos,

Ut pueri Junonis avem —

Your rich men have now learn'd of latter daies

To admire, commend, and come together

To heare and see a worthy Scholler speake,

As children doe a Peacocks feather.

^q Tu vero licet
Orpheus sis, sa-
xa sono testu-
dinis emolliens,
nisi plumbea
eorum corda, auri
vel argenti
malleo emollias
Ec. Saltsburi-
ensis Policrat.
lib. 5. c. 10.

^r Juven. Sat. 7.
Euge bene no
need Doula
epod. lib. 2.

— dos ipsa sci-
entia, sibi que
congiarium est.
^r Quatuor ad
portas Ecclesi-
as itur ad om-
nes; sanguinis
aut Simonis,
presulis atq;
Dei Holcot.

^u Lib. contra
Gentiles de Ba-
bia martyre.

^x Prescribunt,
imperant, in or-
dinem cogunt,
ingenium nostrum
prout ipsi vide-
bitur, astringunt
& relaxant, ut
papilionem pueri
aut bruchum filo
demittunt, aut
attrahunt, nos
a libidine sua
pendere equi
censentes.
Heinsius.

He shall have all the good words that may be given, ^f a proper man, and 'tis pitty he hath no preferment, all good wishes, but inexorable, indurate as he is, he will not preferre him, though it be in his power, because he is *indotatus* he hath no money. Or if he doe give him entertainment, let him be never so well qualified, plead affinity, consanguinity, sufficiency, he shall serve 7. yeares, as *Jacob* did for *Rachel*, before he shall have it. ^e If he will enter at first, he must get in at that *Simoniacall* gate, come off soundly, and put in good security to performe all covenants, else he will not deale with, or admit him. But if some poore scholler, some parson chaffe will offer himselfe; some Trencher Chaplaine, that will take it to the halfe, thirds, or accept of what he will give, he is welcome; be comfortable, preach as he will have him, he likes him before a million of others; for the best is alwayes best cheap: and then as *Hierom* said to *Cromatius*, *patella dignum operculum*, such a Patron, such a Clark; the cure is well supplied, and all parties pleased. So that is still verified in our age, which ^a *Chrysostome* complained of in his time, *Qui opulenti-ores sunt in ordinem parasitorum cogunt eos, & ipsos tanquam canes ad mensas suas enutrient, eorumque impudentes Venires iniquarum coenarum reliquiis differunt, iisdem pro arbitrio abutentes*: Rich men keepe these Lecturers, and fawning Parasites, like so many dogs at their tables, and filling their hungry guts with the offals of their meat, they abuse them at their pleasure, and make them say what they propose. ^a As children doe by a bird or a butterflye in a string, pull in and let him out as they list, doe they by their trencher Chaplaines, prescribe, command their wits, let in and out as to them it seemes best. If the Patron be precise, so must his Chaplaine be; if he be papisticall, his Clark must be so too, or else be turned out. These are those Clarks which serve the turne, whom they commonly entertaine, and present to Church livings, whilst in the meane time we that are University men, like so many hide-boud Calves in a Pasture, tarry out our time, wither away as a flower ungathered in a garden, and are never used: or as so many candles, illuminate our selves alone, obscuring one anothers light, and are not discerned here at all; the least of which, translated to a dark roome, or to some Country benefice, where it might shine apart, would give

a faire light, and be seene over all. Whilst we lye waiting here as those sick mendid at the poole of * *Be Bethesda*, till the Angell stirred the water, expecting a good houre; they step betweene, and beguile us of our preferment. I have not yet said, if after long expectation, much expence, travell, earnest suit of our selves and friends, wee obtaine a small Benefice at last: our misery begins afresh, we are suddenly encountered with the flesh, world, and Divell, with a new onset; we change a quiet life for an ocean of troubles, wee come to a ruinous house, which before it bee habitable, must be necessarily to our great damage repaired; we are compelled to sue for dilapidations, or else sued our selves, and scarce yet settled, we are called upon for our Predecessors arrerages; first fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, we light upon a crackt title, as it befell *Cleward of Brabant*, for his rectory and charge of his *Begine*, he was no sooner inducted, but instantly sued, *cepimusq;* (*saith he) *strenuè litigare, & implacabili bello confingere*: at length after ten yeares suit, as long as *Troyes* siege, when hee had tired himselfe, and spent his mony, he was faine to leave all for quietnesse sake, and give it up to his adversary. Or else we are insuted over, and trampled on by domineering officers, fleeced by those greedy *Harpies* to get more fees; we stand in feare of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peevish Puritans, perverse Papists, a lascivious rout of Atheisticall *Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must be fought with) that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiome, all they think well gotten that is had from the Church, and by such uncivill, harsh dealings, they make their poore Minister weary of his place, if not his life: and put case they be quiet, honest men, make the best of it, as often it falls out, from a polite & terse Academick, he must turne rustick, rude, melancholife alone, learne to forget or else, as many doe become Maulsters, Grassiers, Chapmen, &c. (now banished from the Academy, all comerce of the Muses, and confin'd to a country village, as *Quid* was from *Rome* to *Pontus*;) and daily converse with a company of Idiots and Clownes.

Nos interim quod attinet (nec enim immunes ab hac noxa sumus) idē reatus manet, idem nobis, & si non multò gravius, criminari obijci potest: nostrā enim culpā fit, nostrā incuriā, nostrā avaritiā, quòd tam frequētes, foedæq; fiant in Ecclesiā nundinationes, (*templum est vanale, deusq;*) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarū Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio fit. Quòd tot Resp. malis afficiat, à nobis seminarium, ultrò malum hoc accersimus, & quāvis contumeliā, quāvis intermiseriā digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indiēs sine delectu pauperes alumni, terræ filii, & cujuscunq; ordinis homunciones ad gradus certatim admittantur? qui si definitionem, distinctionemq; unam aut alteram memoriter edidicerint, & pro more tot annos in dialecticā posuerint, non refert quo profectu, quales demum sint, Idiotæ, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumque administri,

Sponsi Penelopes, nebulones, Alcinoique,
modò tot annos in Academia infumperint, & se pro rogatis vendiderint; lu-
cri

145.
* Joh. 5.

* Epist. lib. 2.
Jam suspectus
in locum de-
mortui, protinus
exortus est ad-
versarius, &c.
post multos la-
bores, sumptus,
&c.

cri causâ, & amicorum intercessu præsentantur: Addo etiam & magnificis nonnunquam elogiis morum & scientiæ, & jam valedicturi testimonialibus hisce litteris, amplissimè conscriptis in eorum gratiam honorantur, ab iis, qui fidei suæ & existimationis jacturam proculdubiò faciunt. *Doctores enim &*

Professores (quod ait ille) *id unum curant, ut ex professionibus frequentibus, & tumulariis potius quam legitimis, commoda sua promoveant, & ex dispendio publico suum faciant incrementum.* Id solum in votis habent annui plerumq; magistratus, ut ab incipientiam numero^a pecunias emungant, nec multum interest qui sint, literatores an literati, modò pingues, nitidi, ad aspectum speciosi, & quòd verbo dicam, pecuniosi sint.^a Philosophastri licentiantur in artibus, artem qui non habent, ** Eosque sapientes esse jubent, qui nullâ præditi sunt sapientiâ, Et nihil ad gradum præterquam velle adferunt.* Theologastri (solvant modo) satis superq; docti, per omnes honorum gradus evehuntur & ascendunt. Atque hinc fit quòd tam viles scurræ, tot passim Idiotæ, literarum crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi, crassi, asini, merum pecus in sacrosanctos Theologiæ aditus, illotis pedibus irrumpant, præter inverecundam frontem adferentes nihil, vulgares quasdam quisquillas, & scholarium quædam nugamenta, indigna quæ vel recipiantur in triviis. Hoc illud indignum genus hominum & famelicum, indigum, vagum, ventris mancipium, ad stivam potius relegandum, ad haras aptius, quam ad aras, quod divinas hasce litteras turpiter prostituit; hi sunt qui pulpita complent, in ædes nobilium irrepunt, & quum reliquis vitæ destituantur subsidiis, ob corporis & animi egestatem, aliarum in Repub. partium minimè capaces sint; ad sacram hanc anchoram confugiunt, sacerdotium quovismodò captantes, non ex sinceritate, quod ^b *Paulus* ait, *sed cauponantes verbum Dei.* Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quam plurimos, egregiè doctos, illustres, intactæ famæ homines, & plures forsan quam quævis Europæ provincia; ne quis à florentissimis Academiis, quæ viros undiquaque doctissimos, omni virtutū genere suspiciendos, abunde producant. Et multò plures utraq; habitura, multo splendidior futura, si non hæ sordes, splendidum lumen ejus obfuscarent, obstaret corruptio, & cauponantes quædam Harpyæ, prolitariq; bonum hoc nobis non inviderent. Nemo enim tam cæcâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat; tam pertinaci judicio, qui non agnoscat, ab his idiotis circumforaneis, sacram polui Theologiam, ac cœlestes Musas quasi prophanum quiddam prostitui. *Viles animæ & effrontes* (sic enim *Lutherus* ^c alicubi vocat) *lucelli causâ, ut muscæ ad mulsæ, ad nobilium & heroū mensas advolant, in spem sacerdotii, cujuslibet honoris, officii, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.*

^c Comment. in Gal.

— Ut nervis alienis mobile lignum — Ducitur —

^d *Heinsius.* ^a *offam sequentes, psittacorum more, in prædæ spem quidvis effutiant: obsecundantes Parasiti* (^e *Erasmus* ait) *quidvis docent, dicunt, scribunt, suadent, & contra conscientiam probant, non ut saluarem reddant gregem, sed ut magnificam sibi parent fortunam.* ^f *Opiniones quasvis & decreta contra verbum Dei astringunt, ne non offendant patronum, sed ut retineant favorem procerum, & populi plausum, sibiq; ipsis opes accumulent.* Eo etenim plerumq; animo ad Theologiam accedunt, non ut rem divinam, sed ut suam faciant; non ad Ecclesiæ bonum promovendum, sed expilandum;

^e Ecclesiast.

^f *Luth. in Gal.*

landū; quærentes quod *Paulus* ait, *Non quæ Jesu Christi, sed quæ sua*, non domini thesaurum, sed ut sibi, suisque thesaurizent. Nec tantum iis, qui vilioris fortunæ, & abjectæ sortis sunt, hoc in usu est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invasit.

¶ *Dicite pontifices, in sacris quid facit aurum?*

g *Perf. Sat. 2.*

h *summos sæpe viros transversos agit avaritia*, & qui reliquis morum probitate prælucent; hi facem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunque se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facientes: ut non ab infimis ad summos, sed à summis ad infimos malum promanasse videatur, & illud verum sit quod ille olim lūsit, *Emerat ille prius, vendere jure potest. Simoniacus enim* (quod cum Leone dicam) *gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse*; Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, ut penitus impediunt, probè sibi consci, quibus artibus illic pervenerint. * *Nam qui ob literas emersisse illos credat, desipit: qui vero ingenii, eruditionis, experientiæ, probitatis, pietatis, & Musarum id esse pretium putat* (quod olim revera fuit, hodie promittitur) *planissime insanit*. Utcunque vel undecunque malum hoc originem ducat, non ultra quæram, ex his primordiis coepit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, imposturæ, ab hoc fonte se derivârunt omnes nequitie. Ne quid obiter dicam de ambitone, Adulatione plusquam aulicâ, ne tristi domicænio laborent, de luxu, de fœdo nunquam vitæ exemplo, quo nonnullos offendunt, de computatione Sybaritica, &c. Hinc ille squalor Academicus, *tristes hac tempestate Camenæ*, quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens majestatem quandam, ac amplitudinem præ se ferens, miramque sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, supellectilis splendore, & famulorum numero maximè conspicuus. *Quales statuae* (quod ait ille) *quæ sacris in ædibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil saxeam adjuvent firmitatem*: Atlantes videri volunt, quum sint statuæ lapideæ, umbratiles revera homunciones, fungi forsan & bardî, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris nominibus nuncupati, humiles, obscuri, multoque digniores licet, egentes, inhonorati vitam privam privatam agant, tenuique sepulti sacerdotio, vel in collegiis suis in æternum incarcerati, ingloriè delitescant. Sed nolo diutius hanc movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, * hinc ipsa religio (quod cum *Secellio* dicam) *in ludibrium & contemptum adducitur*, abjectum sacerdotium (atque hæc ubi sunt, ausim dicere, & putidum * putidi disterium de clero usurpare) *Putidum vulgus, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum*.

h *Salust.*

* *Sat. Menip.*

i *Eudæus de Assel. 5.*

* *Lib. de rep. Galorum.*

* *Campion.*

MEMB. 4.

SUBSECT. 1.

Non-necessary, remote, outward, adventitious, or accidentall causes: as first from the Nurse.

1 Proem. lib. 2.

Nulla ars con-

stitui potest.

m Lib. 1. c. 19.

de morborum

causis. Quas

declinare licet

aut nullanecef-

sitate utimur.

n Quo semel est

imbuta recens

servabit odo-

rem Testa diu.

Hor.

o Sicut valet

ad fingendas

corporis atque

animi similitu-

dines vis & na-

tura seminis, sic

quoque; lactis.

proprietas. Ne-

que id in homi-

nibus solum, sed

in pecudibus

animadversum.

Nam si ovium

lacte hodi aut

caprarum agni

alerentur, con-

stat fieri in his

lana durior, the

in illis capillu

gigni severiore.

p Adulta in fe-

raru persequen-

tione ad mira-

culum usque

sagax.

q Tam animal

quodlibet quā

homos ab illa cu-

jus lacte nutri-

tur, naturam

contrahit.

r Improbā, in-

formis, impudi-

ca, temulenta

nutrix &c.

quonia in mo-

ribus efforma-

dis magnā sepe

partem ingenuū

aitricis & natu-

ra lactis tenet.

Hircanēq; ad-

morunt ubera

Tigres, Virg.

t Lib. 2. de

Cesaribus.

u Beda c. 27. l.

1. Eccles. hii.



Of those remote, outward, ambient, Necessary causes, I have sufficiently discoursed in the precedent member, the *Non-necessary* follow; of which, saith ¹ *Euchsin*, no art can be made, by reason of their uncertainty, casualty, and multitude; so called *not necessary* because according to ^m *Fernelius* they may bee avoided, and used without necessity. Many of these accidentall causes, which I shall entreat of here, might have well beene reduced to the former, because they cannot be avoided, but fatally happen to us, though accidentally, and unawares, at some time or other: the rest are contingent and inevitable, and more properly inserted in this ranke of causes. To reckon up all is a thing impossible; of some therefore most remarkable, of these contingent causes which produce Melancholy, I will briefly speake and in their order.

From a childs Nativity, the first ill accident that can likely befall him, in this kind is a bad Nurse, by whose meanes alone he may be tainted with this ^a malady from his cradle. *Aulus Gellius lib. 12. ca. 1.* brings in *Phavorinus* that eloquent Philosopher, proving this at large, ^o *that there is the same vertue and propertie in the milk as in the seed, and not in men alone, but in all other creatures: bee gives instance in a Kid and Lamb, if either of them sucke of the others milk, the Lamb of the Goats, or the Kid of the Ewes, the wooll of the one will be hard, and the haire of the other soft.* *Giraldus Cambrensis Itinerar, Cambrie lib. 1. ca. 2.* confirms this by a notable example which happened in his time. A sow pig by chance sucked a Brach, and when she was growne, ^p *would miraculously hunt all manner of Deare, and that as well, or rather better than any ordinary hound.* His conclusion is, ^q *that men and beasts participate of her nature and conditions, by whose milk they are fed.* *Phavorinus* ungeth it farther, and demonstrates it more evidently, that if a Nurse be ^r *mis-shapen, unchast, dishonest, impudent, drunk, cruell or the like,* the child that sucks upon her brest will be so too; all other affections of the mind, and diseases are almost ingrafted, as it were, and imprinted into the temperature of the Infant, by the Nurses milk; as Pox, Leprosie, Melancholy, &c. *Cato* for some such reason would make his servants children sucke upon his wives brest, because by that meanes they would love him and his the better, and in all likelyhood agree with them. A more evident example that the minds are altered by milk, cannot be give than that of ^t *Dion* which he relates of *Caligula's* cruelty, it could neither be imputed to father nor mother, but to his cruell nurse alone, that anointed her paps with blood still when he sucked, which made him such a murderer, and to expresse her cruelty to an haire: And that of *Tiberius*, who was a common drunkard, because his nurse was such a one. *Et si delira fuerit,* (^u *one observes*) *infantum delirum faciet,* if shee be a foole or dolt, the child she nurseth will take after her, or otherwise be misaffected; Which *Franciscus Barbarus lib. 2. c. ult. dere uxoriā,* proves at full, and

Ant.

Ant. Guivarra lib. 2. de Marco Aurelio: the childe will surely participate. For bodily sicknesse there is no doubt to be made. *Titus, Vespasians* son was therefore sickly, because the Nurse was so, *Lampridius*. And if we may believe Physicians, many times children catch the pox from a bad Nurse, *Botaldus cap. 61. de lue vener.* Besides evill attendance, negligence, and many grosse inconveniences, which are incident to Nurses, much danger may so come to the childe. * For these causes *Aristotle Polit. lib. 7. c. 17.* *Phavorinus* and *Marcus Aurelius* would not have a childe put to nurse at all, but every mother to bring up her own, of what condition soever she be; for a sound and able mother to put out her childe to nurse, is *natura intemperies*, so * *Guatso* calls it, 'tis fit therefore she should be nurse her self; the mother will be more carefull, loving and attendant, then any servile woman, or such hired creatures; this all the world acknowledgeth, *convenientissimum est* (as *Rod. à Castro de nat. mulierum lib. 4. c. 12.* in many words confesseth) *matrem ipsam lactare infantem*, who denies that it should be so; and which some women most curiously observe; amongst the rest, y that *Queen of France*, a *Spaniard* by y *Stephanus*. birth, that was so precise and zealous in this behalf, that when in her absence a strange nurse had suckled her childe, she was never quiet till shee had made the infant vomit it up again. But shee was too jealous. If it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then advise such mothers, as ^z *Plutarch* doth in his book *de liberis educandis*, and ^a *S. Hierome lib. 2. epist. 27. Lata de institut. fil. Mag-ninus part. 2. Reg. sanit. cap. 7.* and the said *Rodericus* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the minde, as sorrow, feare, griefe, ^b folly, melancholy. For such passions corrupt the milk, and alter the temperature of the childe, which now being ^c *Vdum & molle lutum*, is easily seasoned and perverted. And if such a nurse may be found out, that will be diligent and carefull withall, let *Phavorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her in some cases then the mother herself, and which *Donacialis* the Physician, *Nic. Biesius* the politician, *lib. 4. de repub. cap. 8.* approves, † *Some nurses are much to be preferred to some mothers.* For why may not the mother be naught, a peevish drunken flurt, a waspish cholerick flut, a crazed peece, a foole, (as many mothers are) un-found as soon as the nurse? There is more choice of nurses then mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would have all children in such cases committed to discreet strangers. And 'tis the only way; as by marriage they are engrafted to other families to alter the breed, or if any thing be amisse in the mother, as *Ludovicus Mercatus* contends, *Tom. 2. lib. de morb. hered.* to prevent diseases and future maladies, to correct and qualifie the childes ill-disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

143 144.

x Ne infitvo
lactis alimenta
degeneret cor-
pus, & animus
corrumpatur.
* Lib. 3. de civ.
convers.

z To. 2. Nutri-
ces non quas-
vis, sed maxi-
me probas deli-
gamus.
a Nutrix non
sit lasciva aut
temulenta.
Hier.

b Prohibendum
ne solidala-
ctet.

c Pers.

† Nutrices in-
terdum matri-
bus sunt melio-
res.

T

Sub.

150. 144

SUBJECT. 2.

Education a Cause of Melancholy.

d Lib de morbis
capitis, cap. de
mania; Haud
postrema causa
supputatur e-
ducatio, inter
has mentis aba-
lienationis cau-
sas. Injusta no-
verca.



Education, of these accidentall causes of Melancholy, may justly challenge the next place, for if a man escape a bad nurse he may be undone by evill bringing up. ^d *Iason Pratensis*, puts this of Education for a principall cause; bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, too severe, too remisse or indulgent on the other side, are often fountaines and furtherers of this disease. Parents and such as have the tuition and oversight of children, offend many times in that they are too sterne, alway threatning, chiding, brawling, whipping or striking; by means of which, their poor children are so disheartned and cowed, that they never after have any courage, a merry houre in their lives, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggars, bugbeares, and hobgoblins, if they cry, or be otherwaies unruly: but they are much too blame in it, many times, saith *Lavater de spectris*, part. 1. cap. 5. *ex metu in morbos graves incidunt & noctu dormientes clamant*, for fear they fall into many diseases, and cry out in their sleep, and are much the worse for it all their lives: these things ought not at all, or to be sparingly done, and upon just occasion. Tyrannicall, impatient, haire brain Schoolemasters, *aridi magistri*, so ^{*} *Fabius* termes them, *Ajaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdome all the while they are at schoole, with bad diet, if they boord in their houses, too much severity and ill usage, they quite pervert their temperature of body and minde: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their lives, ^{*} *nimia severitate deficiunt & desperant*, and think no slavery in the world (as once I did my self) like to that of a Grammar schollar. *Præceptorum ineptiis discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, coming in. *S. Austin* in the first booke of his *confess.* and 4. cap. calls this schooling *meticulosam necessitatem*, and elsewhere a martyrdome, and confesseth of himselfe, how cruelly he was tortured in minde for learning Greek, *nulla verba noveram, & savis terroribus & panis, ut nossem, instabatur mihi vehementer*, I knew nothing & with cruell terrors and punishments I was daily compell'd. ^c *Beza* complains in like case of a rigorous schoolmaster in *Paris*, that made him by his continuall thunder and threats, once in a minde to drown himselfe, had he not met by the way with an uncle of his that vindicated him from that miserie for the time, by taking him to his house. *Trincavellius lib. 1. consil. 16.* had a Patient nineteen years of age, extremely melancholy, *ob nimium studium, Tarvitii & præceptoris minas*, by reason of overmuch study, and his ^{*} Tutors threats. Many Masters are hard hearted, and bitter to their servants, and by that meanes do so deject, with terrible speeches and hard usage so crucifie them, that they become desperate, and can never be recalled.

Others againe in that opposite extreme, doe as great harme by their too much

* Plus mentis
pædagogico su-
percilio abstu-
lit, quam un-
quam præceptis
suis sapientiæ
instillavit.

e Præfat. ad
Testam.

* Idem. Et quod
maxime nocet,
dum in teneris
ita timent nihil
conantur.

much remifneffe, they give them no bringing up, no calling to bufie them-
felves about, or to live in, teach them no trade, or fet them in any good courfe;
by meanes of which their fervants, children, Scholars, are carried away with
that ftream of drunkenneffe, idleneffe, gaming, and many fuch irregular
courfes, that in the end they rue it, curfe their parents, and mifchiefe them-
felves. Too much indulgence caufeth the like, * *inepta patris lenitas & faci-*
litas prava, when as *Mitio*-like, with too much liberty and too great allow-
ance, they feed their childrens humours, let them revell, wench, riot, fwagger,
and doe what they will themfelves, and then punifh them with a noife of
Muficians;

145. 157

* *Ter. Adel. 3. 4*

* *Obfonet, potet, oleat unguenta de meo;*
Amat? dabitur à me argentum ubi erit commodum.
Fores effregit? restituentur: defcikit
Vestem? refarciatur. — faciat quod lubet,
Sumat, consumat, perdat, decretum est pati.

* *Idem Ac.*
1. 16. 2.

But as *Demeo* told him, *tu illum corrumpi finis*, your lenity will be his undo-
ing, *prævidere videor jam diem illum, quum hic egens profugiet aliquo milita-*
tum, I forefee his ruine. So parents often erre, many fond mothers especial-
ly, dote fo much upon their children, like * *Æsops Ape*, till in the end they
crush them to death, *Corporum nutrices, animarum noverca*, pampering up
their bodies to the undoing of their fouls: they will not let them be ^t corre-
cted or controled, but still fothed up in every thing they doe, that in con-
clufion, they bring sorrow, shame, heavineffe to their parents (*Ecclus cap. 30. 8,*
9.) become wanton, stubborn, wilfull, and difobedient; rude, untaught, head-
strong, incorrigible, and graceleffe; They love them fo foolifhly, faith ^g *Cardan*,
that they rather feeme to hate them, bringing them not up to vertue but injury,
not to learning but riot, not to sober life and conversation, but to all pleasure and
licentious behaviour. Who is he of fo little experience that knowes not this
of *Fabius* to be true? ^h *Education is another nature altering the minde and*
will, and I would to God (faith he) we our selves did not spoile our childrens man-
ners, by our overmuch cockering and nice education, and weaken the strength of
their bodies and mindes; that causeth custome, custome nature, &c. For these
caufes *Plutarch* in his booke *de lib. educ.* and *Hierom. epist. lib. 1. epist. 17. to*
Lata de institut. filia, gives a most especiall charge to all parents, and many
good cautions about bringing up of children, that they be not committed to
undifcreet, passionate, bedlam Tutors, light, giddy headed, or covetous per-
fons, and spare for no cost, that they may be well nurtured and taught, it be-
ing a matter of fo great consequence. For fuch parents as do otherwise,
Plutarch esteemes of them, ⁱ *that are more carefull of their shooes then of their*
feet, that rate their wealth above their children. And he, faith ^k *Cardan*, that
leaves his son to a covetous Schoolemaster to be enformed, or to a close Abby to
fast and learne wifdome together, doth no other, then that he be a learned foole, or
a sickly wifeman.

* *Camerarius*
em. 77. cent. 2.
hath elegantly
exprefsed it in
an Embleme
perdit amando,
*&c.*f *Prov. 13. 24.*Hee that spa-
reth the rod
hates his son.g *Lib. 2. de con-*
*fol. Tam stultie**pueros diligi-*
mus ut odiffepe-
*tius videamur,**illos non ad vir-*
*tutem sed ad**injuriam, non*
*ad eruditionem**sed ad luxum,*
*non ad virtu-**tem sed volup-*
*tatem educan-**tes.*
h *Lib. 1. cap. 3.*
*Educatio altera**natura, alterat*
*animos & vo-**luntatem, atq;*
*utinam (in-**quit) libero-*
*rum nostrorum**mores non ipsi*
perderemus,
quum infanti-

am statim delicijs solvimus: mollior ista educatio, quam indulgentiam vocamus, nervos omnes, & mentis & corporis fran-
git; fit ex his consuetudo, inde natura. i Perinde agit ac si quis de calceo sit sollicitus, pedem nihil curet. Iurven. Nil patri
minus est quam filius. k *Lib. 3. de sapient:* qui avaris pedagogis pueros alendos dant, vel clausos in cœnobijs jeiunare simul
& sapere, nihil aliud agunt, nisi ut sint vel non sine stultitia eruditi, vel non integra vita sapientes.

Terror and Affrights causes of Melancholy.



Truly in the 4. of his *Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other feares, and so doth *Patritius lib. 5. Tit. 4. de regis institut.* Of all feares they are most pernicious and violent, and so suddainly alter the whole temperature of the body, move the soule and spirits, strike such a deep impression, that the parties can never be recovered, causing more grievous and fiercer Melancholy, as *Felix Plater, cap. 3. de mentis alienat.* I speakes out of his experience, then any inward cause whatsoever: and imprints it self so forcibly in the spirits, braine, humors, that if all the masse of bloud were let out of the body, it could hardly be extracted. This horrible kind of Melancholy (for so he tearmes it) had been often brought before him, and troubles and affrights commonly men and women, young and old of all sorts. * *Hercules de Saxonia*, calls this kinde of Melancholy (ab agitatione spirituum) by a peculiar name, it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperature of humors, and produceth strong effects. This terrour is most usually caused, as *Plutarch* will have, from some imminent danger, when a terrible object is at hand, heard, seen, or conceived, ⁿtruly appearing, or in a ^odream: and many times the more sudden the accident, it is the more violent.

* *Stat terror animis, & cor attonitum salit,*

Pavidumq; trepidis palpitat venis iecur.

Their soule's affright, their heart amazed quakes,
The trembling Liver pants ith' veines, and akes.

Arthemedorus the Grammarian lost his wits by the unexpected sight of a Crocodile, *Laurentius 7. de melan.* P The Massacre at *Lions 1572.* in the reign of *Charles the 9.* was so terrible and fearfull, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many lose their wits by the sudden sight of some spectrum or devill, a thing very common in all ages, saith *Lavater part. 1. cap. 9.* as *Orestes* did at the sight of the *Furies*, which appeared to him in black (as *Pausanias* records) The Greeks call them *μορμολύχαι*, which so terrifie their souls, or if they be but affrighted by some counterfeit divels in jest,

—† *ut pueri trepidant, atq; omnia cecis*

Intenebris metuunt----

as children in the dark con-

ceive Hobgoblins, and are sore afraid, they are the worse for it all their lives. Some by sudden fires, earthquakes, inundations, or any such dismall objects: *Themison* the Physician fell into an *Hydrophobia*, by seeing one sicke of that disease: (*Dioscorides lib. 6. cap. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the roome where a coarfe hath been, for a world would not be alone with a dead man, or lye in that bed many years after, in which a man hath died. At *Basil* a many

It error & me-
tus maxime ex
improvisi acce-
dentes ita ani-
mum commo-
vent, ut spiritus
nunquam recu-
perent, gravio-
remq; melan-
cholicam terror
facit, quam quæ
ab interna cau-
sa fit. Impressio
tam sortis in
spiritibus humo-
ribusq; cerebri,
ut extracta to-
ta sanguinea
massa, egre ex-
primatur. Et
hæc horrenda
species melan-
cholicæ frequen-
ter oblata mihi,
omnes exercens
viros, iuvenes,
senes.

* *Tract. de me-
lan. cap. 7. & 8*
non ab intempe-
rie, sed agita-
tione, dilatatio-
ne, contractione,
motu spirituum
in *Lib. de fort.*
& virtut.

*Alex. præser-
tim incunte
periculo, ubi
res prope ad-
sunt terribiles.*
n *Fit a visione
horrenda, reve-
ra apparente,
vel per insom-
nia Platerus.*
o A painters
wife in *Basil*,
1600. *Somnia-*
vit filium bello mortuum, inde *Melancholica* consolari noluit. * *Senec. Herc. Oet. p. Quarta pars comment. de statu religionis in*
Gallia sub Carolo 9. 1572. q. Ex occurſu demonū aliqui furore corripiuntur, & experientia notū est. * *Lib. 8. in Arcad. Lucrer.*
r *Puella extra urbem in prato concurrentes, & c. mæſta & melancholica domum rediit per dies aliquot vexata, dum mortua est.*
Plater.

little children in the spring time, went to gather flowers in a meddow at the townes end, where a malefactor hung in gibbets; all gazing at it, one by chance flung a stone, and made it stir, by which accident, the children affrighted ran away; one slower then the rest, looking back, and seeing the stirred carcase wag towards her, cryed out it came after, and was so terribly affrighted, that for many dayes she could not rest, eat or sleepe, she could not be pacified, but melancholy, died. ¹ In the same towne another childe beyond the *Rhine*, saw a grave opened, & upon the sight of a carcase, was so troubled in minde, that she could not be comforted, but a little after departed, and was buried by it. *Platerus observat. lib. 1.* A Gentlewoman of the same city saw a fat hogge cut up, when the intrals were opened, and a noysome savour offended her nose, she much misliked, and would not longer abide: a Physician in presence, told her, as that hogge, so was she, full of filthy excrements, and aggravated the matter by some other lothsome instances, in so much, this nice Gentlewoman apprehended it so deeply, that she fell forthwith a vomiting, was so mightily distempered in mind and body, that with all his art and perswasions, for some months after, he could not restore her to her selfe again, she could not forget it, or remove the object out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are offended; a man executed, or labour of any fearefull disease, as possession, Appoplexies, one bewitched: ² or if they read by chance of some terrible thing, the symptoms alone of such a disease, or that which they dislike, they are instantly troubled in minde, agast, ready to apply it to themselves, they are as much disquieted, as if they had seen it: or were so affected themselves. *Hecatas sibi videntur somniare*, they dream and continually thinke of it. As lamentable effects are caused by such terrible objects heard, read, or seen, *auditus maximos motus in corpore facit*, as ^u *Plutarch* holds, no sense makes greater alteration of body and minde: sudden speech sometimes, unexpected news, be they good or bad, *prævisa minus oratio*, will move as much, *animum obruere*, & *de sede suâ deijcere*, as a ^{*} *Philosopher* observes, will take away our sleep, and appetite, disturbe & quite overturn us. Let them bear witnes that have heard those Tragical alarums, outcries, hidious noises, which are many times suddenly heard in the dead of the night by irruption of enemies and accidentall fires, &c. those ^x panick feares, which often drive men out of their wits, bereave them of sense, understanding, and all, some for a time, some for their whole lives, they never recover it. They *Midianites* were so affrighted by *Gideons* souldiers, they breaking but every one a pitcher; and ^z *Hannibals* army by such a panick feare, was discomfited at the walles of Rome. *Augusta Livia* hearing a few Tragical verses recited out of *Virgil*, *Tu Marcellus eris*, &c. fell down dead in a fowne. *Edinus* King of Denmark, by a sudden sound which he heard, ^a was turned into fury with all his men, *Cranzius lib. 5.* *Dan. hist. & Alexander ab Alexandro lib. 3. cap. 5.* *Amatus Lusitanus* had a patient, that by reason of bad tidings became *Epilepticus*, *cen. 2. cura 90.* *Cardan subtil. lib. 18.* saw one that lost his wits by mistaking of an *Eccho*. If one sense alone can cause such violent commotions of the minde, what may we thinke when hearing, sight, and those other senses are all troubled at once? as by some Earthquakes, thunder, lightning, tempests, &c. At *Bologne* in Italy Anno 1504. there was such a fearefull earthquake about 11. a clock in the night

147

f Altera trans-
Rhenana in-
gressa sepul-
chram recens
apertum, vidit
cadaver, &
domum subito
reversa puta-
vit eam vocare,
post paucos
dies obiit,
proximo sepul-
chro collocata.
Altera pati-
bulum sero
præteriens, me-
tuebat ne urbe
exclusa illic
pernoctaret,
unde melanco-
lica facta, per
multos annos
laboravit. Pla-
terus.

^t *Subitus occur-*
sus, inopinata
lectio.

^u *Lib. de audi-*
tione.

^{*} *Theod. Pro-*
dromus lib. 7.
Amorum.

^x *Effuso cer-*
nens fugientes
agmine turmas,
Quis mea nunc
inflat cornua
Faunus ait.

Alciat. embl.
122.

^y *Jud. 6. 19.*

^z *Plutarchus*
vita ejus.

^a *In furorem*
cum sociis ver-
sus.

154. 148.

* Subitarius
terra motus.† Caput inde de-
spere cum dis-
pendio sanita-
tis, inde adeo
demens, ut si-
bi ipsi mortem
inferret.b Historica re-
latio de rebus
Iaponiciis Tract.
2. de legat. re-
gis Chinesis, a
Lodovico Frois
Iesuita. A.1596. Fuscini
de repente tan-
ta acris caligo
& terræ motus,
ut multi capite
dolerent, pluri-
mis cor mœrore
& melancholia
obrueretur.Tantum fremi-
tum edebat, ut
tonitru frago-
rem imitari vi-
deretur, tan-
tamq; &c. In
urbe Sacai tam
horrificus fuit,
ut homines vix
sui compotes
essent a sensi-bus abalienati, mœrore oppressi tam horrendo spectaculo. &c. c Quum subit illius tristissima noctis Imago. d Qui solo
aspectu medicina movebatur ad purgandum. e Sicut viatores si ad saxum impeerint, aut nautæ, memores sui casus, non
ista modo quæ offendunt, sed & similia horrent perpetuo & tremunt.

(as * Beroaldus in his booke *de terra motu*, hath commended to posterity) that all the citie trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearfull noise, it made such a detestable smell; the inhabitants were infinitely affrighted, and some ran mad. *Audi rem atrocem, & animalibus memorandam* (mine author addes) hear a strange story and worthy to be chronicled, I had a servant at the same time called *Fulco Argelanus*, a bold and proper man, so grievously terrified with it, that he was first melancholy, after doted, at last mad, and made away himselfe. At ^b *Fuscinum* in Japona there was such an earthquake, and darknesse on a sudden, that many men were offended with headach, many overwhelmed with sorrow and melancholy. At Meacum whole streets and goodly palaces were overturned at the same time, and there was such an hideous noyse withall, like thunder, and filthy smell, that their haire stared for feare, and their hearts quaked, men and beasts were incredibly terrified. In Sacai another city, the same earthquake was so terrible unto them, that many were bereft of their senses; and others by that horrible spectacle so much amazed, that they knew not what they did. Blasius a Christian the reporter of the newes, was so affrighted for his part, that though it were two months after, he was scarce his own man, neither could he drive the remembrance of it out of his minde. Many times, some years following they will tremble afresh at the ^c remembrance, or concept of such a terrible object, even all their lives long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distastfull purge which a Phisician had prescribed unto him, was so much moved, ^d that at the very sight of physick he would be distempered, though he never so much as smelled to it, the box of Physick long after would give him a purge; nay the very remembrance of it did effect it; ^e like Travellers and Sea-men, saith *Plutarch*, that when they have been sanded, or dashed on a rock, for ever after fear not that mischance only, but all such dangers whatsoever.

SUBJECT. 4.

Scoffs, Calumnies, bitter Jestes, how they cause melancholy.

f Leviter vo-
lant graviter
vulnerant. Ber-
nardus.* Ensis sauciat
corpus, mentem
fermo.† Sciatis eum
esse qui a nemi-
ne sere ævi sui
magnate, non il-
lustre stipendi-
um habuit, ne-
mores ipsorum
tyres. Satyris suis no-
taret.Gasp. Barthius
præjat. parodiad

It is an old saying, ^f *A blow with a word strikes deeper then a blow with a sword*: and many men are as much gauled with a calumny, a scurrill and bitter jest, a libell, a pasquill, Satyre, Apologe, Epigram, Stage-playes, or the like, as with any misfortune whatsoever. Princes and Potentates, that are otherwise happy, and have all at command, secure & free, *quibus potentia sceleris impunitatem fecit*, are grievously vexed with these pasquelling libels, and Satyrs: they feare a rayling ^{*} *Aretime*, more then an enemy in the field: which made most Princes of his time (as some relate) allow him a liberall pension, that he should not taxethem in his *Satyræ*. The Gods had their *Momus*, *Homer* his *Zoilus*, *Achilles* his *Thirsites*, *Philip* his *Demades*: The *Cæsars* themselves in Rome were commonly taunted. There was never wanting a *Petronius*, a *Lucian* in those times, nor will be

be a *Rablais*, an *Euphormio*, a *Boccalinus* in ours. *Adrian* the sixth Pope, was so highly offended, and grievously vexed with *Pasquillers* at *Rome*, he gave command that statue should be demolished and burned, the ashes flung into the river *Tiber*, and had done it forthwith, had not *Lodovicus Snessanus*, a facetie companion, dissuaded him to the contrary, by telling him, that *Pasquills* ashes would turne to frogs in the bottome of the river, and croake worse and lowder then before. — *genus irritabile vatum*, and therefore * *Socrates* in *Plato* adviseth all his friends, that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise and dispraise as they see cause. The Prophet *David* complains, *Psal.* 123. 4. that his soul was full of the mocking of the wealthy, and of the despitefulnesse of the proud, and *Psa.* 55. 4. for the voyce of the wicked &c. and their hate; his heart trembled within him, and the terrours of death came upon him: Fear and horrible feare &c. and *Psal.* 69. 20. Rebuke hath broken my heart, and I am full of heavinesse. Who hath not like cause to complaine, and is not so troubled, that shall fall into the mouths of such men? for many are of so^h petulant a spleene, and have that figure *Sarcasmus* so often in their mouths, so bitter, so foolish, as *Baltasar Castilio* notes of them, that they cannot speak, but they must bite; they had rather lose a friend then a jest; and what company soever they come in, they will be scoffing, insulting over their inferiours, especially, over such as any way depend upon them, humoring, misusing, or putting gulleries on some or other, till they have made by their humoring or gulling, *ex stulto insanum*: a mope or a noddy, and all to make themselves merry:

— † *dummodo risum*

Excusiat sibi, non hic cuiquam parcit amico,

Friends, neuters, enemies, all are as one, to make a fool a mad-man is their sport, and they have no greater felicity then to scoffe and deride others; they must sacrifice to the god of laughter, with them in^l *Apuleius*, once a day, or else they shall be melancholy themselves; they care not how they grinde & misuse others, so they may exhilarate their owne persons. Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is *levissimus ingenii fructus*, the froth of wit, as * *Tully* holds, and for this they are often applauded, in all other discourse, dry, barren, straminious, dull and heavie, here lyes their *Genius*, in this they alone excell, please themselves and others. *Leo Decimus*, that scoffing Pope, as *Iovius* hath registred in the 4. booke of his life, tooke an extraordinarie delight in humoring of silly fellows, and to put gulleries upon them, ^m by commending some, perswading others to this or that; he made *ex stolidis stultissimos, & maxime ridiculos, ex stultis insanos*; soft fellowes, stark noddies; and such as were foolish, quite mad before he left them. One memorable example he recites there, of *Tarascomus* of *Parma* a Musician that was so humored by *Leo Decimus*, and *Bibienna* his second in this businesse, that he thought himselfe to be a man of most excellent skill, (who was indeed a ninnie) they ⁿ made him set foolish songs, and invent new ridiculous precepts, which they did highly commend, as to tie his arme that playd on the Lute, to make him strike a sweeter stroke, and to pull down the *Arras* hangings, because the voyce would be clearer, by reason of the reverberation of the wall. In the like manner they perswaded one *Baraballius* of *Caieta*, that he was as good a Poet as *Petrarch*, would have him

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g Iovius in vita ejus, gravissime tulit jamofis libellis nomen suum ad Pasquilli statuam fuisse lacertatum, decrevitque ideo statuum demoliri &c.

* *Plato lib. 13. de legibus. Qui existimationem curant, poetas vereantur, quia magnam vim habent ad laudandum & vituperandum.*

^h *Petulantisplene cachinno. i Curial. lib. 2.*

Ea quorundam est inscitia, ut quoties loqui, toties mordere licere sibi putent.

^k *Ter. Eunuch.*

[†] *Hor. ser. lib. 2. Sat. 4.*

^l *Lib. 2.*

* *De orat.*

^m *Laudando, & mira iis persuadendo.*

ⁿ *Et vana inflatus opinione, incredibilia ac videnda quædam Musices præcepta commentaretur, &c.*

^o *Ut voces nudis parietibus illis, suavis ac acutius resplirent.*

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p Immortalita-
ti & glorie
sue prorsus in-
vidiones.

q 2. 2. de quest.
75. Irrisio mor-
tale peccatum.
r Plal. 15. 3.

f Balthasar Ca-
stilio lib. 2. de
aulico.

to be made a Laureat Poet, and invite all his friends to his instalment; and had so possessed the poore man with a conceipt of his excellent Poetrie, that when some of his more discreet friends told him of his folly, he was very angry with them, and said *p they envied his honour and prosperitie*: It was strange (saith *Iovius*) to see an old man of 60. years, a venerable and grave old man, so gulled. But what cannot such scoffers doe, especially if they finde a soft creature, on whom they may work: nay to say truth, who is so wise, or so discreet, that may not be humored in this kinde, especially if some excellent wits shall set upon him; he that mads others, if he were so humored, would be as mad himself, as much grieved and tormented; he might cry with him in the Comedie, *Proh Iupiter, tu homo me adigas ad insaniam*. For all is in these things as they are taken; if he be a silly soule, and do not perceive it, 'tis well, he may happily make others sport, and be no whit troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torments him worse then any lash: a bitter jest, a slander, a calumny, pierceth deeper then any losse, danger, bodily pain, or injurie whatsoever; especially if it shall proceed from a virulent tongue, it cuts (saith *David*) like a two edged sword. *They shoot bitter words as arrowes*, Psal. 64. 3. *And they smote with their tongues*, Jer. 18. 18. and that so hard, that they leave an incurable wound behinde them. Many men are undone by this meanes, moped, and so dejected, that they are never to be recovered; and of all other men living, those which are actually melancholy, or inclined to it, are most sensible (as being suspicious, cholerick, apt to mistake) and impatient of an injurie in that kinde: they aggravate, and so meditate continually of it, that it is a perpetuall cor- sive, not to be removed, till time weare it out. Although they peradventure that so scoffe, do it alone in mirth and merriment, and hold it, *optimum aliena frui insaniam*, an excellent thing to enjoy another mans madnesse; yet they must know, that it is a mortall sinne (as *Thomas* holds) and as the Prophet *David* denounceth, *they that use it, shall never dwell in Gods tabernacle*.

Such scurrile jests, flouts, and sarcasmes therefore, ought not at all to be used; especially to our betters, to those that are in miserie, or any way distressed: for to such, *enumnarum incrementa sunt*, they multiply grieffe, and as he perceived, *In multis pudor, in multis iracundia, &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixth book of his historie, hath a pretty storie to this purpose, of *Vladislaus* the second king of Poland, and *Peter Dunnius*, Earle of Shrine; they had been hunting late, and were enforced to lodge in a poor Cottage. When they went to bed, *Vladislaus* told the Earle in jest, that his wife lay softer with the Abbot of Shrine; he not able to contain replied, *Et tua cum Dabessò*, and yours with *Dabessus*; a gallant young Gentleman in the Court, whom *Christina* the Queen loved. *Tetigit id dictum Principis animam*, these words of his so galled the Prince, that he was long after, *tristis & cogitabundus*, very sad and melancholy for many months: but they were the Earles utter undoing: for when *Christina* heard of it, she persecuted him to death. *Sophia* the Empresse, *Iustinians* wife, broke a bitter jest upon *Narsetes* the Eunuch, a famous Captain then disquieted for an overthrow which hee lately had: that he was fitter for a distaffe and to keepe women company, then to weild a sword, or to be General of an army: but it cost

cost her deare, for he so farre distasted it, that he went forthwith to the ad-verse part, much troubled in his thoughts, caused the *Lumbards* to rebell, and thence procured many miseries to the Common-wealth. *Tiberius* the Emperor with-held a Legacy from the people of *Rome*, which his Predecessor *Augustus* had lately given, and perceiving a fellow rounde a dead corse in the eare, would needs know wherefore he did so, the fellow replied, that hee wished the departed Soul to signifie to *Augustus*, the commons of *Rome* were yet unpaid; for this bitter jest the Emperor caused him forthwith to be flaine, and carry the news himselfe. For this reason, all those that otherwise approve of jests in some cases, and facete Companions, (as who doth not?) let them laugh and be merrie, *rumpantur & ilia Codro*, 'tis laudable and fit, those yet will by no meanes admit them in their companies, that are any way inclined to this malady; *non iocandum cum ijs qui miseri sunt, & arumnosi*, no jesting with a discontented person, 'Tis *Castilio's* caveat, *Io. Pontanus*, and *Galateus*, and every good mans.

Play with me, but hurt me not:

Jest with me, but shame me not.

Comitas is a vertue betwixt *Rusticity* and *Scurrility*, two extremes, as *Affability* is betwixt *Flattery* and *Contention*, it must not exceed; but be still accompanied with that ** ἀβραβεία* or innocency, *quæ nemini nocet, omnem injuriæ oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest, or obloquie, have been overseene, or committed a foule fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *turpis in reum omnis exprobratio*. I speake not of such as generally taxe vice, *Barcly, Gentilis, Erasmus, Agrippa, Fishcartus, &c.* the *Varronists* and *Lucians* of our time, *Satyrists, Epigrammatists, Comœdians, Apologists, &c.* but such as personate, rayle, scoffe, calumniate, perstringe by name, or in presence offend;

* *Ludit qui stolidâ procacitate,
Non est Sestius ille sed caballus;*

'Tis horse play this, and those jests (as he^x saith) are no better then injuries, biting jests, *mordentes & aculeati*, they are poysoned jests, leave a sting behinde them, and ought not to be used.

† *Set not thy foot to make the blinde to fall,
Nor wilfully offend thy weaker brother:
Nor wound the dead with thy tongues bitter gall,
Neither rejoyce thou in the fall of other.*

If these rules could be kept, we should have much more ease and quietnesse then we have, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaule, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie * one anothers soules; by meanes of which, there is little content and charity, much virulency, hatred, malice, and disquietnesse among us.

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† *De sermone
lib. 4. cap. 3.
u Fol. 55. Galateus.*

* *Tully Tusc.
quæst.*

* *Mart. lib. 1.
epig. 35.*

x *Tales joci ab
injuris non
possint discerni.
Galateus fol.*

55.
y *Pybrac in his
Quadrant 37.*

* *Ego hujus mi-
sera fatiuitate &
dementia con-
flictor. Tull. ad
Attic. lib. 11.*

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SUBJECT. 5.

*Losse of liberty, servitude, imprisonment, how they
cause Melancholy.*



O this Catalogue of causes, I may well annex losse of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they have all things convenient, sumptuous houses to their use, faire walks and gardens, delicious bowers, galleries, good faire and diet, and all things correspondent: yet they are not content, because they are confined, may not come and go at their pleasure; have, and doe what they will, but live *aliena quadra*, at another mans table and command. As it is^z in meats, so is it in all other things, places, societies, sports, let them be never so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing satiety of all things. The children of *Israel* were tired with *Manna*, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennell, they are weary of it. They are happy, it is true, & have all things, to another mans judgement, that heart can wish, or that they themselves can desire, *bona si sua norint*: yet they loath it, and are tired with the present: *Est natura hominum novitatis avida*; mans nature is still desirous of news, variety, delights; and our wandring affections are so irregular in this kind, that they must change, though it bee to the worst. Batchelors must be married, and married men would be Batchelors; they doe not love their owne wives, though otherwise faire, wise, vertuous, and well qualified, because they are theirs: our present estate is still the worst, we cannot endure one course of life long, & *quod modo voverat, odit*, one calling long, *esse in honore juvat, mox displicet*; one place long, ^a *Roma Tybur amo ventosus*, Tybure *Roma*, that which we earnestly fought, we now contemne. *Hoc quosdam agit ad mortem* (saith ^b *Seneca*) *quod proposita sepe mutando in eadem revolvuntur, & non relinquunt novitati locum, Fastidio capit esse vita, & ipse mundus, & subit illud rapidissimarum deliciarum. Quousq; eadem?* This alone kills many a man, that they are tied to the same still, as a horse in a mill, a dog in a wheele, they run round, without alteration or news, their life groweth odious, the world loathsome, and that which crosseth their furious delights, *What? still the same?* *Marcus Aurelius* and *Solomon*, that had experience of all worldly delights and pleasure, confessed as much of themselves, what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

Now if it be death it selfe, another Hell, to be glutted with one kind of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, and are in Heaven to another mans opinion, what misery and discontent shall they have, that live in slavery, or in prison it selfe. *Quod tristius morte in servitute vivendum*, as *Hermolaus* told *Alexander* in *Curtius*, worse then death is bondage. * *hoc animo scito omnes fortis,*

c Lib. 8.

* *Tullius Lepido*

Fam. 10. 27.

d *Boterus lib. 1.*

polit. cap. 4.

ut mortem servituti anteponant, All brave men at armes (*Tully* holdes) are so affected. ^d *Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror*: I am he (saith *Boterus*) that accompt servitude, the extremity of misery.

y *Miseram est
aliena vivere
quadra. Iuv.
z Crambe bis
costa.
Vite me reddere
priori.*

a *Hor.*b *De tranquil.
animæ.*

misery. And what calamity doe they endure, that live with those hard task-masters, in gold-mines, tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps under ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of delivery? How are those women in *Turkie* affected, that most part of the year come not abroad; those *Italian* and *Spanish* Dames, that are mew'd up like Hawkes, and lockt up by their jealous husbands? how tedious is it to them that live in Stoves and Caves halfe a year together? as in *Island*, *Muscovy*, or under the ^e Pole it self, where they have six months perpetuall night. Nay, what misery and discontent doe they endure, that are in prison? They want all those six non-naturall things at once, good ayre, good diet, exercise, company, sleep, rest, ease, &c. that are bound in chaines all day long, suffer hunger, and (as ^l *Lutician* describes it) must abide that filthy stink, and ratling of chaines, howlings, pitifull out-cries, that prisoners usually make: these things are not only troublesome, but intolerable. They lye nastely amongst todes and frogs in a darke dungeon, in their owne dung, in paine of body, in paine of soule, as *Ioseph* did, *Psalme* 105. 18. they hurt his feet in the stockes, the iron entred his soule. They live solitary, alone, sequestred from all company, but heart eating melancholy; and for want of meat, must eat that bread of affliction, prey upon themselves. Well might ^s *Arculanus* put long imprisonment for a cause, especially to such as have lived jovially, in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were *Hunias*, *Edward*, and *Richard the second*, *Valerian* the Emperour, *Bajazer* the *Turke*. If it be irksome to misse our ordinary companions and repast for once aday, or an houre, what shall it be to lose them for ever? If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisition, to fall from Heaven to Hell, to be cubbed up upon a sudden, how shall he be perplexed, what shall become of him? ^h *Robert* Duke of *Normandy*, being imprisoned by his youngest brother *Henry* the first, *ab illo die inconsolabili dolore in carcere contabit*, saith *Matthew Paris*: from that day forward, pined away with griefe. † *Jugurth* that generous Captaine, brought to *Rome* in triumph, and after imprisoned, through anguish of his soule, and melancholy died. ⁱ *Roger*, Bishop of *Salisbury* the second man from King *Stephen*, (he that built that famous Castle of ^k *Devises* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, ^l *ut vivere noluerit, mori nescierit*, he would not live, and could not die, betwixt feare of death, and torments of life. *Francis* King of *France*, was taken prisoner by *Charles* the 5th. *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as cleare as the Sun, and needs no further illustration.

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e If there be any inhabitants.

f In *Toxari*.
Interdum quidem collum vinetum est, & manus constricta, noctu vero totum corpus vincitur, ad has miseras accidit corporis fetor, strepitus ejulantium, somni brevitates, hæc omnia planè molesta & intolerabilia.
g In 9 *Rhasis*.

h William the Conquerors eldest son.
† *Salust. Roman* triumpho ductus tandemque in carcere conjectus, animi dolore perit.
i Camden in *Wiltsh.* miserè senem ita fame & calamitatibus in carcere fregit, inter mortis metum, & vite tormenta, &c.
k *Vies bodie*.
l *Seneca*.

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SUBJECT. 6.

Poverty and want, causes of Melancholy.



Overty and want, are so violent oppugners, so unwelcome guests, so much abhorred of all men, that I may not omit to speake of them apart. Poverty, although (if considered aright to a wise, understanding, truly regenerate, and contented man) it bee *donum Dei*, a blessed estate, the way to Heaven, as^m *Chrysostome* calls it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall bee shewed in hisⁿ place) yet as it is esteemed in the worlds censure, 'tis a most odious calling, vile and base, a severe torture, *summum scelus*, a most intolerable burthen; we^o shun it all, *cane pejus & angue*, we abhor the name of it,

* *Paupertas fugitur, totoq; arcessitur orbe,*

as being the fountaine of all other miseries, cares, woes, labours, and grievances whatsoever. To avoid which, we will take any paines, — *extremos currit mercator ad Indos*, we will leave no haven, no coast, no creeke of the world unsearched, though it be to the hazard of our lives, we will dive to the bottom of the sea, to the bowels of the earth, * five, six, seven, eight, nine hundred fathome deep, through all five Zones, and both extremes of heat and cold: we will turne parasites and slaves, prostitute our selves, sweare and lye, damne our bodies and soules, forsake God, abjure Religion, steale, rob, murder, rather then endure this unsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depresse us.

For looke into the world, and you shall see men most part esteemed according to their meanes, and happy as they are rich: * *Vbiq; tanti quisq; quantum habuit fuit*. If he be likely to thrive, and in the way of preferment, who but he? In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined; let him be a bawd, a gripe, an usurer, a villaine, a Pagane, a Barbarian, a wretch, † *Lucians* tyrant, on whom you may looke with lesse security, then on the Sun: so that he be rich (and liberall withall) he shall be honoured, admired, adored, revered, and highly magnified. The rich is had in reputation because of his goods, *Eccl. 10. 31*. He shall be befriended: for, riches gather many friends, *Prov. 19. 4*. — *multos numerabit amicos*, all happiness ebbes and flowes with his mony. He shall be accounted a gracious Lord, a *Mecenas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Iovis, & gallinae filius alba*: a hopefull, a good man, a vertuous honest man. *Quando ego te Iunonium puerum, & matris partum verè aureum*, as^t *Tully* said of *Octavianus*, while hee was adopted *Cæsar*, and an heire apparent of so great a Monarchy, he was a golden child. All honor, offices, applause, grand titles, and turgent Epithets are put upon him, *omnes omnia bona dicere*; all mens eyes are upon him, God blesse his good worship, his honour; every man speaks well of him, every man presents him, seeks and sues to him for his love, favour & protection, to serve him, belong unto him, every man riseth to him, as to *Themistocles* in the *Olympicks*, if hee speake, as

m *Com. ad Hebraeos.*

n *Part. 2. Sect. 3*

Memb. 3.

o *Quem ut*

difficilem mor-

bum pueris tra-

dere formida-

mus. Plutarch.

* *Lucan. lib. 1.*

* As in the fil-

ver mines at

Friburg in

Germany. Fi-

nes Morison.

* *Euripides.*

† *Tom. 4. dial.*

minore pericu-

lo Solem quam

hunc defixis o-

culis licet in-

tueri.

p *Omnia enim*

res, virtus, fa-

ma, decus, divi-

na, humanaq;

pulchris divi-

tij parent. Hor.

Ser. lib. 2. Sat. 3

Clarum erit, for-

tis, justus, sa-

piens, etiam

rex.

Et quicquid

volet. Hor.

q *Et genus, &*

formam, regina

pecunia donat.

Mony addes

spirits, courage,

&c.

r *Epist. ult. ad*

Atticum.

f *Our young*

Master, a fine

towardly gen-

tleman, God blesse him, and hopefull; why? he is heir aparent to the right worshipfull, to the right honourable, &c. t

nummi, nummi: vobis hunc prestat honorem. u Exinde sapere eum omnes dicimus, ac quisq; fortunam habet. Plaut. Pseud.

of

of Herod, *Vox Dei, non hominis*, the voice of God, not of man. All the graces, Veneres, pleasures, elegances attend him, ^x golden Fortune accompanies and lodgeth with him; and as to those Roman Emperours, is placed in his chamber.

— *Securâ naviget aurâ,*

Fortunamq; suo temperet arbitrio:

he may sayle as he will himselfe, and temper his estate at his pleasure, Joviall dayes, splendor and magnificence, sweet Musick, dainty fare, the good things and fat of the land, fine clothes, rich attires, soft beds, downe pillowes are at his command, all the world laboures for him, thousands of Artificers are his slaves to drudge for him, run, ride, and poast for him: † Divines (for *Pythia Philippi* sat) Lawyers, Physicians, Philosophers, Scholars are his; wholly devote to his service. Every man seekes his ^z acquaintance, his kinred, to match with him, though he be an ause, a ninny, a monster, a goose cap, *uxorem ducat Danaen*, when, & whom he will, *hunc optant generum Rex & Regina*—he is an excellent ^a match for my son, my daughter, my niece, &c. *Quicquid calaverit hic, Rosafiet*, let him go whether he will, Trumpets sound, Bells ring, &c. all happinesse attends him, every man is willing to entertaine him, hee sups in ^b *Apollo* wheresoever he comes; what preparation is made for his ^c entertainment? fish and fowle, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?

^d *Da Trebio, pone ad Trebium, vis frater ab illis*

Ilibus? — What dish will your good worship eat of?

† *dulciapoma,*

*Et quoscunq; feret cultus tibi fundus honores,
Ante Larem, gustet venerabilior Lare dives.*

Sweet apples, and what e're thy fields afford,
Before thy Gods be serv'd, let serve thy Lord.

What sport will your honour have? hawking, hunting, fishing, fowling, bulls, bears, cards, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good worships command. Faire houses, gardens, orchards, tarrasses, galleries, cabinets, pleasant walks, delightfome places, they are at hand; ^e *in aureis lac, vinum in argenteis, adolescentula ad nutum speciosa*, wine, wenches, &c. a *Turkie Paradise*, a Heaven upon earth. Though he be a silly soft fellow, & scarce have common sense, yet if he be borne to fortunes (as I have said) ^f *jure hereditario sapere jubetur*, he must have honour and office in his course: ^g *Nemonisi dives honore dignus* (*Ambros. offic. 2. 1.*) none so worthy as himself: He shall have it, atq; *esto quicquid Servius aut Labeo*. Get mony enough, & command † Kingdomes, Provinces, Armies, Hearts, Hands, & Affections; thou shalt have Popes, Patriarks to bethy Chaplains and Parasites; thou shalt have (*Tamberlin-like*) Kings to draw thy Coach, Queenes to bee thy Landresses, Emperours thy foot-stooles, build more Townes and Cities then great *Alexander*, *Babel Towers*, *Pyramides* and *Mausolean Tombes*, &c. command heaven and earth, and tell the world 'tis thy vassall, *auro emittur diadema, argento coelum panditur, denarius Philosophum conducit, nummus jus cogit, obulus literatum pascit, metallum sanitatem conciliat, æs amicos conglutinat*. And therefore not without good cause, *Iohn Medices* that rich *Florentine*, when he lay upon his death-bed, calling his sons, *Cosmus* and *Laurence* before him, amongst other sober sayings, repeated this, *Animo quieto digredior, quod vos sanos & divites post me relinquam,*

155 161.

^x *Aurea fortuna, principum cubiculis reponi solita. Iulius Capitolinus vita Antonini.*

^y *Perronius. Theol gi opulentis adherent, Iurisperiti pecuniosis, literati nummosis, liberalibus artifices.*

^z *Multi illum iuvenes, multæ petiere puellæ. a Dummodo sit dives barbarus, ille placet.*

^b *Plur. in Lucullo, a rich chamber so called.*

^c *Panis pane melior.*

^d *Iuven. Sat. 5.*

† *Hor. Sat. 5. 1. 2.*

^e *Bobemus de Turcis & Breidenbach.*

^f *Euphormio.*

^g *Qui pecuniam habent, elati sunt animis: lofty spirits, brave men at armes, all rich men are generous, courageous, &c.*

† *Nummus ait pro me nubat Cornubia Roma.*

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h Non fuit apud mortales ullum excellentius certamen, non inter ceteros celerissimo, non inter robustos robustissimo, &c.
i Quicquid libet licet.

It doth me good to thinke yet, though I be dying, that I shall leave you my children, *Sound and Rich*: For wealth swayes all. It is not with us, as amongst those *Lacedemonian* Senators of *Lycurgus* in *Plutarch*, He preferred that deserved best, was most vertuous and worthy of the place, ^h not swiftnesse, or strength, or wealth, or friends carried it in those dayes; but inter optimos optimus, inter temperantes temperantissimus, the most temperate and best. We have no *Aristocrasies* but in contemplation, all *Oligarchies*, wherein a few rich men domineere, doe what they list and are priviledged by their greatnesse. They may freely trespasse, and doe as they please, no man dare accuse them, no not so much as mutter against them, there is no notice taken of it, they may securely doe it, live after their own lawes, and for their mony get pardons, indulgences, redeeme their foules from Purgatory and Hell it self, — *clausum possidet arca Iovem*. Let them be *Epicures*, or *Atheists*, *Libertines*, *Machia-vilians*, (as often they are)

* Hor. Sat. 5. l. 2

k Cum moritur dives concurrunt undique ci- ves: Pauperibus adfunus vix est ex millibus unus.

l Et modo quid fuit ignoscatur mihi genius tuus, noluisse de manu ejus nummos accipere.
m He that weares silke, sattin, velvet, and gold lace, must needs bee a gentleman.
† Est sanguis atque spiritus pecunia mortali- bus.

* Euripides.

† Xenophon Cy- ropæd. lib. 8.

n In tenui rara est facundia panno. Iuven.
o Hor.

† Egere est offendere & indignare scelestum esse. sat. Menip.

* Et quamvis perjuris erit, sine gente, cruentus, they may go to heaven through the eye of a needle, if they will themselves, they may be canonized for Saints, they shall be ^k honourably interred in *Mausolean* tombs, commended by Poets, registred in histories, have temples and statues erected to their names, — *ex manibus illis — nascentur violæ*. — If he be bountifull in his life, and liberall at his death, he shall have one to sweare, as he did by *Claudius* the Emperour in *Tacitus*, he saw his foule goe to Heaven, and bee miserably lamented at his funerall. *Ambubaiarum collegia*, &c. *Trimalcionis* *Topanta* in *Petronius* recta in *cælum abiit*, went right to Heaven: a base queane, ^l thou wouldest have scorned once in thy misery to have a penny from her; and why? *modio nummos metijt*, she measured her mony by the bushell. These prerogatives do not usually belong to rich men, but to such as are most part seeming rich, let him have but a good ^m outside, hee carries it, and shall be adored for a God, as [†] *Cyrus* was amongst the *Persians*, *ob splendidum apparatus*, for his gay tyres; now most men are esteemed according to their cloathes. In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipfull man, beleeve it, if you shall examine his estate, he will likely be proved a serving man of no great note, my Ladies Taylor, his Lordships Barber, or some such gull, a *Fastidius* *Briske*, *S^r. Petronell* *Flash*, a meere outside. Only this respect is given him, that wheresoever he comes, he may call for what he will, and take place by reason of his outward habit.

But on the contrary, if he be poore, *Prov. 15. 15. all his dayes are miserable*, he is under hatches, dejected, rejected and forsaken, poore in purse, poore in spirit; * *prout res nobis fluit, ita & animus se habet*; † Mony gives life and soule. Though he be honest, wise, learned, well deserving, noble by birth, and of excellent good parts: yet in that he is poore, unlikely to rise, come to honour office or good means, he is contemned, neglected, *Frustra sapit, inter literas esurit, amicus molestus*. ⁿ If he speake, what babler is this? *Ecclus.* his nobility without wealth, is ^o *projecta vilior algæ*, and he not esteemed: *Nos viles pulli nati infelicibus ovibus*, if once poore, we are metamorphosed in an instant, base slaves and vile drudges; † for to be poore, is to bee a knave, a foole, a wretch, a wicked, an odious fellow, a common eye-fore, say poore and say all: they are borne to labour, to misery, to carry burdens like

like juments, *pistum stercus comedere* with *Vlysses* companions, and as *Chremulus* objected in *Aristophanes*, † *salet lingere*, lick salt, to empty jakes, fay channels, ^p carry out durt and dunghills, sweep chimnies, rub horse heels, &c. they are ugly to behold, and though earst spruce, now rusty and squalid, because poore, * *immundas fortunas equum est squalorem sequi*, 'tis ordinarily so. † *Others eat to live, but they live to drudge*, † *servilis & misera gens nihil recusare audet*, a servile generation that dare refuse no taske.

—* *Heus tu Dromo, cape hoc flabellum, ventulum hinc facito dum lavamus*, Sirrah blowe winde upon us while we wash, and bid your fellow get him up betimes in the morning, be it faire or foule, he shall runne 50 miles a foot to morrow, to carry me a letter to my mistress, *Socia ad pistriam*, *Socia* shall tarry at home and grinde mault all day long, *Tristan* thresh. Thus are they commanded, being indeed some of them as so many foot-stooles for rich men to tread on, blocks for them to get on horse backe, or as ^t walls for them to pisse on. They are commonly such people, rude, silly, superstitious Ideots, nasty, uncleane, lowfy, poore, dejected, slavishly humble: & as ^t *Leo Afer* observes of the commonalty of *Africke*, *natura viliores sunt, nec apud suos duces majore in precio quam si canes essent*: ^t base by nature, and no more esteemed then dogs, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infelicem, rudiores asinis, ut è brutis planè natos dicas*: no learning, no knowledge, no civility, scarce common sense, nought but barbarisme amongst them, *belluino more vivunt, neq; calceos gestant, neq; vestes*, like rogues and vagabonds they go bare-footed and bare-legged, leading a laborious, miserable, wretched, unhappy life, ^u *like beasts and juments, if not worse*: their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slavery which they will not undergo, *Inter illos pleriq; latrinas evacuant, alij culinariam curant, alij stabularios agunt, & id genus similia exercent, &c.* like those people that dwell in the ^x *Alpes*, chimney sweepers, *Iakes-fermers*, durt daubers, *vagrant rogues*, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy poverty give else, but * beggery, fulsome nastinesse, squalor, contempt, drudgery, labour, ugliness, hunger and thirst: *pediculatorum, & pulicum numerum*? as ^y he well followed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro pulvinari lapidem bene magnum ad caput*, rags for his rayment, and a stone for his pillow, *pro cathedra, rupta caput urnæ*, he sits in a broken pitcher, or on a block for a chaire, & *malua ramos pro panibus comedit*, he drinks water, and lives on wort leaves, pulse, like a hogge, or scrapes like a dogge, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq;* as *Chremulus* concludes his speech, as we poore men live now adayes, who will not take our life to be ^z infelicity, misery and madnesse?

If they be of little better condition then those hunger-starved beggars, wandring rogues, those ordinary slaves, and day labouring drudges; yet they are commonly so preyed upon by ^a poling officers for breaking laws, by their tyrannizing land-lords, so flead and fleeced by perpetuall ^b exactions, that though they doe drudge, fare hard, and starve their *Genius*, they cannot live in some ^c countries; but what they have is instantly taken from them, the ve-

expressing, &c. y *Chremulus* Act. 4. *Plaut.* z *Paupertas durum onus miseris mortalibus.* a *Vexat censura columbas.* b *Deus ace non possunt, & sic cinque solvere nolunt: Omnibus est notum quater tre solvere totum.* c *Scandia, Africa, Lituania.*

† *Plautus* act. 4.
p *Nullum tam barbarum, tam vile munus est, quod non lubentissime obire velit gens vilissima.*

* *Plautus.*

q *Leo Afer* cap. ult. lib. 1. edunt non ut bene vivant, sed ut fortiter laborent.

Heinsius.

† *Munster de rusticis Germanie, Cosmog. cap. 27. lib. 3.*

* *Ter. Eunuch.*

r *Pauper paries factus, quem canicula commingant.*

† *Lib. 1. cap. ult.*

t *Deos omnes*

illis in senfos diceres: tam pa-

nosi fame fracti,

tot assidue ma-

lis afficiuntur,

tantum pecora

quibus splendor

rationis emor-

tus.

u *Nihil omnino*

melio rem vitam

degunt, quam

ferre in silvis,

jumenta in ter-

ris. Leo Afer.

x *Ortelius in*

Helvetia. Quæ

habitantes in Cæ-

sia valle ut plu-

rimum latomi,

in Oscella valle

cultorum fa-

bri sumarii in

Vigetia, sordid-

um genus ho-

minum, quod

repurgandis

camini victum

parat.

* I write not

this any wayes

to upbraid or

scoffe at, or

misuse poore

men, but rather

to condole and

pitty them by

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d Montaigne in
his Essayes
speaks of cer-
taine Indians
in France, that
being asked
how they liked
the country,
wondred how
a few rich men
could keep so
many poore
men in sub-
jection, that
they did not
cut their
throats.

e Augustas ani-
mas animoso in
pectore versans

ry care they take to live, to be drudges, to maintaine their poore families, their trouble and anxiety takes away their sleep, Sirac. 31. 1. it makes them weary of their lives: when they have taken all paines, done their utmost and honest iudeavours, if they be cast behind by sicknesse, or overtaken with years, no man pities them, hard hearted and mercilesse, uncharitable as they are, they leave them so distressed, to beg, steale, murmur and^d rebell, or else starve. The feeling and feare of this miserie compelled those old Romanes, whom Menenius Agrippa pacified, to resist their governours: outlaws, and rebels in most places, to take up seditious armes, and in all ages hath caused uproares, murmurings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions in every common-wealth: grudging, repining, complaining, discontent in each private family, because they want meanes to live according to their callings, bring up their children, it breaks their hearts, they cannot do as they would. No greater misery then for a Lord to have a Knights living, a Gentleman a Yeomans, not to be able to live as his birth and place requires. Poverty and want are generally corsives to all kinde of men, especially to such as have been in good and flourishing estate, are suddenly distressed,^e nobly borne, liberally brought up, and by some disaster and casualty, miserably dejected. For the rest, as they have base fortunes, so have they base mindes correspondent, like Beetles *e stercore orti, e stercore victus, in stercore delictum*, as they were obscurely borne and bred, so they delight and live in obscenitie; they are not so thoroughly touched with it.

Angustas animas angusto in pectore versant.

Yea that which is no small cause of their torments, if once they come to be in distresse, they are forsaken of their fellows, most part neglected, and left unto themselves; as poore^{*} Terence in Rome was by Scipio, Lalius, and Furius, his great and noble friends.

*Nil Publius Scipio profuit, nil ei Lalius, nil Furius,
Tres per idem tempus qui agitabant nobiles facillime,
Horum ille operâ ne domum quidem habuit conductitiam.*

^f Tis generally so, *Tempora si fuerint nubila solus eris*, he is left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all flee from him as from a rotten wall, now ready to fall on their heads. Prov. 19. 4. Poverty separates them from their^t neighbours.

f Prov. 19. 7.
though he bee
instant yet they
will not.

^{*} Petronius.

** Dum fortuna favet, vultum servatis amici,
Cum cecidit, turpi vertitis ora fugâ.*

Whil^t fortune favour'd, friends, you smil'd on me.
But when she fled, a friend I could not see.

g Non est qui
doleat vicem, ut
Petrus Cbris-
tium, iurant se
hominem non
novisse.
h Ovid in Trist.

Which is worse yet, if he be poore^g every man contemnes him, insults over him, oppresseth him, scoffs at, aggravates his misery.

*h Quum capit quassata domus subsidere, partes
In proclinas omne recumbit onus.*

When once the tottering house begins to shrinke,
Thither comes all the weight by an instinct.

i Horat.
k Ter. Eun-
chus act. 2.

Nay they are odious to their owne brethren, and dearest friends, Prov. 19. 7. *his brethren hate him if he be poore, i omnes vicini oderunt, his neighbours hate him, Prov. 14. 20. k omnes me noti ac ignoti deserunt*, as he complained in the Comcedy, friends and strangers, all forsake me. Which is most grievous, poverty

verty makes men ridiculous, *Nil habet infelix paupertas durius in se, Quam quodridiculos homines facit*, they must endure ^l jests, taunts, flouts, blowes of their betters, and take all in good part to get a meales meat: ^m *magnum pauperies opprobrium, jubet quidvis & facere & pati*. Hee must turne Parasite, jester, foole, slave, drudge to get a poore living, apply himselfe to each mans humors, to win and please, &c. and be buffeted when he hath all done, as *Vlysses* was by *Melanthius* ⁿ in *Homer*, bee reviled, and may not so much as mutter against it. He must turne rogue, and villaine; for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes men theeves, rebels, murderers, traitors, affacinates, *because of poverty we have sinned*, *Ecclus. 27. 1.* sweare, and forswear, beare false witnesse, lye, dissemble, any thing, as I say, to advantage themselves, and to relieve their necessities: ^o *Culpa scelerisq; magistra est*, ^o *Mantuan.* when a man is driven to his shifts, what will he not do?

— *si miserum fortuna Sinonem*

Finxit, vanum etiam mendacemq; improba finget. he will betray his father, Prince, and countrey, turne Turke, forsake Religion, abjure God and all, *nulla tam horrenda proditio, quam illi lucri causa*, (saith *P. Leo A. p. De Africa lib. 1. cap. ult.*) *perpetrare nolint*. * *Plato* therefore calls poverty, *theevish, sacrilegious*, ^{* 4. de legibus.} *filthy, wicked and mischievous*; and well he might. For it makes many an upright man otherwise, had he not been in want, to take bribes, to be corrupt, to doe against his conscience, to sell his tongue, heart, hand, &c. to be churlish, ^{furacissima paupertas, sacrilega, turpis, flagitiosa, omnium malorum opifex} hard, unmercifull, uncivill, to use indirect meanes to helpe his present estate. It makes Princes to exact upon their subjects, Great men tyrannize, Landlords oppresse, Justice mercenary, Lawyers vultures, Physicians Harpyes, friends importunate, tradesmen lyars, honest men theeves, devout affacinates, great men to prostitute their wives, daughters and themselves, middle sort to repine, commons to mutiny, all to grudge, murmure and complaine. A great temptation to all mischief, it compels some miserable wretches to counterfeit severall diseases, to dismember, make themselves blinde, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants. *Jodocus Damhoderius* a Lawyer of *Bruges*, *praxirerum criminal. cap. 112.* hath some notable examples of such counterfeit Cranks, and every village almost will yeeld abundant testimonies amongst us; we have *Dummers*, *Abraham* men, &c. And that which is the extent of misery, it enforceth them through anguish and wearisomnesse of their lives to make away themselves: They had rather be hanged, drowned, &c. then to live without meanes.

In mare catiferum, ne te premat aspera egestas, Desili, & à celsis corruet Cerne jugis.

Much better 'tisto break thy neck,

Or drowne thy self i'th' Sea,

Then suffer irksome poverty,

Goe make thy selfe away.

A *Sybarite* of old, as I finde it registred in * *Athenaus*, supping in *Phiditijs* in *Sparta*, and observing their hard fare, said it was no marvell if the *Lacedaemonians* were valiant men; for his part he would rather run upon a sword point (and so would any man in his wits) then live with such base diet, or lead so wretched a life. [†] In *Japonia* 'tis a common thing to stifle their children if they be

X

poore,

q *Theognis.*

* *Dipnosophist lib. 12. Millies potius moriturum (si quis sibi mente constaret) quam tam vilis & arum- nosis victus communionem habere.*
† *Gasper Vilela Jesuita epist. Japon. lib.*

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f. Mat. Riccius
expedit. in Si-
nas lib. 1. cap. 3.* Vos Romani
procreatos fili-
os feris & cani-
bus exponitis,
nunc strangula-
tis vel in sax-
um eliditis, &c.† Cosmog. 4. lib.
cap. 22. ven-
dunt liberosvictu carentes
tanquam pecora
interdum &
seipfos, ut apud
divites satu-
rentur cibis.† Vel bonorum
desperatione,
vel malorum
perpeffione
fracti & fati-
gati plures,
violentas ma-
nus sibi inferunt
u. Hor.x Ingenio pote-
ram superas
volitare per ar-
ces: Ut me plu-
ma levat, sic
grave mergit
onus.

y Terent.

z Hor. Sat. 3. l. 1.

* Paschalius.

a Petronius.

b Herodotus vi-
ta ejus. Scaliger
in poet. Poten-
tiorum ades
offiatimadiens,
aliquid accipie-
bat, canens car-
mina sua, con-
comitante eum
puerorum choro

* Plautus

Amph.

c Ter. Afr. 4.

Scen. 3. Adelpb
Hegio.* Donat. vita
ejus.

poore, or to make an abort, which *Aristotle* commends. In that civill com-
monwealth of *China*, the mother strangles her childe, if she bee not able to
bring it up, and had rather lose, then sell it, or have it endure such misery as
poore men doe. *Arnobius lib. 7. adversus gentes*, * *Lactantius lib. 5. cap. 9.* ob-
jects as much to those ancient *Greeks* and *Romanes*, they did expose their chil-
dren to wilde beasts, strangle, or knocke out their braines against a stone, in such
cases. If we may give credit to † *Munster*, amongst us *Christians* in *Litua-*
nia, they voluntarily mancipate, and sell themselves, their wives and chil-
dren to rich men, to avoid hunger and beggery; many make away them-
selves in this extremity. *Apicius* the *Roman*, when he cast up his accounts, &
found but 100000 Crownes left, murdered himselfe for feare he should be
famished to death. *P. Forestus* in his medicinall observations, hath a memo-
rable example, of two brothers of *Lovain*, that being destitute of meanes, be-
came both melancholy, and in a discontented humour massacred themselves.
Another of a merchant, learned, wise otherwise and discreet, that out of a
deepe apprehension he had of a losse at Seas, would not be perswaded but as
† *Ventidius* in the Poet, he should die a begger. In a word thus much I may
conclude of poore men, that though they have good * parts, they cannot
shew or make use of them: y *ab inopiā ad virtutem obseptā est via*, 'tis hard for
a poore man to ^z rise, *haud facile emergunt, quorum virtutibus obstat res an-*
gusta domi: the wisdom of the poore is despised and his words are not heard.
Eccles. 6. 19. his works are rejected, contemned, for the baseness and ob-
scurity of the author, though laudable and good in themselves, they will not
likely take. *Nulla placere diū neq; vivere carmina possunt*
Qua scribuntur aqua potioribus. —

Poore men

cannot please, their actions, counsels, consultations, projects, are vilified in
the worlds esteeme, *amittunt consilium in re*, which *Gnatho* long since obser-
ved. * *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man never cobled
shoes, as he said of old, but how doth he prove it? I am sure we finde it o-
therwise in our dayes, ^a *pruinosis horret facundia pannis*. *Homer* himselfe must
beg if he want meanes, & as by report sometimes he did, ^b go from door to door,
and sing ballads, with a company of boyes about him. This common misery of
theirs must needs distract, make them discontent and melancholy, as ordina-
rily they are, wayward, peevish, like a weary traveller, for

* *Fames & mora bilem in nare concinunt,*

still murmuring and repining: *Ob inopiam morosi sunt, quibus est male*, as *Plu-*
tarch quotes out of *Euripides*, and that comick Poet well seconds,

c *Omnes quibus res sunt minus secunda, nescio quomodo**Suspitosi, ad contumeliam omnia accipiunt magis,**Propter suam impotentiam se credunt negligi.*

If they be in adversity, they are more suspicious & apt to mistake; they think
themselves scorned by reason of their misery; And therefore many gene-
rous spirits in such cases, withdraw themselves from all company, as that
Comedian * *Terence* is said to have done; when he perceived himselfe to bee
forsaken and poore, he voluntarily banished himselfe to *Stymphalus* a base
towne in *Arcadia*, and there miserably died.

— *ad summam inopiam redactus,**Itaq; e conspectu omnium abiit Gracia in terram ultimam.*

Neither

Neither is it without cause, for we see men commonly respected according to their meanes. (* *an dives sit, omnes querunt, nemo an bonus*) and vilified if they be in bad cloathes. ^d *Philopamen* the Oratour was set to cut wood, because he was so homely attired: ^e *Terentius* was placed at lower end of *Cecilius* table, because of his homely outside. ^f *Dantes* that famous Italian Poet, by reason his cloathes were but meane, could not be admitted to sit downe at a feast. *Gnatho* scorned his old familiar friend because of his apparell, ^g *Hominem video pannis, annisq; oblitum, hic ego illum contempsi pra me.* King *Persius* overcome, sent a letter to ^{*} *Paulus AEmilius* the Roman General; *Persius P. Consuli. S.* but he scorned him any answer, *tacite exprobrans fortunam suam* (saith mine author) upbraiding him with his present fortune. ^{*} *Carolus Pugnax*, that great Duke of Burgundy, made *H. Holland*, late Duke of Exeter exil'd runne after his horse like a lackey, and would take no notice of him: ^h 'tis the common fashion of the world. So that such men as are poore may justly be discontent, melancholy, and complaine of their present misery, and all may pray with ⁱ *Solomon*, Give me O Lord neither riches nor poverty, feed me with food convenient for me.

161 167.
* Euripides.
d Plutarch. vita ejus.
e Vita Ter.
f Gomesius lib. 3. cap. 21. de sale

g Ter. Eunuch. Act. 2. Scen. 2.
* Liv. dec. 9. l. 2.
* Comineus.
h He that hath 5l per annum comming in more then others, scornes him that hath lesse, and is a better man.

i Prov. 30. 8.

SUBJECT. 7.

*An heape of other Accidents causing melancholy,
Death of friends, losses, &c.*

IN this Labyrinth of accidentall causes, the farther I wander, the more intricate I finde the passage, *multa ambages*, and new causes, as so many by-paths offer themselves to be discussed: to search out all, were an *Herculean worke*, and fitter for *Theseus*: I will follow mine intended thred; and point only at some few of the chiefest. Amongst which, losse and death of friends may challenge a first place, *multi tristantur*, as ^{*} *Vives* well observes, *post delicias, convivium, dies festos*, many are melancholy after a feast, holy-day, merry meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions, some at the departure of friends only whom they shall shortly see againe, weepe and howle, and looke after them as a Cow lowes after her calfe, or a childe takes on that goes to schoole, after holidayes. *Vt me levaret tuus adventus, sic discessus afflixit*, (which ^{*} *Tully* writ to *Atticus*) thy comming was not so welcome to mee, as thy departure was harsh. *Montanus consil. 132.* makes mention of a countrey woman that parting with her friends and native place, became grievously melancholy for many yeares; and *Trallianus* of another, so caused for the absence of her husband. Which is an ordinary passion amongst our goodwives, if their husband tarry out a day longer then his appointed time, or breake his houre, they take on presently with sighes and teares, he is either robbed or dead, some mischance or other is surely befallen him, they cannot eate, drinke, sleep, or be quiet in minde, till they see him againe. If parting of friends, absence alone can worke such violent effects, what shall death do, when they must eternally be separated, never in this world to meet againe? This is so grievous a torment for the time, that it takes away their appetite,

Death of friends.
* De anima cap. de merore.

* Lib. 11. epist.

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desire of life, extinguisheth all delights, it causeth deepe sighes and groanes, teares, exclamations,

(*O dulce germen matris, ô sanguis meus,
Ehente pentes, &c. — ô flos tener*)

* Virg. 4. AEn.
k Patres mortu-
os coram asan-
tes & filios
&c. Marcellus
Donatus.

howling, roaring, many bitter pangs, (**lamenti gemitus, & famenco ululatu
Tecta fremunt*) and by frequent meditation extends so farre sometimes, ^k they
thinke they see their dead friends continually in their eyes, *observantes imagi-
nes*, as *Conciliator* confesseth he saw his mothers ghost presenting her selfe
still before him. *Quod nimis miseri volunt, hoc facile credunt*, still, still, still,
that good father, that good sonne, that good wife, that deare friend, runnes in
their mindes: *Totus animus hac unâ cogitatione defixus est*, all the yeare long,
as * *Pliny* complaines to *Romanus*, *me thinkes I see Virginius, I heare Virgini-
us, I talke with Virginius, &c.*

* Epist. lib. 2.
Virginius vi-
deo, audio, de-
functum cogito,
alloquor.
* Calphurnius
Gracius.

* *Te sine, vâ misero mihi, lilia nigra videntur,
Pallentesq; rosa, nec dulcerubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.*

They that are most staid and patient, are so furiously carried headlong by
the passion of sorrow in this case, that brave discreet men otherwise, often-
times forget themselves, and weepe like children many months together, **as**
* **if that they to water would**, and will not be comforted. They are gone,
they are gone.

* Chaucer.

*Abstulit atra dies & funere mersit acerbo, What shall I doe?
Quis dabit in lachrymas fontem mihi, quis satis altos
Accendet gemitus, & acerbo verba dolori?
Exhaurit pietas oculos, & hiantia frangit
Pectora, nec plenos avido sinit edere questus,
Magna adeo jactura premit, &c.*

Fountaines of teares who gives, who lends me groanes,
Deepe sighes sufficient to expresse my moanes?
Mine eyes are dry, my breast in pieces torne,
My losse so great, I cannot enough mourne.

So *Stroza Filius* that elegant Italian Poet in his *Epicedium*, bewailes his fa-
thers death; he could moderate his passions in other matters (as hee confes-
seth) but not in this, he yeelds wholly to sorrow,

*Nunc fateor do terga malis, mens illa fatiscit,
Indomitus quondam vigor & constantia mentis.*

1 Prefat. lib. 6.

How doth ¹ *Quintilian* complaine for the losse of his sonne, to despaire al-
most: *Cardan* lament his only childe, in his booke *de libris proprijs*, and else-
where in many other of his tracts, * *S. Ambrose* his brothers death? *an ego
possum non cogitare de te, aut sine lachrymis cogitare, O amari dies, ô flebiles no-
ctes, &c.* *Gregory Nazianzen* that noble *Pulcheria*: *O decorem, &c. flos recens,
pullulans, &c.* *Alexander*, a man of a most invincible courage, after *Ephesti-
ons* death, as *Curtius* relates, *triduum jacuit ad moriendum obstinatus*, lay
three dayes together upon the ground, obstinate to dye with him, and would
neither eat, drinke, nor sleepe. The woman that communed with *Esdra*s (*lib.
2 cap. 10.*) when her son fell downe dead, fled into the field, and would not re-
turne into the city, but there resolved to remaine, neither to eat nor drinke, but
mourne and fast untill she died. *Rachel* wept for her children, and would not be
comforted

* Lib. de obitu
Satyri fratris.

comforted because they were not, *Mat. 2. 18.* So did *Adrian* the Emperour bewaile his *Antinous*; *Hercules*, *Hylas*; *Orpheus*, *Euridice*; *David*, *Abfolon*; (O my deare sonne *Abfolon*) *Aufin* his mother *Monica*, *Niobe* her children, infomuch, that the^m Poets faigned her to be turned into a stone, as being fupified through the extremity of griefe. ⁿ *AEgeus*, *signo lugubri filij confternat*, in mare se precipitem dedit, impatient of sorrow for his sonnes death, drowned himfelfe. Our late Phyficians are full of fuch examples. *Montanus confil. 242.* ^o had a patient troubled with this infirmitie, by reason of her husbands death many yeares together: *Trincavelius lib. 1. cap. 14.* hath fuch another, almoft in defpaire, after his^p mothers departure, *ut se ferme precipitem daret*; and ready through diftraction to make away himfelfe: and in his 15. counfell, tells a ftory of one fifty yeares of age, *that grew desperate upon his mothers death*; and cured by *Falopius*, fell many yeares after into a relapse, by the fudden death of a daughter which he had, and could never after be recovered. The fury of this paffion is fo violent fometimes, that it daunts whole kingdomes and cities. *Vefpafian's* death was pittifully lamented all over the Roman Empire, *totus orbis lugebat*, faith *Aurelius Victor*. *Alexander* commanded the battlements of houfes to be pulled downe, Mules and Horses to have their manes fhorne off, and many common fouldiers to be flaine, to accompany his deare *Ephestions* death. Which is now practifed amongst the *Tartars*, when a great *Cham* dieth, 10 or 12 thousand muft be flaine, men and horses, all they meet; and among those^t *Pagan Indians*, their wives and servants voluntarily dye with them. *Leo Decimus* was fo much bewailed in Rome, after his departure, that as *Jovius* gives out, *communis falus, publica hilaritas*, the common fafety, all good fellowship, peace, mirth, and plenty died with him, *tanquam eodem fepulchro cum Leone condita lugebantur*; for it was a golden age whilft he lived, * but after his deceafe an iron feafon fucceeded, *barbara vis & fæda vaftitas, & dira malorum omnium incommoda*, warres, plagues, vaftity, difcontent. When *Augustus Cæfar* died, faith *Paterculus*, *orbis ruinam timueramus*, we were all afraid, as if heaven had fallen upon our heads. ^t *Budeus* records, how that at *Lewes* the 12th his death, *tam fubita mutatio, ut qui prius digito cælum attingere videbantur, nunc humi derepentè ferpere, fideratos effe diceret*, they that were erft in heaven, upon a fudden, as if they had beene planet ftroken, lay groveling on the ground;

† *Concuſſis cecidere animis, ſeu frondibus ingens*

Sylva dolet lapſis — they look' like cropt trees.

* At *Nancy* in *Lorraine*, when *Claudia Valeſia*, *Henry* the ſecond *French* kings fiſter, and the Dukes wife deceaſed, the temples for fourty daies were all ſhut up, no Prayers nor Maſſes, but in that roome where ſhe was. The Senatours all ſeene in blacke, and for a twelve months ſpace throughout the city, they were forbid to ſing or dance. How were we affected here in *England* for our *Titus*, *delicia humani generis*, Prince *Henries* immature death, as if all our deareſt friends lives had exhaled with his: † *Scanderbegs* death was not ſo much lamented in *Epirus*. In a word, as ^u he ſaith of *Edward* the firſt at the newes of *Edward* of *Caernervan* his ſonnes birth, *immortaliter gaviſus*, hee was immortally glad, may we ſay on the contrary of friends deaths, *immortaliter gementes*, we are divers of us as ſo many turtles, eternally dejected with it.

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^m *Ovid, Met.*
ⁿ *Plut. vita ejus*
^o *Nobilis matrona melan-*
cholica ob mor-
tem mariti.
^p *Ex matris ob-*
itu in deſperati-
onem incidit.
^q *Matthias a*
Michou. Boter.
Amphitheat.
^r *Lo. Vertoman.*
M. Polus Ve-
netus. lib. 1. c. 54
perimunt eos
quos in via ob-
vios habent, di-
centes, Ite, &
domino noſtro
regi ſervite in
alia vita. Nec
tam in homines
inſaniunt ſed in
equos, &c.
^s *Vita ejus.*
<sup>* Lib. 4. vita e-
jus, auream æ-
tatem condide-
rat ad humani
generis ſalutem
quum ſtatim
ab optimi prin-
cipis exceſſu,
verè ferream
pateremur, fa-
mem, peſtem,
&c.
^t *Lib. 5. de aſſe*</sup>

† *Maph.*

* *Ortelius Iti-*
nerario: ob an-
num integrum
à cantu, tripu-
diis, et ſaltatio-
nibus tota civi-
tas abſtinere
jubetur.
† See *Barletius*
de vita et ob.
Scanderbeg.
lib. 13. hiſt.
^u *Mat. Paris.*

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There is another sorrow, which ariseth from the losse of temporall goods and fortunes, which equally afflicteth, and may goe hand in hand with the precedent; losse of time, losse of honour, office, of good name, of labour, frustrate hopes, will much torment; but in my judgement, there is no torture like unto it, or that sooner procureth this malady and mischief:

x Juvenalis.

x *Ploratur lachrymis amissa pecunia veris:*

y Multi qui res
amatas perdide-
rant, ut filios,
opes, non spe-
rantes recupe-
rare, propter as-
fiduam talium
considerationē,
melancholici fi-
unt, ut ipse vidi
z Stanburstus
Hib. Hist.
† Cap. 3. Melan-
cholia semper
venit ob iustu-
ram pecunie,
victoria, repul-
sam, mortem li-
berorum, quibus
longo post tem-
pore antinostor-
quetur, & a
dispositione fit
habitus.

a Confil. 26.

b Nubigenis.

† Epig. 22.

it wrings true teares from our eyes, many sighes, much sorrow from our hearts, and often causeth habituall melancholy it self, *Guianerius tract. 15. 5.* repeats this for an especiall cause: y *Losse of friends, and losse of goods, make many men melancholy, as I have often seen by continuall meditation of such things.* The same causes *Arnoldus Villanovanus* inculcates, *Breviar. lib. 1. cap. 18. ex rerum amissione, damno, amicorum morte, &c.* Want alone will make a man mad, to be *Sans argent*, will cause a deepe and grievous melancholy. Many persons are affected like z *Irishmen* in this behalfe, who if they have a good scimiter, had rather have a blow on their arme, then their weapon hurt: they will sooner lose their life, then their goods: and the grieve that commeth hence, continueth long (saith † *Plater*) and out of many dispositions, procureth an habit. a *Montanus* and *Frisemelica* cured a young man of 22 yeares of age; that so became melancholy, ob *amissam pecuniam*, for a summe of money which he had unhappily lost. *Sckenkius* hath such another story of one melancholy, because he overshot himselfe, and spent his stocke in unnecessary building. b *Roger* that rich Bishop of *Salisbury*, exutus opibus & castris à Rege *Stephano*, spoiled of his goods by King *Stephan*, vi doloris absorptus, atq; in amentiam versus, indecentia fecit, through grieve ran mad, spake and did hee knew not what. Nothing so familiar, as for men in such cases, through anguish of minde to make away themselves. A poore fellow went to hang himselfe, (which *Ausonius* hath elegantly exprest in a neat † *Epigramme*) but finding by chance a pot of mony, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himselfe with that rope which the other man had left, in a discontented humour,

At qui condiderat, postquam non reperit aurum,

Aptavit collo, quem reperit laqueum.

Such ferall accidents can want and penury produce. Be it by furettiship, shipwrack, fire, spoile and pillage of souldiers, or what losse soever, it boots not, it will worke the like effect, the same desolation in Provinces and Cities, as well as private persons. The *Romanes* were miserably dejected after the battle of *Cannas*, the men amazed for feare, the stupid women tore their hair and cryed. The *Hungarians* when their King *Ladislaus*, and bravest souldiers were slaine by the *Turkes*, *Luctus publicus*, &c. The *Venetians*, when their forces were overcome by the French King *Lewis*, the French and Spanish Kings, Pope, Emperour, all conspired against them, at *Cambray*, the French Herald denounced open warre in the Senate: *Lauredane Venetorum dux*, &c. and they had lost *Padua*, *Brixia*, *Verona*, *Forum Julij*, their territories in the continent, and had now nothing left but the city of *Venice* it selfe, & urbi quoq; ipsi (saith * *Bembus*) *timendum putarent*, and the losse of that was likewise to be feared, *tantus repente dolor omnes tenuit, ut nunquam alias*, &c. they were pittifully plunged, never before in such lamentable distresse. Anno 1527, when *Rome* was sacked by *Burbonius*, the common souldiers made such

* Lib. 8. Venet. hist.

such spoile that faire * Churches were turned to stables, old monuments and bookes, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets, &c. trampled in the dirt. * Their wives and loveliest daughters constuprated by every base cullion, as *Sejanus* daughter was by the hangman in publike, before their fathers and husbands faces. Noblemens children, and of the wealthiest citizens, reserved for Princes beds, were prostitute to every common souldier, and kept for Concubines; Senators and Cardinals themselves dragd along the streets, and put to exquisite torments, to confesse where their mony was hid; the rest murdered on heapes, lay stinking in the streets; Infants braines dashed out before their mothers eyes. A lamentable sight it was to see so goodly a Citty so suddenly defaced, rich citizens sent a begging to *Venice, Naples, Ancona, &c.* that erst lived in all manner of delights. * Those proud palaces that even now vauanted their tops to Heaven, were dejected as low as hell in an instant. Whom will not such misery make discontent? *Terence* the Poet drowned himselfe (some say) for the losse of some of his Comedies, which suffered shipwrack. When a poore man hath made many hungry meales, got together a small summe, which he loseth in an instant; a Scholar spent many an houres study to no purpose, his labors lost, &c. how should it otherwise be? I may conclude with *Gregory*, *temporalium amor, quantum afficit, cum haeret possessio, tantum quum subtrahitur, urit dolor*; riches do not so much exhilarate us with their possession, as they torment us with their losse.

Next to Sorrow still I may annex such accidents as procure Feare; for besides those Terrors which I have^e before touched, and many other feares (which are infinite) there is a superstitious Feare, one of the three great causes of fear in *Aristotle*, commonly caused by prodigies and dismall accidents, which much trouble many of us. (*Nescio quid animus mihi presagit mali.*) As if a Hare crosse the way at our going forth, or a mouse gnaw our clothes: If they bleed three drops at nose, the salt falls towards them, a black spot appeare in their nailes, &c. with many such, which *Delrio Tom. 2. lib. 3. sect. 4.* *Austin Niphus* in his booke *de Augurijs. Polidore Virg. lib. 3. de Prodigijs. Sarisburiensis Policrat. lib. 1. cap. 13.* discusse at large. They are so much affected, that with every strength of Imagination, Feare, and the Devils craft, they pull those misfortunes they suspect, upon their own heads, and that which they feare, shall come upon them, as *Solomon* fore-telleth, *Prov. 10. 24.* and I say denounceth, *66. 4.* which if^e they could neglect and contemne, would not come to passe. *Eorum vires nostrâ resident opinione, ut morbi gravitas agrotantium cogitatione*, they are intended and remitted, as our opinion is fixed, more or lesse. *N. N. dat pœnas*, saith[†] *Crato* of such a one, *utinam non attraheret*: he is punished, and is the cause of it himselfe:

† *Dum fata fugimus, fata stulti incurrimus*, the thing that I feared saith *Iob*, is fallen upon me.

As much we may say of them that are troubled with their fortunes, or ill destinies fore-seene, *multos angit prescientia malorum*: The fore-knowledge of what shall come to passe, crucifies many men, fore-told by Astrologers, or Wisards, *iratum ob cælum*, bee it ill accident, or death it selfe: which often falls out by Gods permission; *quia demonem timent* (saith *Chrysostome*) *Deus ideo permittit occidere. Severus, Adrian, Domitian*, can testifie as much,

of

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* *Templa ornamentis nudata, spoliata, in stabula equorum, & asinorum versa, &c.*
Insule humi conculcate, pedite, &c.
 * *In oculis maritum dilectissimæ conjugum ab Hispanorum luxu constupratae sunt. Filie magnatum thorvis destinatae, &c.*

* *Ira fastu ante unum mensem turgidacivitas, & cacumibus cælum pulsare visa, ad inferos usq; paucis diebus dejecta.*
 cSect. 2. Memb. 4. Subf. 3.
 feare from ominous accidents, destinies fore-told.

d *ta. scilicet, sibi malum.*
 e *si non observemus, nihil valent.* Polidor.

f *Confil. 26. l. 2.*
 g *Harme watch harme catch.*

† *Geor. Buchan.*

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h. Iuvenis sollicitus de futuris frustra, factus melancholicus.

** Pausanias in Aschaicis lib. 7.*

Vbi omnium morborum e-

ventus dignoscuntur. Specu-

tum tenui sus-

pensum fanaticu-

lo demittunt:

& ad Cyaneas

petras, ad Ly-

thæ Riccius the

Jesuite informeth

us, in his Commentaries

of those coun-

tries, of all Nations

they are most superstitious,

and much tormented in this

kinde, attributing so much to

their Divinators, ut ipse metus fidem faciat,

that feare it selfe and conceipt,

cause it to fall out: If he fore-tell

sicknesse

such a day, that very time they will be sick,

vi metus afflicti in agritudinem

cadunt; and many times die as it is foretold.

A true saying, Timor mortis, morte

pejor, the feare of death, is worse then death it selfe;

and the memory of that

sad houre, to some fortunate and rich men, is as bitter as gaule, Eccl. 4. 1. 1. In-

quietam nobis vitam facit mortis metus,

a worse plague cannot happen to a

man, then to be so troubled in his minde; 'tis triste divortium,

an heavy separa-

tion to leave their goods with so much labour got,

pleasures of the world,

which they have so deliciously enjoyed,

friends and companions whom they

so dearly loved, all at once. Axiochus the Philosopher was bold and couragi-

ous all his life, and gave good precepts de contemnenda morte, and against the

vanity of the world to others; but being now ready to die himselfe, hee was

mightily dejected, hac luce privabor, his orbabor bonis: hee lamented like a

child, &c. And though Socrates himself was there to comfort him, ubi pri-

stina virtutum jactatio O Axioche? yet he was very timorous and impatient of

death, much troubled in his minde, Imbellis pavor & impatientia, &c. O Clo-

tho, Megapetus the tyrant in Lucian exclames, now ready to depart, let mee

*live a while longer. * I will give thee a thousand talents of gold, and two boles*

besides, which I took from Cleocritus, worth an hundred talents apiece: Woe's

*mee, * saith another, what goodly manners shall I leave! what fertile Fields!*

what a fine House! what pretty Children! how many servants! Who shall ga-

ther my grapes, my corne? Must I now die so well settled? Leave all, so richly

*and well provided? Woe's me, what shall I doe? * A nimula vagula blandula,*

quæ nunc abibis in loca?

To these tortures of Feare and Sorrow, may well be annexed Curiosity, that

*irksome, that tyrannizing care, nimia sollicitudo, * superfluous industry about*

unprofitable things, and their qualities, as Thomas defines it: an itching humor

or a kinde of longing to see that which is not to bee seene, to doe that

*which ought not to bee done: to know that * secret, which should not be*

known, to eat of the forbidden fruit. We commonly molest & tire our selves

of whose feare and suspicion, Sueton, Herodian, and the rest of those writers, tell strange stories in this behalfe. ^h Montanus consil. 31. hath one example

of a young man, exceeding melancholy upon this occasion. Such fears have still tormented mortall men in all ages, by reason of those lying oracles, and

jugling Priests; * There was a fountaine in Greece, neere Ceres Temple in Achaia, where the event of such diseases was to be knowne; A glasse let downe

by a thred, &c. Amongst those Cyanean rocks at the springs of Lycia, was the Oracle of Thrixenus Apollo, where all fortunes were fore-told, sicknesse,

health, or what they would besides: so common people have beene alwayes deluded with future events. At this day, Metus futurorum maxime tor-

quet Sinas, this foolish feare, mightily crucifies them in China: as i Mat-petras, ad Ly-

thæ Riccius the Jesuite informeth us, in his Commentaries of those coun-tries, of all Nations they are most superstitious, and much tormented in this

kinde, attributing so much to their Divinators, ut ipse metus fidem faciat, that feare it selfe and conceipt, cause it to ^k fall out: If he fore-tell sicknesse

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unprofitable things, and their qualities, as Thomas defines it: an itching humor or a kinde of longing to see that which is not to bee seene, to doe that

which ought not to bee done: to know that * secret, which should not be known, to eat of the forbidden fruit. We commonly molest & tire our selves

about things unfit and unnecessary, as Martha troubled her selfe to little purpose. Be it in Religion, humanity, Magicke, Philosophy, policie, any action

or study, 'tis a needlesse trouble, a mere torment. For what else is schoole divinity, how many doth it puzzle: what fruitles questions about the Trinity,

Refurrection

* Tom. 4. dial. 8

Cataplo. Auri

puri mille ta-

lenta, me hodie

tibi daturum

promitto, &c.

* Ibidem. Hei

mibi quæ relin-

quenda præda,

quam fertiles

agri, &c.

* Adrian.

* Industria su-

perflua circa

res inutiles.

* Flavæ secre-

ta Minervæ ut

viderat Aglau-

ros. Ov. Met. 2.

Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saved, damned? What else is all superstition, but an endlesse observation of Idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysicall tearms? *Socrates* therefore held all philosophers, cavillers and madmen, *circa subtilia Cavillatores pro insanis habuit, palam eos arguens*, saith *† Eusebius*, because they commonly sought after such things, *quæ nec percipi à nobis nec comprehendere possent*, or put case they did understand, yet they were altogether unprofitable. For what matter is it for us to know how high the *Pleiades* are, how farre distant *Perseus* and *Cassiopea* from us, how deep the sea, &c. we are neither wiser as he follows it, nor modester, nor better, nor richer, nor stronger for the knowledge of it. *quod supra nos nihil ad nos*, I may say the same of those Geneethlicall studies, what is Astrology, but vaine elections, predictions? all Magicke, but a troublesome error, a pernicious foppery? Physicke, but intricate rules and prescriptions? Philology, but vaine Criticisines? Logicke, needlesse Sophismes? Metaphysicks themselves, but intricate subtilties, and fruitlesse abstractions? Alcumy, but a bundle of errors? To what end are such great Tomes, why do wee spend so many yeares in their studies? Much better to know nothing at all, as those barbarous *Indians* are wholly ignorant, then as some of us, to be so sore vexed about unprofitable toies: *stultus labor est ineptiarum*, to build an house without pinnes, make a rope of sand, to what end? *cui bono?* He studies on, but as the boy told *St. Austin*, when I have laved the sea dry, thou shalt understand the mystery of the Trinity. He makes observations, keepes times and seasons; and as *† Conradus* the Emperour would not touch his new Bridle, till an Astrologer had told him a masculine houre, but with what successe? He travels into *Europe, Africke, Asia*, searcheth every creeke, Sea, City, Mountaine, Gulfe, to what end? See one Promontory (saide *Socrates* of old) one Mountaine, one Sea, one River, and see all. An *Alchymist* spends his fortunes to make gold; an Antiquary consumes his treasure and time to scrape up a company of old coynes, statues, roles, edicts, manuscripts, &c. he must know what was done of old in *Athens, Rome*, what lodging, diet, houses they had, and have all the present newes at first, though never so remote, before all others, what projects, counsels, consultations, &c. *quid Iuno in aurem insurret Iovi*, whats now decreed in *France*, what in *Italy*: who was he, whence comes he, which way, whether goes he, &c. *Aristotle* must find out the motion of *Euripus*; *Pliny* must needs see *Vesuvius*, but how sped they? One loseth goods, another his life. *Pyrrhus* will conquer *Africke* first, and then *Asia*: He will be a sole Monarch, a second immortall, a third rich, a fourth commands. *† Turbine magno spes sollicita in urbibus errant*; we runne, ride, take indefatigable paines, all up early, downe late, striving to get that, which we had better be without, (*Ardelion's* busie bodies as wee are) it were much fitter for us to be quiet, sit still, and take our ease. His sole study is for words, that they be

— *Lepida lexeis composita ut tesserula omnes*, not a syllable misplaced, to set out a strameneous subject: as thine is about apparell, to follow the fashion, to be terse and polite, 'tis thy sole busines: both with like profit. His only delight is building, he spends himselfe to get curious pictures, intricate models and plots, another is wholly ceremonious

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about titles, degrees, inscriptions: A third is over solicitous about his diet, he must have such and such exquisite sauces, meat so dressed, so farre fetched, *peregrini aeris volucres*, so cooked, &c. something to provoke thirst, something anon to quench his thirst. Thus he redeemes his appetite with extraordinary charge to his purse, is seldome pleased with any meale, whilest a triviall stomacke useth all with delight and is never offended. Another must have roses in winter, *alieni temporis flores*, snow water in summer, fruits before they can be or are usually ripe, artificiall gardens and fishponds on the tops of houses, all things opposite to the vulgar sort, intricate and rare, or else they are nothing worth. So busie, nice, curious wits, make that unsupportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornefully neglect. Thus through our foolish curiosity doe wee macerate our selves, tire our soules, and run headlong, through our indiscretion, perverse will, and want of government, into many needlesse cares, and troubles, vaine expenses, tedious journies, painefull houres, and when all is done, *quorsum hac? cui bono?* to what end?

† *Nescire velle quæ Magister maximus*
Docere non vult, eruditæ inscitia est.

Unfortunate marriage.

1 A vertuous woman is the crowne of her husband. Prov. 12. 4. but thee &c.
 mLib. 17. epist. 105.
 n Titianatur, scandalabatur. &c.

Amongst these passions and irksome Accidents, unfortunate marriage may be ranked: a condition of life appointed by God himselfe in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, if the parties can agree as they ought, and live as *Seneca* liv'd with his *Paulina*: but if they be unequally matched, or at discord, a greater misery cannot be expected, to have a scold, a slut, an harlot, a foole, a fury or a fiend, there can be no such plague. *Eccles. 26. 14. He that hath her is as if hee held a Scorpion, & 26. 25. a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lyon, then keepe house with such a wife.* Her properties *Jovianus Pontanus* hath described at large, *Ant. dial. Tom. 2.* under the name of *Euphorbia*. Or if they be not equall in years, the like mischiefe happens. *Cecilius in Agellius lib. 2. cap. 23.* complains much of an old wife, *dum ejus morti inhio, egomet mortuus vivo inter vivos*, whilst I gape after her death, I live a dead man amongst the living, or if they dislike upon any occasion,

† *Judge they who are unfortunately wed,*
What 'tis to come into a loathed bed.

The same inconvenience befalls women.

† *At vos ô duri miseram lugete parentes,*
Si ferro aut laqueo lava hac me exsolvere forte
Sustineo:—

Hard hearted parents both lament my fate,
 If selfe I kill or hang, to ease my state.

o *Elegans virgo in vira cuidam è nostratibus nupsit, &c. p Dux uxorem, quam ibi miseriam non vidi? nati filij alia cura. Ter. Aff. 5 Scen. 4. Democæ Adelp.*

A young Gentlewoman in *Basil*, was married, saith *Felix Plater, observat. lib. 1.* to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for griefe; and though her husband did all he could possibly to give her content, in a discontented humour at length she hanged her selfe. Many other stories hee relates in this kinde. P Thus men are plagued with women; they againe with men, when they are of divers humours and conditions; he a spendthrift, she sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their

their parents. ¶ *A foolish sonne is an heavinesse to his mother. Injusta noverca:* 169/175.
 A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuell of dissention; which made *Cato's* sonne expostulate with his father, why he should offer to marry his client *Solinus* daughter, a young wench, *Cujus causâ novercam induceret*; what offence had he done, that hee should marry again?

Unkind unnaturall friends, evill neighbours, bad servants, debts and debates, &c. 'twas *Chilons* sentence, *comes aris alieni & litis est miseria*, misery and usury go commonly together; suretiship is the bane of many families, *Sponde, præsto noxa est*, hee shall be fore vexed that is surety for a stranger, *Prov. 11. 15.* and he that hateth suretiship is sure. Contention, brawling, law-sutes, falling out of neighbours and friends. — *discordia demens* (*Virg. AEn. 6.*) are equall to the first, grieve many a man, and vex his soul. *Nilil sanè miserabilius eorum mentibus* (as *Boter* holdes) nothing so miserable as such men, full of cares, griefes, anxieties, as if they were stabbed with a sharpe sword, feare, suspicion, desperation, sorrow, are their ordinary companions. Our Welchmen are noted by some of their owne Writers, to consume one another in this kinde; but whosoever they are that use it, these are their common symptomes, especially if they be convict or overcome, cast in a suit. *Arius* put out of a Bishoprick by *Eustathius*, turned Heretick, and lived after discontented all his life. ¶ Every repulse is of like nature; *heu quanta de spe decidi!* Disgrace, infamy, detraction, will almost effect as much, and that a long time after. *Hipponax* a Satyricall Poet, so vilified and lashed two painters in his Iambicks, *ut ambo laqueo se suffocarent*, *Pliny* saith, both hanged themselves. All oppositions, dangers, perplexities, discontents, to live in any suspense, are of the same ranke: *potes hoc sub casu ducere somnos?* Who can be secure in such cases. Ill bestowed benefits, ingratitude, unthankfull friends much disquiet and molest some: Vnkind speeches trouble as many: uncivill carriage or dogged answers, weak women above the rest, if they proceed from their surly husbands, are as bitter as gaule, and not to be digested. A Glasse mans wife in *Basil* became melancholy because her husband said he would marry againe if shee died. *No cut to unkindnesse*, as the saying is, a frowne, an hard speech, ill respect, a brow-beating, or bad looke, especially to Courtiers, or such as attend upon great persons, is present death:

Ingenium vultu statq; caditq; suo, they ebbe and flow with their masters favours. Some persons are at their wits ends, if by chance they over-shoot themselves in their ordinary speeches, or actions, which may after turne to their disadvantage or disgrace, or have any secret disclosed. *Ronsseus epist. miscel. 3.* reports of a Gentlewoman 25 years old, that falling foule with one of her Goslips, was upbraided with a secret infirmity, (no matter what) in publike, and so much grieved with it, that shee did thereupon *solitudines quarere, omnes ab se ablegare, ac tandem in gravissimam incidens melancholiam, contabescere*, forsake all company, quite moped, and in a melancholy humour pine away. Others are as much tortured to see themselves rejected, contemned, scorned, disabled, diffamed, detracted, undervalued, or left behinde their fellow's. *Lucian* brings in *Aetamacles* a Philosopher in his *Lapith. convivio*, much discontented that he was not invited amongst the rest, expostulating the matter, in a long Epistle with *Aristenetus* their Host.

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Scimus enim
generosas natu-
ras, nulla re ci-
tius moveri, aut
gravius affici,
quam contemp-
tu ac despicien-
tia.
† Ad Atticum
epist. l. 1. 12.
* Epist. ad Bru-
tum.

Prætextatus a robed Gentleman in *Plutarch*, would not sit down at a Feast, because he might not sit highest, but went his waies all in a chafe. We see the common quarrellings that are ordinary with us, for taking of the wall, precedence, and the like, which though toys in themselves, and things of no moment, yet they cause many distempers, much heart-burning amongst us. Nothing pierceth deeper then a contempt or disgrace, ^b especially if they be generous spirits, scarce any thing affects them more, then to be despised or vilified. *Crato consil.* 16. lib. 2. exemplifies it, and common experience confirms it. Of the same nature is oppression, *Ecclus.* 77. surely oppression makes a man mad, losse of liberty, which made *Brutus* venter his life, *Cato* kill himselfe, and † *Tully* complaine, *Omne hilaritatem in perpetuum amisi*, mine heart's broken, I shall never looke up, or be merry againe, * *hæc jactura intolerabilis*, to some parties 'tis a most intolerable losse. Banishment a great misery, as *Tyrteus* describes it in an Epigram of his,

*Nam miserum est patriam amissam, laribusq; vagari
Mendicum, & timidam vocerogare cibos:
Omnibus invisus, quocumq; accesserit exul
Semper erit, semper spretus egenusq; jacet, &c.
A miserable thing 'tis so to wander,
And like a begger for to whine at doore,
Contemn'd of all the world, an exile is,
Hated, rejected, needy still, and poore.*

‡ In Pheniss.

Polynices in his conference with *Jocasta* in *Euripides*, reckons up five miseries of a banished man, the least of which alone, were enough to deject some pusillanimous creatures. Oftentimes a too great feeling of our owne infirmities or imperfections of body or minde, will rivell us up; as if we be long sick:

*O beata sanitas, te præsentem, amenum
Ver floret gratijs, absq; te nemo beatus:*

O blessed health! thou art above all gold and treasure, *Ecclus.* 30. 15. without thee there can be no happinesse: Or visited with some loathsome disease, offensive to others, or troublesome to our selves; as a stinking breath, deformity of our limmes, crookednesse, losse of an eye, leg, hand, palenesse, leannes, rednesse, baldnesse, losse or want of haire, &c. *hic ubi fluere capit, diros ictus cordi infert*, saith ^d *Synesius*, he himselfe troubled not a little *ob comæ defectum*, the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glasse, (for she used false flattering glasses belike at other times, as most Gentlewomen doe) *animi dolore insaniam delapsa est*, (*Cælius Rhodiginus lib. 17. cap. 2.*) ran mad. ^e *Brotheus* the son of *Vulcan*, because he was ridiculous for his imperfections, flung himselfe into the fire, *Lais* of *Corinth* now growne old, gave up her glasse to *Venus*, for she could not abide to looke upon it. † *Qualis sum nolo, qualis eram nequeo*. Generally to faire nice peeces, old age and foule linen are two most odious things, a torment of torments, they may not abide the thought of it.

d In laudem
salvæ.

e Ovid.

† E Cret.

* Hor. 3. Car.
Ode 3.

— * *ô deorum
Quisquis hæc audis, utinam inter errem
Nuda leones,
Antequam turpis macies decentes
Occupet malas, teneraq; succus*

Defluat

*Defluat præda, speciosa quero**pasceret ygres.*

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To be foule, ugly, and deformed, much better be buried alive. Some are faire but barren, and that gaules them. *Hannah wept sore, did not eat, and was troubled in spirit, and all for her barrennesse*, 1. Sam. 1. and Gen. 30. *Rachel said in the anguish of her soule, give me a child, or I shall dye*: another hath too many: one was never married, and that's his hell: another is, and that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way injured: *minime miror eos* (as he said) *qui insanire occipiunt ex injuriâ*, I marvaile not at all if offences make men mad. Seventene particular causes of anger and offence *Aristotle* reckons up, which for brevities sake I must omit. No tydings troubles one; ill reports, rumours, bad tydings or newes, hard hap, ill successe, cast in a suit, vaine hopes, or hope deferred another: one is too eminent, another too base born, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous businesse. But what tongue can suffice to speake of all?

Many men catch this malady by eating certaine meats, hearbes, rootes, at unawares, as henbane, nightshade, cicuta, mandrakes, &c. *A company of yong men at *Agrigentum* in *Sicily*, came into a Taverne, where after they had freely taken their liquor, whether it were the wine it selfe, or something mixt with it 'tis not yet known, *but upon a sudden they began to be so troubled in their braines, and their phantasie so crased, that they thought they were in a ship at sea, and now ready to be cast away by reason of a tempest. Wherefore to avoide shipwrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the sea, as they supposed; Thus they continued mad a pretty season, and being brought before the Magistrate to give an account of this their fact, they told him (not yet recovered of their madnesse) that what was done they did for feare of death, and to avoid eminent danger: the spectators were all amazed at this their stupidity, & gazed on them still, whilst one of the ancientest of the company, in a grave tone excused himselfe to the Magistrate upon his knees, *O viri Tritones ego in imo jacui*, I beseech your deities, &c. for I was in the bottome of the ship all the while: another besought them as so many sea Gods, to bee good unto them, and if ever he and his fellows came to land againe, † he would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madnesse, bid them sleep it out, and so went his wayes. Many such accidents frequently happen, upon these unknowne occasions. Some are so caused by philters, wandring in the sun, biting of a mad dogge, a blow on the head, stinging with that kinde of Spider called *Tarantula*; an ordinary thing, if wee may beleieve *Skenck. lib. 7. de Venenis*, In *Calabria* and *Apulia* in *Italy*, *Cardan. subtil. lib. 9. Scaliger exercitat. 185*. Their symptomes are merrily described by *Jovianus Pontanus Ant. dial.* how they dance altogether, and are cured by Musick. ‡ *Cardan* speakes of certaine stones, if they be carried about one, which will cause melancholy and madnesse, he calls them unhappy, as an *hA. damant*, *Selenites*, &c. which dry up the body, increase cares, diminish sleepe: *Ctesias* in *Persicis*, makes mention of a Well in those parts, of which if any man drink, *he is mad for 24. houres*. Some lose their wits by terrible objects

f Non mihi si
centum lingue
sint, oraq; cen-
tum, Omnia
causarum per-
currere nomina
possem.

* Celius l. 17.

cap. 2.

* Ita mente ex-
agitati sunt ut
in triremi se
constitutos pu-
tarent, mariq;
vadabundotem-
pestate jactatos,
proinde naufra-
gium veriti, e-
gestis undiq; re-
bus vasa omnia
in viam e se-
nestris, seu in
mare, precipi-
tarunt: postri-
die &c.

† Aram vobis
servatoribus
diis erigemus.

g Lib. de gemmis
h Quæ gestate
infelicem &
tristem reddunt,
curas augent,
corpus siccant,
somnia minu-
unt.

i Ad unum diem
mente aliena-
tus.

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† Part. 1. Sect. 2.
Subf. 3.

k juven. Sat. 3.

l Intus bestie

minuta multe

necāt. Numquid

minutissima sunt

grana arene; sed

si arena amplius

in navem mit-

tatur, mergit il-

lam: quam mi-

nute gutta plu-

vie, & tamen

implēt flumina,

domus ejiciunt,

timenda ergo

ruina multitu-

dinis, si non ma-

gnitudinis.

(as elsewhere I have more † copiously dilated) and life it selfe many times, as *Hippolitus* affrighted by *Neptunes* sea-horſes, *Athamas* by *Juno's* Furies: but these relations are common in all Writers.

^k *Hic alias poteram, & plures subnectere causas,*

Sed jumenta vocant, & Sol inclinatur, eundem est,

Many such causes, much more could I say,

But that for provender my cattle stay:

The sun declines, and I must needs away.

These causes, if they be considered, and come alone, I do easily yeeld, can do little of themselves, seldome, or apart, (an old oke is not felled at a blow) though many times they are all sufficient every one: yet if they concur, as often they doe, *vis unita fortior*; *Et quæ non obsunt singula, multa nocent*; they may batter a strong constitution; as ^l *Austin* said, many graines and small sands sinke a ship, many small drops make a flood, &c. often reiterated; many dispositions produce an habit.

MEMB. 5.

SUBJECT. I.

Continent, inward, antecedent, next causes, and how the body workes on the minde.



As a Purly hunter, I have hitherto beaten about the circuit of the Forrest of this Microcosme, and followed only those outward adventitious causes; I will now break into the inner roomes, and rip up the antecedent immediate causes which are there to be found.

For as the distraction of the minde, amongst other outward causes and perturbations, alters the temperature of the body, so the distraction and distemper of the body will cause a distemperature of the soule, and 'tis hard to decide which of these two doe more harme to the other. *Plato*, *Cyprian*, and some others, as I have formerly said, lay the greatest fault upon the soule, excusing the body; others againe accusing the body, excuse the soule, as a principall agent. Their reasons are, because ^m *the manners doe follow the temperature of the body*, as *Galen* proves in his booke of that subject, *Prosper Calenius de Atrabile*, *Jason Pratensis cap. de Mania*, *Lemnius lib. 4. cap. 16.* and many others. And that which *Gualter* hath commented *hom. 10. in epist. Johannis*, is most true, concupiscence and originall sinne, inclinations, & bad humors, are ⁿ *radicall* in every one of us, causing these perturbations, affections, and severall distempers, offering many times violence unto the soule. Every man is tempted by his owne concupiscence (*James 1. 14.*) the spirit is willing, but the flesh is weake, and rebelleth against the spirit, as our ^o *Apostle* teacheth us: that me thinkes the soule hath the better plea against the body, which so forcibly inclines us, that we cannot resist, *Nec nos obniti contra, nec tenderet tantum Sufficimus*. How the body being materiall, worketh upon the immateriall soule, by mediation of humours and spirits, which participate of both, and ill disposed organs, *Cornelius Agrippa* hath discoursed *lib. 1. de occult. Philos. cap. 63. 64. 65.* *Levinus Lemnius lib. 1. de occult. nat. mir. cap. 12. & 16. & 21. institut. ad opt. vit. Perkins lib. 1. Cases of Cons. cap. 12. T. Bright cap. 10. 11. 12.*

^m *Mores sequuntur temperaturam corporis.*

ⁿ *Scintille latent in corporibus.*

^o *Gal. 5.*

in his *Treatise of Melancholy*. For as Panger, feare, sorrow, obtreaction, emulation, &c. *si mentis intimos recessus occuparint*, saith *q Lemnius*, *corpori quoq; infesta sunt, & illi teterrimos morbos inferunt*, cause grievous diseases in the body, so bodily diseases affect the soule by consent. Now the chiefest causes proceed from the Heart, humours, spirits: as they are purer, or purer, so is the Minde, and equally suffers, as a Lute out of tune, if one string or one organ be distempered, all the rest miscarry, *Corpus onustum Hesternis vitijs, animum quoque pręgravat unā*. The Body is *domicilium animę*, her house, abode, and stay; and as a torch, gives a better light, a sweeter smell, according to the matter it is made of: so doth our soul performe all her actions, better or worse, as her organs are disposed; or as wine favours of the caske wherein it is kept; the soul receives a tincture from the body, through which it workes. We see this in old men, children, *Europeans, Asians*, hot and cold Climes; Sanguine are merry, Melancholy sad, Phlegmaticke dull, by reason of abundance of those humours, and they cannot resist such passions which are inflicted by them. For in this infirmity of humane nature, as *Melancthon* declares, the Understanding is so tied to, and captivated by his inferiour senses, that without their helpe he cannot exercise his functions, and the Will being weakned, hath but a small power to reſtraine those outward parts, but suffers her selfe to be overruled by them; that I must needs conclude with *Lemnius*, *spiritus & humores maximum nocumentum obtinent*, spirits and humours doe most harme in *troubling the soule. How should a man choose but be cholericke and angry, that hath his body so clogged with abundance of grosse humours? or melancholy, that is so inwardly disposed? That thence comes then this malady, Madnesse, Apoplexies, Lethargies, &c. it may not be denied.

Now this body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, and so *per consequens* cause melancholy, according to the consent of the most approved Physicians. *This humour* (as *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arnoldus breviar. l. 1. cap. 18. Jacchinus comment. in 9. Rhasis cap. 15. Montaltus cap. 10. Nicholas Pıso cap. de Melan. &c.* suppose) is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else included in the blood after an^a ague, or some other malignant disease. This opinion of theirs concurreth with that of *Galen, lib. 3. cap. 6. de locis affect.* *Guianerius* gives an instance in one so caused by a quartan ague, and *Montanus consil. 32.* in a yong man of 28. years of age, so distempered after a quartan, which had molested him five yeares together. *Hildisheim spicel. 2. de Maniā*, relates of a Dutch Baron, grievously tormented with melancholy after a long^a ague: *Galen. lib. de atra bile cap. 4.* puts the plague a cause. *Botaldus* in his booke *de lue vener. cap. 2.* the French pox for a cause: others, Phrensie, Epilepsie, Apoplexie, because those diseases doe often degenerate into this. Of suppression of Hæmorrhoids, Hæmorrhagia, or bleeding at nose, menstruous retentions, (although they deserve a larger explication, as being the sole cause of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widowes, handled apart by *Rodericus à Castro*, and *Mercatus*, as I have else where signified,) or any other evacuation stopped, I have already spoken. Only this I will adde, that this Melancholy which shall be caused by such infirmities, deserves to be pi-

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psicut ex ani-
mi affectionibus
corpus languet
cit: sic ex cor-
poris vitiis, &
morbis ple-
risq; cruciatibus
animam vide-
mus hebetari,
Galenus.

q Lib. 1. cap. 16.
r Corporis itide
morbis animam
per consensum,
a lege consortii
afficiunt, &
quancum ob-
jecta multos
motus turbulen-
tos in homine
concitant, præci-
pua tamen cau-
sa in corde &
humoribus spiri-
tibusq; consistit
&c.
f Hor.
*Humores pra-
vi mentem ob-
nubilant.

* Hic humor vel
a partis intem-
perie generatur
vel relinquatur
post inflamma-
tiones, vel cras-
sius in venis
conclusus, vel
torpidus malig-
nam qualita-
tem contrahit.
u saepe constat
in febre hominē
Melanchol cum
vel post febrem
reddi, aut alium
morbum.
Calida intem-
peries innata,
vel a febre con-
tracta.
x Raro quis diu-
turno morbo la-
borat, qui non sit
melancholicus,
Mercurialis de
affect. capitis
lib. 1. cap. 10. de
tied Melanc.

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tied of all men, and to bee respected with a more tender compassion, according to *Laurentius*, as comming from a more inevitable cause.

SUBSECT. 2.

Distemperature of particular parts, causes.

y Ad nonum
lib. Rhasis ad
Almanfor, c. 16
Univerſaliter
quacunq; parte
poteſt fieri me-
lancholicus.
Vel quia aduri-
tur, vel quia
non expellit ſu-
perfluitatem
excrementi.
z A Liene, jeci-
nore, utero, &
alijs partibus
oritur.
a Materia Me-
lancholie ali-
quando in corde,
in ſtomacho, he-
pate, ab hypo-
condrijs, myra-
che, ſplene, cum
ibi remanet hu-
mor melanchol-
icus.
b Ex ſanguine
aduſto, intra
vel extra caput
c Qui calidum
cor habent, ce-
rebrum humi-
dum, facile me-
lancholici.
d Sequitur me-
lancholia ma-
lam intemper-
em frigidam &
ſiccam ipſius ce-
rebri.
e ſepe fit ex ca-
lidore cerebro,
aut corpore col-
ligente melan-
choliā, Piſo.
f Vel per pro-
priam affectio-
nem, vel per
conſenſum, cum
vapores exhal-
ant in cere-
brum. Montalt.
cap. 14.



Here is almost no part of the Body, which being distempered, doth not cause this malady, as the Braine and his parts, Heart, Liver, Spleene, Stomacke, Matrix or Wombe, Pylorus, Mirache, Meſentery, Hypocondries, Meſeraick veines; and in a word, ſaith *Arculanus*, there is no part which cauſeth not melancholy, either becauſe it is aduſt, or doth not expell the ſuperfluity of the nutriment. *Sauanarola Pract. major. rubric. 11. Tract. 6. cap. 1.* is of the ſame opinion, that melancholy is ingendred in each particular part, and *Crato in conſil. 17. lib. 2. Gordonius*, who is *inſtar omnium, lib. med. partic. 2. cap. 19.* confirms as much, putting the matter of Melancholy, ſometimes in the Stomacke, Liver, Heart, Brain, Spleene, Mirach, Hypocondries, when as the melancholy humour reſides there, or the Liver is not well cleaned from Melancholy blood.

The Braine is a familiar and frequent cauſe, too hot, or too cold, ^b through aduſt blood ſo cauſed, as *Mercurialis* will have it, within or without the head, the braine it ſelfe being diſtempered. Thoſe are moſt apt to this diſeaſe, ^c that have a hot Heart and moiſt Braine, which *Montaltus cap. 11. de Melanch.* approves out of *Halyabbas*, *Rhasis*, and *Avicenna*. *Mercurialis conſil. 11.* aſſignes the coldneſſe of the braine a cauſe, and *Saluſtius Saluianus med. lect. lib. 2. cap. 1.* ^d will have it ariſe from a cold and dry diſtemperature of the braine. *Piſo*, *Benedictus Victorius Faventinus*, will have it proceed from a ^e hot diſtemperature of the Braine; and ^t *Montaltus cap. 10.* from the Braines heat, ſcorching the blood. The braine is ſtill diſtempered by himſelfe, or by conſent: by himſelfe or his proper affection, as *Faventinus* calls it, ^g or by vapours which ariſe from the other parts, and ſume up into the head, altering the animal faculties.

Hildeſheim ſpicel. 2. de Mania, thinkes it may be cauſed from a ^h diſtemperature of the heart, ſometimes hot, ſometimes cold. A hot Liver, and a cold Stomack, are put for uſuall cauſes of Melancholy: *Mercurialis conſil. 11. & conſil. 6. conſil. 86.* aſſignes a hot Liver, and cold Stomack for ordinary cauſes. ⁱ *Monavius* in an Epistle of his to *Crato in Scoltzius*, is of opinion, that Hypocondriacall Melancholy may proceed from a cold Liver; the queſtion is there diſcuſſed. Moſt agree that a hot Liver is in fault; ^k The Liver is the ſhop of humours, & eſpecially cauſeth melancholy by his hot and dry diſtemperature. The Stomacke, and Meſeraick veines doe often concurre, by reaſon of their obſtructions, and thence their heat cannot be aroided; and many times the matter is ſo aduſt, and inflamed in theſe parts, that it degenerates into Hypocondriacall melancholy. *Guianerius cap. 2. Tract. 15.* holds the Meſeraicke veines to be a ſufficient ^m cauſe alone. The ſplene concurres to this malady, by all their con-

^g Aut ibi gignitur melancholicus ſumus, aut aliunde vehitur, alterando animales facultates. ^h Ab intemperie cordis, modo calidore, modo frigidore. ⁱ Epist. 209. Scoltziij. ^k Officina humorum hepatis concurrunt, &c. ^l Venterculus et vena meſeraice concurrunt, quod he partes obſtructe ſunt, &c. ^m Per ſe ſanguinem adurentes.

ſents,

ents, and suppression of Hæmorrhoids, *dum non expurgat altera causalien*, saith Montaltus, if it be too cold and dry, & do not purge the other parts as it ought, Monsil. 23. Montanus puts the spleene stopped for a great cause. P. Christopherus à Vega reports of his knowledge, that he hath knowne Melancholy caused from putrefied blood in those Seed veines and wombe: q. Arculanus from that menstruous blood turned into melancholy, and seed too long detained (as I have already declared) by putrefaction or adustion.

The Mesenterium, or Midriffe, *Diaphragma*, is a cause which the Greekes called *αἰσέρας*: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous and black spirits. And for that reason Montaltus cap. 10. *de causis melan.* will have the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the braine, roasting the blood, immoderate heate of the liver and bowels, and inflammation of the Pylorus. And so much the rather, because that, as Galen holds, all spices inflame the blood, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry. But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. Which opinion Geraldus de Solo maintaines in his comment upon *Rhaphis*.

quod aromata sanguinem incendunt, solitudo, vigilie, febris præcedens, meditatio, studium, et hæc omnia calefaciunt, ergo ratum sit, &c. lib. 1. cap. 13. de Melanch.

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n Lien frigidus
& siccus cap. 13
o Splen obstru-
tus.

p De arte med.
lib. 3. cap. 24.

q A sanguinis
putredine in
vasis seminari-
is & utero, et
quandoq; asper-
mate diu reten-
to, vel sanguine
menstruo in me-
lancholiam ver-
so per putrefa-
ctionem, vel a-
dustionem.

r Magirus.
Ergo efficiens
causa melancho-
licæ est calida et
sicca intemperie-
es, non frigida et
sicca, quod multi
opinati sunt, ori-
tur enim a cale-
re cerebri as-
sante sangui-
nem, &c. tum

SUBJECT. 3.

Causes of Head Melancholy.

After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in brieve of the three particular species, and such causes as properly appertaine unto them. Although these causes promiscuously concur to each and every particular kinde; and commonly produce their effects in that part which is most weak, ill disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kinde, and seldome found in the rest. As for example, head Melancholy is commonly caused by a cold or hot distemperature of the Braine, according to *Laurentius cap. 5. de melan.* but as *Hercules de Saxonia* contends, from that agitation or distemperature of the animall spirits alone. *Salust. Salvianus* before mentioned lib. 2. cap. 3. *de re med.* will have it proceed from cold: but that I take of naturall melancholy, such as are fooles and dotes; for as *Galen* writes lib. 4. *de puls. 8.* and *Avicenna*, a cold and moist Braine is an unseparable companion offolly. But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as *Damasceus the Arabian* lib. 3. cap. 22. thinkes, and most writers; *Altomarus* and *Piso* call it an innate burning untemperatenesse, turning blood and choler into melancholy. Both these opinions may stand good, as *Brueel* maintaines, and *Capivaccius*, si cerebrum sit calidius, if the braine be

† Lib. 3. Tract.
posthum. de mel.

u A fatuitate
inseparabilis
cerebri frigidi-
tas.

x Ab interno
calore assatur.

y Intemperies
innata exurens,
flavam bilem ac
sanguinem in
melancholicam
convertens.

z Si cerebrum
sit calidius, fiet
spiritus anima-
lis calidior, &
a. tirium mani-
acum; si frigidus
or. fiet fatuitas.

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^a Melancholia
capitis accedit
post phrenesim
aut longam mor-
ram sub sole, aut
percussionem in
capite, cap. 23.
lib. 1.

^b Qui bibunt
vina potentia,
& sepe sunt
sub sole.

^c Cure valide,
largioris vini et
aromatum usus.

^d A cauterio &
ulcere exsiccato

^e Ab ulcere cu-
rato incidit in
insaniam, aper-
to vulnere cu-
ratur.

^f A galea nimis
calefacta.

hot, the animall spirits will be hot, and thence comes madnesse: if cold, folly. David Crusius Theat. morb. Hermet. lib. 2. cap. 6. de atrabile, grants melancholy to be a disease of an inflamed braine, but cold notwithstanding of it selfe: calidaper accidens, frigidaper se, hot by accident only; I am of Capiuaccius minde for my part. Now this humour, according to Saluianus, is sometime in the substance of the Braine, sometimes contained in the Membranes, and Tunicles that cover the Braine, sometimes in the passages of the Ventricles of the braine, or veines of those ventricles. It followes many times^a Phrensie, long diseases, agues, long abode in hot places, or under the Sunne, a blow on the head, as Rhasis informeth us: Piso addes solitarines, waking, inflammations of the head, proceeding most part^b from much use of spices, hot wines, hot meats; all which Montanus reckons up consil. 22. for a Melancholy Jew; & Heurnius repeats cap. 12. de Mania: Hot bathes, Garlick, Onions, saith Guianerius, bad ayre, corrupt, much^c waking, &c. retention of seed or abundance, stopping of hamorrogia, the Midriffe misaffected; and according to Trallianus l. 1. 16. immoderate cares, troubles, griefs, discontent, study, meditation, & in a word, the abuse of all those 6 non-natural things. Hercules de Saxoni. a, cap. 16. lib. 1. will haue it caused from a^d cautery, or boyle dried up, or any issue. Amatus Lusitanus cent. 2. cura. 67. gives instance in a fellow that had a hole in his arme, ^e after that was healed, ran mad, and when the wound was open, he was cured againe. Trincavelius consil. 13. lib. 1. hath an example of a melancholy man so caused by overmuch continuance in the Sunne, frequent use of Venery, and imoderate exercise: And in his consil. 49. lib. 3. from an^f headpeece overheated, which caused head melancholy. Prosper Calenus brings in Cardinall Casius for a patterne of such as are so melancholy by long study: but examples are infinite.

SUBJECT. 4.

Causes of Hypochondriacall or windie Melancholy.



IN repeating of these causes, I must crambem bis coctam apponere, say that againe which I have formerly said, in applying them to their proper Species. Hypochondriacall or flatuous Melancholy, is that which the Arabians call Myrachiall, and is in my judgement the most grievous and frequent, though Bruel and Laurentius make it least dangerous, and not so hard to be knowne or cured. His causes are inward or outward. Inward from divers parts or organs, as Midriffe, Spleene, Stomack, Liver, Pylorus, Womb, Diaphragma, Meseraick veines, stopping of issues, &c. Montaltus cap. 15. out of Galen recites^g heat and obstruction of those meseraicke veines, as an immediate cause, by which means the passage of the Chylus to the liver is detained, stopped or corrupted, and turned into rumbling & winde. Montanns consil. 233. hath an evident demonstration, Trincavelius another, lib. 1. cap. 12. and Plater a third, observat, lib. 1. for a Doctour of the Law visited with this infirmity, from the said obstruction and heat of these Meseraick veines, and bowels: quoniam inter ventriculum & jecur vena effervescunt, the veines are inflamed about the Liver and Stomacke. Sometimes those other parts are together misaffected; and concurre to the production

^g Exuritursanguis & vena obstruuntur, quibus obstructis prohibetur transitus Chyli ad jecur, corrumpitur & in rumiginem et flatum vertitur.

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duction of this malady: A hot liver and cold stomacke or cold belly: looke for instances in *Hollerius*, *Victor Trincavelius*, *consil. 35. l. 3. Hildesheim Spicel. 2. fol. 132. Solenander consil. 9. pro cive Lugdunensi*, *Montanus consil. 229.* for the Earle of Monfort in Germany, 1549. and *Frisimelica* in the 233 consultation of the said *Montanus*. *I. Caesar Claudinus* gives instance of a cold stomacke & over hot liver, almost in every consultation, *consil. 89.* for a certaine Count: & *con. 106.* for a *Polonian Baron*, by reason of heat the blood is inflamed, and grosse vapours sent to the heart and braine. *Mercurialis* subscribes to them *consil. 86.* ^b the stomacke being misaffected, which he calls the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment or fed with bad nourishment, by meanes of which, come crudities, obstructions, winde, rumbling, griping, &c. *Hercules de Saxonia* besides heat, will have the weaknesse of the liver and his obstruction a cause, *facultatem debilem jecinoris*, which he calls the minerall of melancholy. *Laurentius* assigns this reason, because the liver over-hot drawes the meat undigested out of the stomacke, and burneth the humours. *Montanus consil. 244.* proves that sometimes a cold liver may be a cause. *Laurentius cap. 12. Trincavelius Lib. 12. consil.* and *Gualter Bruel* seemes to lay the greatest fault upon the Spleene; that doth not his duty in purging the Liver as he ought, being too great or too little, in drawing too much blood sometimes to it, and not expelling it, as *P. Cnemiandrus* in a consultation of his noted, *tumorem lienis*, he names it, & the fountaine of melancholy. *Diocles* supposed the ground of this kinde of melancholy, to proceede from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others assigne the *Mesenterium* or Midriffe distempered by heat, the wombe misaffected, stopping of Hemrods, with many such. All which *Laurentius cap. 12.* reduceth to three, *Mesentery*, *Liver*, & *Spleene*, from whence he denominates *Hepaticke*, *Spleniticke*, and *Miseraicke Melancholy*.

Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-naturall things, as *Montanus* found by his experience, *consil. 244. Solenander consil. 9.* for a Citizen of *Lyons* in *France* gives his reader to understand, that he knew this mischief procured by a medicine of *Cantharides*, which an unskilfull Physician ministred his patient to drinke *ad venerem excitandam*. But most commonly feare, grieve, and some sudden commotion, or perturbation of the minde beginne it, in such bodies especially as are ill disposed. *Melancthon. tract. 14. chap. 2. de anima*, will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent. For as *Camerarius* records in his life, *Melancthon* himselfe was much troubled with it, & therefore could speak out of experience. *Montanus consil. 22. pro delirante Indæo*, confirms it, ^k grievous symptomes of the mind brought him to it. *Randolotius* relates of himself, that being one day very intent to write out a Physicians notes, molested by an occasion, he fell into an hypocondriacall fit, to avoid which he drank the decoction of wormewood, and was freed. ^l *Melancthon* (being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant, and would therefore have all men, in some sort to understand the causes, symptomes, and cures of it.

^b Stomacho l. g. so robur corporis imminuitur, & reliqua membra alimento orbata, etc.

ⁱ Hildesheim.

^k Habuit seva animi symptomata que impediunt concoctionem, etc.

^l Vsitatissimus morbus cum sit, vitale est huius visceris accidentia considerare, nec leve periculum huius causas morbi ignorantibus.

SUBJECT. 5.

Causes of Melancholy from the whole Body.

necur aptum
ad generandum
talem humo-
rem. splen natu-
ra imbecillior.
Piso, Altoma-
rus, Guianerius.
o Melancholi-
am, que fit a
redundantia
humoris in toto
corpore, victus
imprimis gene-
rat qui cum hu-
morem parit.

AS before, the cause of this kind of Melancholy is inward or out-ward. Inward, *when the liver is apt to ingender such an humour, or the spleene weak by nature and not able to discharge his office.*

A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increase it. But especially ^o bad diet, as *Piso* thinks, pulse, salt meat, shell-fish, cheese, black wine, &c. *Mercurialis* out of *Averroes* and *Avicenna* condemnes all hearbs: *Galen lib. 3. de loc. affect. cap. 7.* especially Cabbage. So likewise feare, sorrow, discontents, &c. but of these before. And thus in brief you have had the generall and particular causes of Melancholy.

Now go and bragge of thy present happinesse, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soon thou maist be dejected, how many severall waies, by bad diet, bad ayre, a small losse, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weake and silly a creature thou art. *Humble thy self therefore under the mighty hand of God. 1 Pet. 5. 6.* know thy selfe, acknowledge thy present misery, & make right use of it. *Qui stat videat ne cadat.* Thou dost now flourish, and hast *bona animi, corporis, & fortuna*, goods of body, minde, and fortune, *nescis quid serus secum vesp̄er ferat*, thou knowst not what stormes and tempests the late evening may bring with it. Be not secure then, *be sober and watch, p̄ fortunam reverenter habe*, if fortunate and rich: if sicke and poore, moderate thy self. I have said.

p. *Ausonius.*

S E C T. 3.

MEMB. I. SUBJECT. I.

Symptomes, or signes of Melancholy in the body.

* *Seneca cont.*
lib. 10. cont. 5.



P*Arrhasius* a painter of *Athens*, amongst those *Olynthian* captives *Philip* of *Macedon* brought home to sell, * bought one very old man; and when he had him at *Athens*, put him to extreme torture and torment, the better by his example, to expresse the paines and passions of his *Prometheus*, whom he was then about to paint. I need not be so barbarous, inhumane, curious or cruell for this purpose to torture any poore melancholy man, their symptomes are plaine, obvious and familiar, there needs no such accurate observation or farre fetched object; they delineate themselves, they voluntary bewray themselves, they are too frequent in all places, I meet them still as I goe, they cannot conceal it, their grievances are too well known, I neede not seeke far to describe them.

Symptomes

Symptomes therefore are either 9. universall or particular, saith *Gordonius*, lib. med. cap. 19. part. 2. to persons, to species; some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes, *Cappivaccius*: or from starres according to *Jovianus Pontanus*, de reb. celest. lib. 10. cap. 13. and coelestiall influences, or from the humours diversly mixt, *Ficinus* lib. 1. cap. 4. de sanit. tuenda: as they are hot, cold, natural, unnaturall, intended or remitted, so will *Aetius* have *melancholica deliria multiformia*, diversity of melancholy signes. *Laurentius* ascribes them to their severall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signes be, almost infinite, *Altomarus* cap. 7. art. med. And as wine produceth divers effects, or that hearb *Tortocolla* in *Laurentius*, which makes some laugh, some weepe, some sleepe, some dance, some sing, some howle, some drinke, &c. so doth this our melancholy humour, worke severall signes in severall parties.

But to confine them, these generall Symptomes may be reduced to those of the Body or the Minde. Those usuall signes appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From these first qualities arise many other second, as that of colour, blacke, swarty, pale, ruddy, &c. some are *impense rubri*, as *Montaltus* cap. 16. observes out of *Galen*. lib. 3. de locis affectis, very red and high coloured. *Hippocrates* in his book "de insaniâ & melan. reckons up these signes, that they are *leane, wihered, hollow-eyed, looke old, wrinckled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected looks, flaggy beards, singing of the ears, vertigo, light headed, little or no sleep, and that interrupt, terrible and fearfull dreames*, * *Anna* soror, quæ me suspensam in somnia terrent? The same Symptomes are repeated by *Melanelius* in his booke of Melancholy collected out of *Galen*, *Ruffus*, *Aetius*, by *Rhasis*, *Gordonius*, & all the Juniors, & continually, sharp, and stinking belchings, as if their meat in their stomake were putrefied, or that they had eaten fish, dry bellies, absurd and interrupt dreames, and many phantasticall visions about their eyes, vertiginous, apt to tremble, & prone to *Veneris*.² Some adde palpitation of the heart, cold sweat, as usuall Symptomes, and a leaping in many parts of the body, saltum in multis corporis partibus, a kinde of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. *Montaltus* cap. 21. puts fixed eyes and much twinkling of their eyes for a signe, and so doth *Avicenna*, oculos habentes palpitantes, trauli, vehementer rubicundi, &c. lib. 3. Fen. 1. Tract. 4. cap. 18. They stutte most part, which he took out of *Hippocrates Aphorisms*.^b *Rhasis* makes head-ach, and a binding heavinesse for a principall token, much leaping of winde about the skinne, as well as stutting, or tripping in speech, &c. hollow eyes, grosse veines, & broad lips. To some too, if they be far gone mimickall gestures are too familiar, laughing, grinning, fleering, murmuring, talking to themselves, with strange mouthes & faces, inarticulate voices, exclamations, &c. And although they be commonly leane, hirsute, uncheare-

Quædam universalia, particularia, quædam manifesta, quædam in corpore, quædam in cogitatione et animo, quædam a stellis, quædam ab humoribus, quæ ut vinum corpus variè disponit, &c. Diversa phantasmata pro varietate cause externe, interne. Lib. 1. de risu. fol. 17. Aetius esum alij sudant, alij vomunt, flent, bibunt, saltant, alij rident, tremunt, dormiunt, &c. T. Bright. c. 20. Nigrescit hic humor aliquando supercalefactus, aliquando superfrige factus. Melanel. e Gal. u Interprete F. Calvo. Oculi his excavantur, ventriguntur circa præcordia et accidi ructus, sicca sere ventres. Vertigo, rinnatus aurium, somnifusilli, somnia terribilia & interrupta. *Virg. eEn. y Assidue eest acida ructationes quæ cibum virulentum culentumq; nindorem, et si nultale ingestum fit, referant ob crudiratem. Ventres hisce aridi, somnus plerumq; parvus et interruptus, som-

^a 2 absurdisima, turbulenta, corporis tremor, capitis gravedo, strepitus circa aures, et visiones ante oculos, ad venerem prodigi-
² Altomarus, Bruel, Fiso, Montaltus. a Frequentes habent oculos in nictationes, aliqui tamen fixis oculis plerumq; suæ. b Cent. lib. 1. Tract. 9. Signa hujus morbi sunt puriorum, salus sanitus, aurium, capitis gravedo, lingua stridat, oculi excavantur, &c.

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cIn Pantheon
cap. de Melan-
cholia.

d. Alvus arida
nihil deiciens,
cibi capaces, ni-
hilominus ta-
men extenuati
sunt.

e Nic Pifo In-
flatio carotidum
&c.

f Andreas Du-
dith Rabamo.

epist. lib. 3. Crat

epist. multa in

pulsibus super-

stitio, ausim eti-

am dicere, tot

differentias que

describuntur a

Galen, neque

intelligi a quo-

quam nec ob-

servari posse.

g T. Brigh. c. 20

h Post 40. etat.

annum. faith

Jacbinus in 15

9. Rhafis. Idem

Mercurialis

consil. 86. Trin-

cavelius, Tom.

2. consil. 17.

i Gord. nigs. mo-

do ridet, modo

flent, silent, &c.

k Fernelius consil 43. & 45. Montanus consil. 230. Galen. de locis affectis, lib. 3. cap. 6.

full in countenance, withered, & not so pleasant to behold, by reason of those continuall fears, griefs, and vexations, dull, heavie, lazie, restless, unapt to goe about any businesse; yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry braines make them they cannot sleepe, *Ingentes habent & crebras vigiliis* (*Areteus*) Mighty and often watchings, sometimes waking for a moneth, a year together. *Hercules de Saxonia* faithfully averreth, that hee hath heard his mother sweare, she slept not for seven moneths together: *Trincavelius* Tom. 2. consil. 16. speaks of one that waked 50. dayes, and *Skenkius* hath examples of two years, and all without offence. In naturall actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as *Rhafis* hath it, they covet to eat, but cannot digest. And although they ^d do eat much, yet they are leane, ill liking, saith *Areteus*, withered and hard, much troubled with costiveness, crudities, oppilations, spitting, belching, &c. Their pulse is rare & slow, except it be of the *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proved at large, *Spigmatica artis* lib. 4. cap. 13. To say truth, in such Chronick diseases the pulse is not much to be respected, there being so much superstition in it, as *Crato* notes, and so many differences in *Galen*, that he dares say they may not be observed, or understood of any man.

Their urine is most part pale, and low coloured, *Urina pauca, acris, biliosa*, (*Areteus*) Not much in quantity, But this in my judgement, is all out as uncertaine as the other, varying so often according to several persons, habits, & other occasions not to be respected in Chronicke diseases. *Their Melancholy excrements in some very much, in others little, as the Spleene playes his part*, and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomacke, heaviness of heart and heart ake, and intolerable stupidity and dullness of spirits. Their excrements or stoole hard, black to some and little. If the heart, braine, liver, spleene, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as Incubus, ^h Apoplexy, Epilepsie, Vertigo, those frequent wakings and terrible dreames, ⁱ intempestive laughing, weeping, sighing, sobbing, bathfulness, blushing, trembling, sweating, swooning, &c. ^k All their senses are troubled, they thinke they see, heare, smell, and touch that which they do not, as shall be proved in the following discourse.

SUBJECT. 2.

Symptomes or signes in the minde.

Feare.

l Aphorism &

lib. de melan.

m Lib. 2. cap. 6.

de locis affect.

n mor & mæsti-

tia, si diutius

perseverent,

&c.



Arculanus in 9. *Rhafis* ad *Almansor*. cap. 16. will have these Symptomes to be infinite, as indeed they are, varying according to the parties, for scarce is there one of a thousand that dotes alike, ^l *Laurentius* cap. 16. Some few of greater note I will point at; and amongst the rest, *Feare* and *Sorrow*, which as they are frequent causes, so if they persevere long, according to *Hippocrates* ^m & *Galen's* Aphorismes, they are most assured signes, inseparable companions, and characters of melancholy; Of present

present melancholy, and habituated, saith *Montaltus cap. 11.* and common to them all, as the said *Hippocrates, Galen, Avicenna*, and all Neotericks hold. But as hounds many times run away with a false cry, never perceiving themselves to be at a fault, so do they. For *Diocles* of old, (whom *Galen* confutes) & amongst the Juniors, *Hercules de Saxonia*, with *Lod. Mercatus cap. 17. li. 1.* de melan. take just exceptions at this Aphorisme of *Hippocrates*, 'tis not alwayes true, or so generally to be understood, Feare and Sorrow are no common Symptomes to all melancholy; upon more serious consideration, I finde some (saith he) that are not so at all. Some indeed are sad, and not fearefull; some fearefull and not sad; some neither fearefull, nor sad; some both. Foure kindes he excepts, fanatical persons, such as were *Cassandra, Manto, Nicostrata, Mopsus, Proteus*, the Sybills, whom *Aristotle* confesseth to have been deeply melancholy. *Baptista Porta* seconds him, *Physiog. lib. 1. cap. 8.* they were *atrabile perciti*, dæmoniack persons; and such as speak strange languages, are of this ranke; some Poets, such as laugh alwayes, and think themselves Kings, Cardinalls, &c. sanguine they are, pleasantly disposed most part, and so continue. * *Baptista Porta* confines Feare and Sorrow to them that are cold; but Lovers, Sybills, Enthusiastes, hee wholly excludes. So that I think I may truly conclude, they are not alwayes sad and fearefull, but usually so; and that without a cause, *timent de non timendis*, (*Gordonius*;) *quæz momenti non sunt*, although not all alike (saith *Altomarus*) yet all likely fear, & some with an extraordinary and a mighty fear. *Areteus*. Many fear death, and yet in a contrary humour, make away themselves, *Galen. lib. 3. de loc. affect. cap. 7.* Some are afraid that heaven will fall on their heads: some they are damned, or shall be. * They are troubled with scruples of conscience, distrusting Gods mercies, thinke they shall goe certainly to Hell, the Devill will have them, and make great lamentation, *Jason Pratensis*. Fear of Devils, death, that they shall bee so sick, of some such or such disease, ready to tremble at every object, they shall die themselves forthwith, or that some of their deare friends or near allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come near them; that they are all corke, as light as feathers; others as heavy as lead, some are afraid their heads will fall off their shoulders, that they have frogs in their bellies, &c. † *Montanus consil. 23.* speakes of one that durst not walk alone from home, for fear he should swoone, or die. A second feares every man he meets will rob him, quarrell with him, or kill him. A third dares not venture to walk alone, for fear he should meet the Devill, a thief, bee sick; fears all old women as witches, and every black dog or cat he sees he suspecteth to be a Devil, every person comes near him is maleficated, every creature, all intend to hurt him, seek his ruine: another dares not go over a bridge, come near a poole, rock, steep hill, lye in a chamber where crosse beames are, for fear he be tempted to hang, drowne, or præcipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak a loud at unawares, some thing undecent, unfit to be said. If he be locked in a close roome, he is afraid of being stifled for want of aire, and still carries Bisket, Aquavita, or some strong waters about him, for fear of deliquiums, or being sicke; or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake

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n Tract. post bu-
mo de Melan.
edit. Venetiis
1620. per Bol-
zettam Bibliop.
Mibi diligentius
hanc rem consi-
deranti pater
quosdam esse,
qui non laborant
marore & ti-
more.

† Prob. lib. 3.
* Physiog. lib. 1.
cap. 8. Quibus
multa frigida
bilis atra, stoli-
di & timidi, at
qui calidi, inge-
niosi, amasi, di-
vinosi, spiritu
insigari, &c.
o Omnes exer-
cent metus &
tristitia, & sine
causa.

p Omnes timent
licet non omni-
bus idem timen-
di modus. & Ti-
mus Tetrab. lib. 2.
sect. 2. cap. 9.
q Ingenti pau-
re trepidant.
r Multi mortem
timent, & tamē
sibi ipsi mortem
consciunt, aliē
cæli ruinam ti-
ment.

* Affligit eos
plena scrupulis
conscientia, di-
vine misericor-
diæ diffidentes,
Orco se desti-
nant fæda la-
mentatione de-
plorantes.

† Non ausus e-
gredi domo ne
deficeret.
‡ Multi demo-
nes timent, la-
trones, infidias
Avicenna.

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*t Alii comburi,
alii de Rege,
Rafis.*

*u Ne terra ab-
sorbeantur. Fo-
restus.*

*x Ne terra de-
hisceat. Gordon.*

*y Alii timore
mortis timentur
& mala gratia
principum pu-
tant se aliquid
commisisse, et
ad supplicium
requiri.*

*z Alius domesti-
cos timet, alius
omnes & Erius.*

*a Alii timent
insidias. Aurel.
lib. 1. de morb.*

*Chron. cap. 6.
b Ille charissi-
mos, hic omnes
homines citra
discrimen timet
Virg.

*c Hic in lucem
prodire timet,
tenebrasque que-
rit, contra, ille
caliginosa fugit
d Quidam lar-
vas, & malos
spiritus ab ini-
micis veneficiis
et incantationi-
bus sibi putant
objectari, Hip-
pocrates, potio-
nem se venefi-
cam sumpsisse
putat, et de hac
rursus sibi cre-
bro videtur.*

*Idem Montanus
cap. 21.*

*e Erius lib. 2.
et alij.*

*Trallianus lib.
1. cap. 16.*

undertake any businesse beforehand, but when it comes to be performed, he dare not adventure, but fears an infinite number of dangers, disasters, &c. Some are afraid to be burned, or that the ground will sinke under them, or swallow them quick, or that the King will call them in question for some fact they never did (*Rhasis cont.*) and that they shall surely be executed. The terrour of such a death troubles them, and they fear as much, and are equally tormented in minde, as they that have committed a murder, and are penfive without a cause, as if they were now presently to be put to death. *Plater. cap. 3. de mentis alienat.* They are afraid of some losse, danger, that they shall surely lose their lives, goods, and all they have, but why they know not. *Trincavelius consil. 13. lib. 1.* had a patient that would needs make away himself, for fear of being hanged, and could not be perswaded for three years together, but that he had killed a man. *Plater observat. lib. 1.* hath two other examples of such as feared to be executed without a cause. If they come in a place where a robbery, theft, or any such offence hath been done, they presently fear they are suspected, and many times betray themselves without a cause. *Lewis the 11th* the French King, suspected every man a traitour that came about him, durst trust no officer. *Alii formidolosi omnium, alii quorundam* (*Fracastorius lib. 2. de Intellectu*) some fear all alike, some certain men, & cannot endure their companies, are sick in them, or if they be from home. Some suspect a treason still, others are afraid of their dearest and nearest friends. (*Melanelius à Galeno, Ruffo, Aetio,*) and dare not be alone in the dark, for feare of hobgoblins and devils: hee suspects every thing he hears or sees to be a Devill, or enchanted, and imagineth a thousand Chimera's and visions, which to his thinking he certainly sees, bugbears, talkes with black men, ghosts, goblins, &c.

** Omnes se terrent aura, sonus excitat omnis.*

Another through bashfulness, suspicion and timerousnesse will not be seen abroad, loves darknesse as life, and cannot endure the light, or to sit in light-some places, his hat still in his eyes, he will neither see, nor be seen by his good will, *Hippocrates lib. de Insania & Melancholia.* Hee dare not come in company for feare he should be misused, disgraced, overshoot himselfe in gesture or speeches, or be sicke; he thinks every man observes him, aims at him, derides him, owes him malice. Most part they are afraid they are bewitched, possessed, or poisoned by their enemies, and sometimes they suspect their nearest friends: he thinks something speakes or talkes within him, or to him, and he belcheth of the poyson. *Christopherus à Vega lib. 2. cap. 1.* had a patient so troubled, that by no perswasion or physicke, he could be reclaimed. Some are afraid that they shall have every fearfull disease they see others have, heare of, or read, and dare nor therefore heare or read of any such subject, no not of melancholy it selfe, least by applying to themselves that which they heare or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epilepticke Paroxisme, a man shaking with the palsie, or giddy headed, reeling or standing in a dangerous place, &c. for many dayes after it runnes in their minds, they are afraid they shal be so too, they are in like danger, as *Perkins cap. 12. sect. 2.* well observes in his Cases of Conscience, and many times by violence of imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcasse, heare the devill named, or any tragicall relation seene, but they quake for feare, *Heca-*

tas somniare sibi videntur (Lucian) they dreame of Hobgoblins, and may not get it out of their minds a long time after: they apply (as I have said) all they heare, see, read, to themselves; as ^c Felix Plater notes of some young Physicians, that studying to cure diseases, catch them themselves, will be sick, and appropriate all symptomes they finde related of others, to their owne persons. And therefore (quod iterum moneo, licet nauseam paret lectori, malo decem potius verba, decies repetita licet, abundare, quam unum desiderari. I would advise him, that is actually melancholy, not to read this tract of Symptomes, lest he disquiet or make himselfe for a time worse, and more melancholy then he was before. Generally of them all take this, de inanibus semper conqueruntur, & timent, saith Aretius; they complaine of toyes, and fear without a cause, and still thinke their melancholy to be most grievous, none so bad as they are, though it be nothing in respect, yet never any man sure was so troubled, or in this sort. As really tormented and perplexed for toyes and trifles (such things as they will after laugh at themselves) as if they were most materiall and essentiall matters indeed, worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other feare; alwayes afraid of some thing, which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be, troubled in minde upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, & cannot be freed so long as melancholy continues. Or if their mindes be more quiet for the present, and they free from forraigne fears, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amisse, now their head akes, heart, stomach, spleene, &c. is misaffected, they shall surely have this or that disease; still troubled in body, minde, or both, & through winde, corrupt phantasie, some accidentall distemper, continually molested. Yet for all this, as ^g Jacchimus notes, in all other things they are wise, staid, discreet, and doe nothing unbecoming their dignity, person, or place, this foolish, ridiculous, and childish feare excepted; which so much, so continually tortures, and crucifies their soules, like a barking dogge that alwaies bawls, but seldome bites, this feare ever molesteth, and so long as Melancholy lasteth, cannot be avoided.

Sorrow is that other Character, and inseparable companion, as individuall as Saint Cosmus and Damian, fidus Achates, as all writers witnesse, a common symptome, a continuall, and still without any evident cause, ^h mærent omnes & strogos eos reddere causam, non possunt, grieving still, but why they cannot tell: Agelasti, masti, cogitabundi, they look as if they had newly come forth of Trophonius denne. And though they laugh many times, and seem to bee extraordinary merry (as they will by fits) yet extreame lumpish againe in an instant, dull, and heavy, semel & simul, merry and sad, but most part sad: ⁱ Si qua placent, abeunt; inimica tenacius hærent, sorrow sticks by them still continually gnawing, as the vulture did ^k Titius bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible and troublesome dreams their heavy hearts begin to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, ^l He autontimorumenoi, vexing themselves, disquieted in minde, with restlesse, unquiet thoughts, discontent, either for their owne, other mens, or publike affaires,

A a

such

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Observat. l. 1.

Quando iis nil

nocet, nisi quod

mulieribus me-

lancholicis.

f--timeo tamen

metusq; cause

nescius, causa

est metus.

Heinsius Au-

striaco.

g Cap. 15. in. 9.

Rhasis, in multis

vidi, præter ra-

tionem semper

aliquid timent,

in cæteris tamen

optime sege-

runt, neq; aliquid

præter dignita-

tem committunt.

h Altomarus

cap. 7. Aretius,

tristes sunt.

i Si Mant. Egl. 1.

k Ovid. Met. 4.

l Inquires ani-

mus.

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such as concerne them not, things past, present or to come, the remembrance of some disgrace, losse, injury, abuse, &c. troubles them now being idle afresh, as if it were new done; they are afflicted otherwise for some danger, losse, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frownes upon them, insomuch that *Areteus* well calls it, *angorem animi*, a vexation of the minde. They can hardly be pleased, or eased, though in other mens opinion most happy, goe, tarry, run, ride,

m Hor. l. 3. Od.

I.

n Virg.

o Mened. He-
auront. Act. I.
sc. 1.

— *m postequitem sedet atra cura*: they cannot avoid this ferall plague, let them come in what company they will, *n heret lateri lethalis arundo*, as to a Deere that is stricke, whether he runne, go, rest, with the herd, or alone, this griefe remaines: irresolution, inconstancy, vanity of minde, their fear, torture, care, jealousy, suspicion, &c. continues, and they cannot be relieved. So *o* he complained in the Poet,

*Domum revertor mæstus, atq; animo fere
Perturbato, atq; incerto præ agitudine,
At fido occurrunt servi, soccos detrahunt:
Video alios festinare, lectos sternere,
Cænam apparare, pro se quisq; sedulo
Faciebant; quo illam lenirent miseriam.*

He came home sorrowfull, & troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost endeavours to ease his griefe, and exhilarate his person, he was profoundly melancholy, he had lost his sonne, *illud angebat*, that was his *Cordolium*, his paine which could not be removed. Hence it proceeds many times, that they are weary of their lives, and feral thoughts to offer violence to their owne persons, come into their minds, *tedium vite* is a common symptome, *tarda fluunt, ingrataq; tempora*, they are soone tired with all things; they will now tarrie, now be gone; now in bed they will rise, now up, then go to bed, now pleased, then againe displeased; now they like, by and by dislike all, wearie of all, *sequitur nunc vendi, nunc moriendi cupido*, saith *Aurelianus lib. 1. cap. 6.* but most part *p vitam damnant*, discontent, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: *q Vivere nolunt, mori nesciunt*: they cannot die, they will not live: they complaine, weepe, lament, and thinke they lead a most miserable life, every poore man they see is most fortunate in respect of them, every begger that comes to the doore is happier then they are, they could be contented to change lives with them, especially if they be alone, idle, and parted from their ordinarie companie, molested, displeased, or provoked: grief, fear, discontent, wearisomenesse, lazinesse, suspicion, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleased, *suam sententiam rursus damnant, & vite solatio delectantur*, as *Octavius Horatianus* observes, *lib. 2. cap. 5.* they condemne their former mislike, and are well pleased to live. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will die, and shew rather a necessity to live, then a desire. *Claudius* the Emperour as ** Sueton* describes him, had a spice of this disease. for when he was tormented with the paine of his stomack, he had a conceit to make away him-
selfe

* Cap. 31. *Quo
stomachi dolore
corruptum se,
etiam de consci-
scenda morte co-
gitasse dixit.*

selfe. *Jul. Cæsar Claudinus, consil. 84.* had a *Polonian* to his Patient, so affected, that through^r fear and sorrow, with which he was still disquieted, hated his owne life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another, that was often minded to dispatch him- selfe, and so continued for many years.

Suspicion, & jealousie, are generall Symptomes: they are commonly distrust- full, timorous, apt to mistake, & amplifie, *facile irascibiles*, testy, peevish, & ready to snarle upon every small occasion, *cum amicis*, & with- out a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in jest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsel, &c. or that any respect, small complement, or cere- monie be omitted, they thinke themselves neglected, and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in generall, he thinkes presently they meane him, applies all to himself, *de se putat omnia dici*. Or if they talk with him, he is ready to misconster e- very word they speak, and interpret it to the worst; he cannot endure any man to look steadily on him, speak to him almost, laugh, jest, or be famili- ar, or hem, or point, cough, or spit, or make a noise sometimes, &c. ^u Hee thinkes they laugh or point at him, or do it in disgrace of him, circumvent him, contemne him; every man looks at him, he is pale, red, sweats for feare and anger, lest some body should observe him. He works upon it, and long after, this false concept of an abuse, troubles him. *Montanus consil. 22.* gives instance in a melancholy Jew, that was *Iracundior Adria*, so waspish and su- spicious, *tam facile iratus*, that no man could tell how to carry himsele in his companie.

Inconstant they are in all their actions, vertiginous, restlesse, unapt to re- solve of any businesse, they will, and will not, perswaded to & fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhorre, dislike, or distast, once settled, though to the better by oddes, by no counsel or perswasion to be removed. Yet in most things wavering, irresolute, unable to deliberate, through feare, *faciunt, & mox facti pœnitent* (*Areteus*) *avari, et paulo post prodigi*. Now prodigall, and then covetous, they do, and by and-by repent them of that which they have done, so that both waies they are troubled, whether they doe or doe not, want or have, hit or misse, disquieted of all hands, soone weary, and still seeking change, restlesse, I say, fickle, fugitive, they may not abide to tarrie in one place long.

** Romæus optans, absentem rusticus urbem
Tollit ad astra — —*

no companie long, or to persever in any action or businesse.

** Et similis regum pueris, pappare minutum
Pescit, & iratus mamma lallare recusat,*

est soones pleased, and anon displeased, as a man thats bitten with fleas, or that cannot sleepe, turnes to and fro in his bed, their restlesse mindes are tof- fed and varie, they have no patience to read out a book, to play out a game or two, walke a mile, sit an houre, &c. erected and dejected in an instant; ani- mated to undertake, and upon a word spoken againe discouraged.

Extreme *Passionate*, *Quicquid volunt valde volunt*; and what they de- fire, they do most furiously seek: anxious ever and very solicitous, distrust- full

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Lugere & sem-
per tristatur, so-
litudinem amat,
mortem sibi pre-
catur, vitam
propriam odio
habet.
Suspicion.
Jealousie.
Facile in iram
incidunt. Aret.
Ira sine causa,
velocitas ire.
Savonarola.
pract. major.
velocitas ira
signum. Avicen-
na lib. 3. Fen. 1.
Traff. 4. cap. 18
Anger sine
causa.
Suspicio, diffi-
dencia, sympto-
mata, Crato Ep.
Iulio Alexan-
drino consil. 185
Scoltzij.

Inconstancy.
* Hor.
* Pers. Sat. 3

Passionate.

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* In his dutch
worke picture.* Howard
cap. 7. differ.* Tract. de mel.
cap. 2. Noctu
ambulant per
sylvas, et loca
periculosa, ne-
minem timent.
x Facile amant
Altom.
Amorous,y Bodine.
z Io Maior vi-
tis patrum fol.
202. Paulus
Abbas Eremita
tanta solitudine
perseverat, ut
nec vestem, nec
vultum mulie-
ris ferre possit,
&c.
Humorous.
* Consult. lib. 1.
17. Conf.

ful, and timorous, envious, malicious, profuse one while, sparing another, but most part covetous, muttering, repining, discontent, and still complaining, grudging, peevish, *injuriarum tenaces*, prone to revenge, soone troubled, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; *cogitabundi* still, very intent, and as * *Albertus Durer* paints melancholy, like a sad woman leaning on her arme with fixed looks, neglected habit, &c. held therefore by some proud, soft, sottish, or half mad, as the *Abderites* esteemed of *Democritus*: and yet of a deep reach, excellent apprehension, judicious, wise & wittie: for I am of that * *Noblemans minde*, *Melancholy advanceth mens concepts, more then any humour whatsoever*, improves their meditations more then any strong drink, or sack. They are of profound judgement in some things, although in others, *non recte judicant inquiri*, saith *Fracastorius*, lib. 2. de *Intell.* And as *Arculanus*, c. 16 in 9. *Rhasis*, tearmes it, *Judicium plerumq; perversum, corrupti, cum judicant honesta in honesta, & amicitiam habent pro inimicitia*: They count honestie dishonesty, friends as enemies, they will abuse their best friends, and dare not offend their enemies. Cowards most part, & *ad inferendam injuriam timidissimi*, saith *Cardan*, lib. 8. cap. 4. de *rerum varietate*: Loath to offend, and if they chance to overshoot themselves in word, or deed; or any smal busines or circumstance be omitted, forgotten, they are miserably tormented, & frame a thousand dangers and inconveniences to themselves, *ex musca elephantem*, if once they conceit it: overjoyed with every good rumour, tale, or prosperous event, transported beyond themselves: with every small crosse againe, bad news, misconceaved injurie, losse, danger, afflicted beyond measure, perplexed dejected, astonished, impatient, utterly undone: fearefull, suspicious of all. Yet againe, many of them desperate hairebraines, rash, carelesse, fit to be Assassins, as being void of all fear and sorrow, according to * *Hercules de Saxonia*, Most audacious, and such as dare walke alone in the night, through deserts and dangerous places, fearing none. They are prone to love, and * easie to be taken: *Propensi ad amorem & excarescentiam* (*Montaltus* cap. 21.) quickly inamored, and dote upon all, love one dearely, till they see another, and then dote on her, *Et hanc, & hanc, & illam, & omnes*, the present moves most, and the last commonly they love best. Yet some againe *Anterotes*, cannot endure the sight of a woman, abhorre the sex, as that same melancholy Duke of *Muscovy*, that was instantly sicke, if he came but in sight of them: and that *Anchorite*, that fell into a cold palfie, when a woman was brought before him.

Humorous they are beyond all measure, sometimes profusely laughing, extraordinarie merrie, and then againe weeping without a cause, (which is familiar with manie Gentlewomen) groaning, sighing, pensive, sad, almost distracted, *multa absurda fingunt, & a ratione aliena* (saith * *Frambesarius*) they feigne many absurdities, vaine, void of reason: one supposeth himself to be a Dog, Cocke, Beare, Horse, Glasse, Butter, &c. He is a Giant, a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told hee hath a stinking breath, a great nose, that he is sicke, or inclined to such or such a disease, he beleeves it eftsfoones, and peradventure by force of imagination, will worke it out. Many of them are immoveable, and fixed in their concepts, others vary vpon every object, heard or seene. If they see a stage-play,

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play, they runne upon that a week after; if they heare Musicke, or see dancing, they have naught but bag-pipes in their braine; if they see a combat, they are all for armes. ^a If abused, an abuse troubles them long after; if crossed, that crosse, &c. Restlesse in their thoughts and actions, continually meditating, *Velut agri somnia, vana finguntur species*; More like dreames, then men awake, they faine a company of Anticke, phantasticall conceipts, they have most frivolous thoughts, impossible to be effected; & sometimes think verily they heare and see present before their eyes such phantasmes or goblins, they feare, suspect, or conceave, they still talke with, and follow them. In fine, *cogitationes somniantibus similes, id vigilant, quod alii somniant cogitantur*; Still, saith *Avicenna*, they wake, as others dreame, and such for the most part are their imaginations and conceipts, ^b absurd, vaine, foolish toies, yet they are ^c most curious and solicitous, continuall, & *supra modum, Rhasis cont. lib. 1. cap. 9. premeditantur de aliquare*. As serious in a toye, as if it were a most necessary businesse, of great moment, importance, and still, still, still thinking of it: *seviunt in se*, macerating themselves. Though they doe talke with you, and seeme to be otherwise employed, and to your thinking very intent and busie, still that toy runnes in their minde, that fear, that suspicion, that abuse, that vexation, that crosse, that castle in the ayre, that crochet, that whimsie, that fiction, that pleasant waking dream whatsoever it is. *Nec interrogant* (saith ^d *Fracastrorius*) *nec interrogatis recte respondent*, They do not much heed what you say, their minde is on another matter; aske what you will, they doe not attend, or much intend that businesse they are about, but forget themselves what they are saying, doing, or should otherwise say or do, whither they are going, distracted with their own melancholy thoughts. One laughs upon a sudden, another smiles to himselfe, a third frownes, calls, his lips go still, he acts with his hand, as he walkes, &c. 'Tis proper to all melancholy men, saith ^e *Mercurialis, consil. 11. What conceit they have once entertained, to be most intent, violent, and continually about it. In vitis occurrit*, do what they may, they cannot be rid of it, against their wills they must thinke of it a thousand times over, *Perpetuo molestantur, nec oblivisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, *† non desinunt ea, quae minime volunt, cogitare*, if it bee offensive especially, they cannot forget it, they may not rest or sleep for it.

^f *Crato*, ^g *Laurentius*, and *Fernelius*, put bashfullnes for an ordinary Symptome, *subrusticus pudor*, or *vitiosus pudor*, is a thing which much haunts and torments them. If they have been misused, derided, disgraced, chidden, &c. or by any perturbation of mind misaffected, it so far troubles them, that they become quite moped many times, & so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous and bashfull, they can looke no man in the face; some are more disquieted in this kinde, some lesse, longer some, others shorter, by fits &c. though some on the other side (according to ^h *Fracastrorius*) be *inverecundi* & *pertinaces*, impudent and peevish. But most part they are very shamefast, and that makes them with *Pet. Blesensis*, *Christopher Vrs-wick*, & many such, to refuse honours, offices and preferments, which sometimes fall into their mouthes, they cannot speake or put forth themselves as

^a Generally as they are pleased or displeased, so are their continuall cogitations pleasing, or displeasing.

^b Omnes exercent vane intentiones animae cogitationes, (N. Piso. Brucel.) & assidue c Curiosi de rebus minimis. Areteus.

^d Lib. 2. de In-tell.

^e Hoc melancholicis omnibus proprium, ut quas semel imaginaciones valde receperint, non facile rejiciant, sed haec tiam vel invitis semper occurrant.

^f Tullius de sen. f Consil. 43. g Cap. 5. Bashfullnes.

^h Lib. 2. de In-tell.

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others can, *timor hos, pudor impedit illos*, timorousnesse and bashfulnesse hinder their proceedings, they are contented with their present estate, unwilling to undertake any office, & therefore never likely to rise. For that cause they seldome visit their friends, except some familiars: *pauciloqui*, of few words, & oftentimes wholly silent. * *Frambesarius* a Frenchman had two such patients, *omnino taciturnos*, their friends could not get them to speak: *Rodericus a Fonseca* consult. Tom. 2. 85. *consil.* gives instance in a young man, of 27 years of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat or sleepe, and yet again by fits, apt to bee angry, &c. most part they are, as *Plater* notes, *desides, taciturni, agre impulsu, nec nisi coacti procedunt*, &c. they will scarce be compelled to do that which concernes them, though it be for their good, so diffident, so dul, of small or no complement, vnsociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speake, and above all things love *Solitarineffe*. *Ob voluptatem, an ob timorem soli sunt*: Are they so solitary for pleasure (one asks) or paine? for both: yet I rather think for feare and sorrow, &c. *Hinc metuunt, cupiuntque, dolent, fugiuntque, nec auras*

Solitarineffe.

i Virg. AEn. 6.

Respiciunt clausi tenebris, & carcere ceco.

Hence 'tis they grieve and feare, avoiding light,
And shut themselves in prison darke from sight.

k Iliad. 3.

As *Bellerophon* in *Hom.*

*Qui miser in sylvis mærens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans.*

That wandred in the woods sad all alone,
Forfaking mens society, making great moane.

They delight in foulds & waters, desert places, to walke alone in orchards, gardens, private walks, back-lanes, averse from company, as *Diogenes* in his

l Si malum exasperantur, homines odio habent, & solitaria petunt.

tub, or *Timon Misanthropus*,ⁱ they abhorre all companions at last, even their neereft acquaintance, and most familiar friends, for they have a conceipt (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers;

m Democritus solet noctes & dies apud se degere, plerumq; autem in speluncis, sub amœnis arborum umbris vel in tenebris, & mollibus herbis, vel ad aquarum crebra, & quicquid fluens, &c. n Gaudet tenebris, aliturq; dolor.

Pf. 62. Vigilaui & factus sum velut nycticorax in domicilio, passer solitaria in templo.

fugiunt homines sine causa (saith *Rhasis*) & odio habent, cont. lib. 1 cap. 9. they will diet themselves, feed and live alone. It was one of the chiefeft reasons, why the Citizens of *Abdera* suspected *Democritus* to bee melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopæmenes*,^m he forsooke the City, lived in groves and hollow trees, upon a greene banke by a brooke side, or confluence of waters all day long, & all night. *Quæ quidem* (saith he) *plurimum atra bile vexatis & melancholicis eveniunt, desertæ frequentant, hominumque congressum aversantur*; Which is an ordinary thing with melancholy men. The *Ægyptians* therefore in their *Hieroglyph.* expressed a melancholy man by an Hare sitting in her form, as being a most timorous and solitary creature, *Pierius Hieroglyph. lib. 12.* But this, and all precedent symptomes, are more or lesse apparent, as the humour is intended or remitted, hardly perceived in some, or not at al, most manifest in others. Childish in some, terrible in others; to be derided in one, pitied or admired in another; to him by fits, to a second continueate: and howsoever these symptomes bee common and incident to all persons, yet they are the more remarkable, frequent, furious and violent in melancholy men. TO speake in a word, there is

nothing

nothing so vain, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chymera, so prodigious and strange, ° such as Painters & Poets durst not attempt, which they wil not really feare, faine, suspect and imagine unto themselves: And that which * *Lod. Vives* said in jest of a silly country fellow, that kill'd his Asse for drinking up the Moone, *ut lunam mundo redderet*, you may truly say of them in earnest; They will act, conceive all extremes, contrarieties, and contradictions, and that in infinite varieties. *Melancholici plane incredibilia sibi persuadent, ut vix omnibus seculis duo reperti sint, qui idem imaginati sint* (*Erastus de Lamij*) scarce two of two thousand that concur in the same symptomes. The tower of *Babel* never yeelded such confusion of tongues, as this Chaos of melancholy doth variety of symptomes. There is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likenesse still; And as in a River we swimme in the same place though not in the same numerical water; as the same instrument affords several lessons, so the same disease yeelds diversity of Symptomes. Which howsoever they be diverse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order, and so descend to particulars.

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o *Et que vix
audet fabula,
monstra parit.*
* In cap. 18.
l. 10. de Civ. dei
Lunam ab Asi-
no epotam vi-
dens,

SUBJECT. 3.

Particular Symptomes from the influence of Starres,
parts of the body, and humors.

SOME men have peculiar Symptomes, according to their temperament and *Crisis*, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zara* contends, *Anat. ingen. sect. I. memb. II. 12. 13. 14. plurimum irritant influentia caelestes, unde cientur animi agritudines & morbi corporum.* ¶ One faith, diverse diseases of the body and minde proceed from their influences, ° as I have already proved out of *Ptolomy, Pontanus, Lemnius, Cardan*, and others, as they as principall significators of manners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquie, *Hermes*, or whosoever else the author of that tract, attributes all these symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. I. cap. 10.* rejects; but as I say, ° *Iovianus Pontanus*, & others stily defend. That some are solitary, dul, heavy, churlish; some again blith, buxome, light, & merry, they ascribe wholly to the Stars. As if *Saturn* be predominant in his nativity, & cause melancholy in his temperature, then ° he shal be very austere, sullen, churlish, black of colour, profound in his cogitations, ful of cares, miseries, & discontents, sad and fearfull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Ponds, Pooles, darke Walks & close: *Cogitationes sunt velle edificare, velle arbores plantare, agros colere, &c.* To catch Birds, Fishes, &c. still contriving and musing of such matters. If *Iupiter* domineeres, they are more ambitious, still meditating of kingdoms, magistracies, offices, honours, or that they are Princes, potentates, & how they would carry themselves, &c. If *Mars*, they are all for wars, brave combats, Monomachies,

p *Vel. I. 4. c. 5.*
r *Sect. 2. memb.*
1. *Subf. 4.*

f *De reb. caelest.*
lib. 10. cap. 13.

t *I. de Indagine*
Goclenius.

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1 Cū inter con-
cionandum mu-
lier dormiens ē
sub sellio cade-
ret, et omnes
reliqui qui id
viderent, ride-
rent, tribus post
diebus, &c.

u Iuuenis &
non vulgaris
eruditio.

x Si a cholera,
furibundi, inter-
ficiunt se et a-
lios, putant se
videre pugnas.

y Urina subti-
lis et ignea, pa-
rum dormiunt.

z Tract. 15. c. 4.

a Ad hęc per-
petranda iure
rapti ducuntur,
cruciatus quos-
vis tolerant, et
mortem, et fu-
rore exacerbato
audent et ad
supplicia plus
irritantur, mi-
rum est quan-
tam habeant in
tormentis pati-
entiam.

b Tales plus
ceteris timent,
et continuē tri-
stantur, valde
suspiciosi, soli-
tadinem dili-
gunt, corruptis-
simas habent
imaginationes,
&c.

c Si a melan-
cholia adusta,
tristes, de se
pulebris somni-
ant, timent ne
fascinentur, pu-
tant se mortuos
aspici nolunt.

a towne of *Asia minor*, that would fit after the same fashion, as if he had been upon a stage, and sometimes act himselfe; now clap his hands, and laugh, as if he had been well pleased with the sight. *Wolffius* relates of a countrey fel- low called *Brunsellius*, subject to this humour, ^t That being by chance at a ser- mon, saw a woman fall off from a forme halfe asleep, at which object most of the company laughed, but he for his part, was so much moved, that for three whole dayes after he did nothing but laugh, by which meanes he was much weakened, and worse a long time following. Such a one was old *Sophocles*, and *Democritus* himselfe had *hilarē dilirium*, much in this vaine. *Laurentius* cap. 3. de melan. thinks this kinde of melancholy, which is a little adust with some mixture of bloud, to be that which *Aristotle* meant, when he said melancholy men of all others are most wittie, which causeth manie times a divine ravishment, and a kinde of *Enthusiasmus*, which stirreth them up to be excellent Philo- sophers, Poets, Prophets, &c. *Mercurialis*, consil. 110. gives instance in a young man his patient, sanguine melancholy, ^u of a great wit, and ex- cellently learned.

If it arise from choler adust, they are bold and impudent, and of a more hairebraine disposition, apt to quarrell, and thinke of such things, battles, combats, and their manhood, furious; impatient in discourse, stiffe, irrefragable and prodigious in their tenents; and if they be moved, most violent, outra- gious, ^x ready to disgrace, provoke any, to kill themselves and others; *Arnol- dus* addes, starke mad by fits, ^y they sleepe little, their urine is subtile and fiery. (*Guianerius*) In their fits you shall heare them speake all manner of languages, Hebrew, Greek and Latine, that never were taught or knew them before. *Appo- nensis* in com. in Pro. sec. 30. speakes of a mad woman that spake excellent good Latine; and *Rasis* knew another, that could prophesie in her fit, and fore- tell things truely to come. ^z *Guianerius* had a patient could make Latine ver- ses when the moone was combust, otherwise illiterate. *Avicenna* and some of his adherents will have these symptomes, when they happen, to proceed from the devill, and that they are rather *demoniaci*, possessed, then mad or melancholie, or both together, as *Jason Pratensis* thinks, *Immiscens se mali genii*, &c. but most ascribe it to the humour, which opini on *Montaltus* cap. 21 stilly maintaines, confuting *Avicenna* and the rest, referring it wholly to the qualitie and disposition of the humour and subject. *Cardan* de rerum var. lib. 8. cap. 10. holds these men of all others fit to be assassines, bold, hardy, fierce, and adventurous, to undertake anie thing by reason of their choler adust. ^a This humor, saith he, prepares them to endure death it selfe, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will undergoe such tortures, ut supra naturam res videatur: he ascribes this generositie, furie, or rather stupiditie, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, then properly melancholy: for commonly this humour so adust and hot, degenerates into madnesse.

If it come from melancholy it self adust, those men, saith *Avicenna*, ^b are usually sad and solitary, and that continually, and in excesse, more then ordinary suspicious, more fearefull, and have long, sore, and most corrupt imaginations; cold and black, bashfull, and so solitarie, that as ^c *Arnoldus* writtes, they will endure no company, they dreame of graves still, and dead men, and thinke them- selves

selves bewitched or dead: if it be extreme, they thinke they hear hideous
noyses, see and talke ^d with blacke men, and converse familiarly with devils,
and such strange *Cimmera's* and visions, (*Gordonius*) or that they are possessed
by them, that some bodie talkes to them, or within them. *Tales melancholici*
plerumq. demoniaci, *Montaltus consil. 26. ex Avicenna. Valescus de Taranta*,
had such a woman in cure, that thought she had to doe with the devil: and
Gentilis Fulgosus quest. 55. writes that hee had a melancholy friend, that
had a blacke man in the likenesse of a souldier, still following him wherefoe-
ver hee was. *Laurentius cap. 7.* hath many stories of such as have thought
themselves bewitched by their enemies; and some that would eate no meat
as being dead. ^g Anno 1550. an Advocate of *Paris* fell into such a melanco-
ly fit, that he believed verily he was dead, he could not be perswaded other-
wise, or to eate or drink, till a kinsman of his, a Scholler of *Bourges* did eate
before him, dressed like a corse. The storie saith *Serres*, was acted in a Co-
mœdy before *Charles* the ninth. Some thinke they are beasts, wolves, hogs,
and cry like dogs, foxes, bray like asses, and low like kine, as King *Prætus*
daughters. ^h *Hildesheim spicel. 2. de Maniâ*, hath an example of a Dutch Ba-
ron so affected, and *Trincavelius lib. 1. consil. 11.* another of a noble man in
his countrey, that thought hee was certainly a beast, and would imitate most of
their voices, with many such symptomes, which may properly bee reduced
to this kinde.

If it proceed from the severall combinations of these foure humours, or
spirits, *Herc. de Saxo.* addes hot, cold, dry, moist, dark, confused, settled, con-
stringed, as it participates of matter, or is without matter, the symptomes are
likewise mixt. One thinkes himself a giant, another a dwarfe; one is heavie
as lead, another is as light as a feather. *Marcellus Donatus l. 2. cap. 41.* makes
mention out of *Seneca*, of one *Senecio* a rich man, that thought himself and
every thing else hee had, great: great wife, great horses, could not abide little
things, but would have great pots to drinke in, great hose, and great shooes big-
ger then his feet. Like her in ⁱ *Trallianus*, that supposed she could shake all the
world with her finger, and was afraid to clinch her hand together, lest shee
should crush the world like an apple in pieces: or him in *Galen*, that thought
he was ^m *Atlas*, and sustained heaven with his shoulders. Another thinks
himself so little, that he can creepe into a mousehole: one fears heaven will
fall on his head: a second is a cock; and such a one ⁿ *Guianerius* saith hee saw
at *Padua*, that would clap his hands together and crow. ^o Another thinks
he is a Nightingall, and therefore sings all the night long: another hee is all
glasse, a pitcher, and will therefore let no bodie come near him; and such a
one ^{*} *Laurentius* gives out upon his credit, that hee knew in *France*. *Christo-*
phorus à Vega cap. 3. lib. 14. *Skenkius* and *Marcellus Donatus l. 2. cap. 1.* have
many such examples, and one amongst the rest of a Baker in *Ferrara*, that
thought hee was composed of butter, and durst not sit in the sunne, or come
near the fire for fear of being melted: of another that thought hee was a
case of leather, stuffed with winde. Some laugh, weepe; some are mad, some
dejected, moped; some by fits, others continueate, &c. Some have a corrupt
eare, they thinke they hear musicke, or some hideous noise as their phanta-
sie conceives, corrupt eyes, some smelling: some one sense, some another.
Lewis the eleventh had a conceit every thing did stinke about him, all the

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^d Videntur sibi
videre mona-
chos nigros et
demonas, et su-
spensos et mor-
tuos.

^e Quavis nocte
se cum demone
coire putavit.
^f Semper fere
vidisse militem
nigrum præsen-
tem.

^g Anthony de
Verdeur.

^h Quidam mu-
gitus boum æ-
mulantur, et pe-
cora se putant,
ut prati filie.
ⁱ Baro quidam
mugitus boum,
et rugitus asino-
rum, et aliorum
animalium vo-
ces effingit.

^k Omnia magna
putabat, uxo-
rem magnam,
grandes equos,
abhorruit omnia
parva, magna
pocula, et calce-
amenta pedibus
majora.

^l Lib. 1. cap. 16.
putavit se uno
digito posse to-
tum mundum
conterere.

^m Suffinet hu-
meris celum
cum Atlante.
Alit celi rui-
nam timent.

ⁿ Cap. 1. Tract.
15. alius se
gallum putat,
alius lusciniam.
^o Trallianus.
^{*} Cap. 7. de mel.

^p Anthony de
Verdeur.

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9 Cap. 7. de mel.

odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stinke. A melancholy French Poet in ⁹ *Laurentius*, being sick of a fever, and troubled with waking, by his Physicians was appointed to use *unguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many yeares after, all that came neare him he imagined to sent of it, and would let no man talke with him but aloofe off, or weare any new cloathes, because he thought still they smelled of it; in all other things wise and discreet, he would talke sensibly, save only in this. A Gentleman in *Lymosen*, saith *Anthony Verdeur*, was perswaded he had but one legge, affrighted by a wilde boar, that by chance stroke him on the legge: he could not be satisfied his legge was found (in all other things well) untill two *Franciscans* by chance comming that way, fully removed him from the conceipt. *Sed abunde fabularum audivimus.*

SUBJECT. 4.

Symptomes from Education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.

¹ *Laurentius*
cap. 6.



¹ *Lib. 3. cap. 14.*
qui se regem
putavit regno
expulsum.

¹ *Dipnosophist.*
lib. Thrasilaus
putavit omnes
naves in Pi-
reum portum
appellantes
suas esse.
^u *De hist. Med.*
mirab. lib. 2.
cap. 1.
^x *Genibus*
flexis loqui
cum illo voluit,
& ad stare jam
tum putavit,
&c.

Neither great occasion of the varietie of these symptomes, proceeds from custome, discipline, education, and severall inclinations, ¹ *This humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, & dispose men according to their severall studies and callings.* If an ambitious man become melancholy, he forthwith thinkes he is a King, an Emperour, a Monarch, and walkes alone, pleasing himselfe with a vaine hope of some future preferment, or present as he supposeth, and withall acts a Lords part, takes upon him to be some statesman or magnifico, makes congies, gives entertainment, lookes bigge, &c. *Francisco Sansovino* records of a melancholy man in *Cremona*, that would not be induced to beleieve, but that he was Pope, gave pardons, made Cardinals, &c. ¹ *Christophorus à Vega* makes mention of another of his acquaintance, that thought he was a King, driven from his Kingdome, and was very anxious to recover his estate. A covetous person is still conversant about purchasing of lands and tenements, plotting in his mind how to compasse such & such Mannors, as if he were already Lord of, and able to go through with it; all he sees is his, *re or spe*, he hath devoured it in hope, or else in conceipt esteemes it his owne; like him in ¹ *Athenaus*, that thought all the ships in the haven to be his owne. A lascivious *inamorato*, plots all the day long to please his mistresse, acts and struts, and carries himselfe, as if she were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some doe in their morning sleep. ^u *Marcellus Donatus* knew such a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that constantly beleieved she was married to a King, and ^x *would kneele downe and talk with him, as if he had been there present with his associates; and if shee had found by chance a peece of glasse in a muck-hill or in the street, she would say that it was a jewell sent from her Lord and husband.* If devout and religious, he is all for fasting, prayer, ceremonies, almes, interpretations, visions, prophecies, revelations,

lations, y he is inspired by the holy Ghost, full of the spirit: one while hee is saved, another while damned, or still troubled in minde for his sinnes, the diu-
vell will surely have him, &c. more of these in the third Partition of love
Melancholy. ² A Scholars minde is busied about his studies, hee applaudes
himselfe for that he hath done, or hopes to doe, one while fearing to be out
in his next exercise, another while contemning all censures; envies one, emu-
lates another; or else with indefatigable paines and meditation, consumes
himselfe. So of the rest, all which vary according to the more remisse, and
violent impression of the obiect, or as the humor it selfe is intended or re-
mitted. For some are so gently melancholy, that in all their carriage, and to
the outward apprehension of others, it can hardly be discerned, yet to them
an intolerable burden, and not to be endured. ^a *Quaedam occulta, quaedam ma-*
nifesta, some signes are manifest and obvious to all at all times, some to few,
or seldome, or hardly perceived; let them keepe their owne counsell, none
will take notice or suspect them. *They doe not expresse in outward shew their*
depraved imaginations, as * *Hercules de Saxoniâ observes, but conceale them*
wholly to themselves, and are very wise men, as I have often seene, some feare,
some do not feare at all, as such as think themselves kings or dead, some have
more signes, some fewer, some great, some lesse, some vex, fret, still feare, grieve,
lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more
during and permanent. Some dote in one thing, are most childish, and ridi-
culous, and to be wondred at in that, and yet for all other matters, most dis-
creet and wise. To some it is in disposition, to another in habit; and as they
write of heat and cold, we may say of this humour, one is *melancholicus ad*
octo, a second two degrees lesse, a third half way. 'Tis super particular, *ses-*
quialtera, *sesquitercia*, and *superbipartiens tertias, quintas, Melancholia*, &c.
all those Geometricall proportions are too little to expresse it. ^b *It comes to*
many by fits, and goes; to others it is continuat: many (saith ^c *Faurentinus) in*
Spring and fall only are molested, some once a year, as that Roman ^d *Galen*
speakes of: ^e *one, at the conjunction of the Moone alone, or some unfortu-*
nate aspects, at such and such set houres and times, like the sea-tides, to some
women when they be with child, as * *Plater* notes, never otherwise: to others
'tis settled and fixed: to one led about and variable still by that *ignis fatuus* of
phantasie, like an *arthritis* or running gout, 'tis here and there, and in everie
joynt, alwaies molesting some part or other; or if the body be free, in a my-
riade of forms exercising the minde. A second once peradventure in his life,
hath a most grievous fit, once in seven years, once in five years, even to the
extremitie of madnesse, death, or dotage, and that upon some ferall accident
or perturbation, terrible object, and that for a time, never perhaps so before,
never after. A third is moved upon all such troublesome objects, crosse for-
tune, disaster and violent passions, otherwise free, once troubled in three or
four years. A fourth, if things be to his minde, or he in action, well pleased,
in good company, is most jocund, and of a good complexion: if idle, or alone,
all amort, or carried away wholly with pleasant dreams and phantasies, but
if once crossed and displeased,

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y Gordonius,
quod sit prophe-
ta, & inflatus a
spiritu sancto.
z Qui forensi-
bus causis insu-
dat, nil nisi ar-
resta cogitat,
& supplices
libellos, alius
non nisi ver-
sus facit.
P. Forestus.
a Gordonius.
* Verbo non ex-
primunt, nec o-
pere, sed alia
mente recon-
dunt, & sunt
viri prudentis-
simi, quos ego
sepe novi, cum
multi sint sine
timore, ut qui
se reges &
mortuos pu-
tant, plura fig-
na quidam ha-
bent, pauciora,
majora, minora.
b Trallianus,
lib. 1. 16. alii
intervalla
quedam ha-
bent, ut etiam
consueti ad-
ministrant, alii
in continuo de-
lirio sunt, &c.
c Prac. mag.
Vere tantum
& autumno.
d Lib. de humo-
ribus.
e Gu anerius.
* De mentis a-
lienat. cap. 3.

Pectore concipiet nil nisi triste suo.
his countenance is altered on a sudden, his heart heavie, irksome thoughts
crucifie his soul, and in an instant he is moped or wearie of his life, he will
kill

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kill himselfe. A fifth complains in his youth, a sixth in his middle age, the last in his old age.

f Levinus Lem-
nius, Iason Pra-
rensis, blanda ab
initio.

Generally thus much we may conclude of melancholy: That it is most pleasant at first, I say, *mentis gratissimus error*, a most delightful humor, to walke alone, meditate, lye in bed whole daies, dreaming awake as it were, & frame a thousand phantastical imaginations unto themselves. They are never better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

g Hor.

— s *pol me occidistis amici, Non servastis ait!* —

you have undone him, he complains, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one, *canis ad vomitum*, † tis so pleasant, he cannot refraine. He may thus continue peradventure

† Facilis des-
census averni.

many years by reason of a strong temperature, or some mixture of businesse, which may divert his cogitations: but at the last *lesa Imaginatio*, his phantasie is crased, & now habituated to such toyes, cannot but worke still like a fate, the Sceane alters upon a sudden, Feare and Sorrow supplant those pleasing thoughts, suspicion, discontent, and perpetuall anxiety succeed in their places; so by little and little, by that shoeing horne of idlenesse, and voluntary solitarinesse, melancholy this feral fiend is drawn on, ^b & *quantum*

h Virg.

i Corpus cada-
verosum.

Psa. 67. *cariosa
est facies mea
pro aegritudine
anime.*

k Lib. 9. ad Al-
manforem.

l Practica ma-
jore.

m Quum ore
loquitur que

corde concepit,

quum subito de

una re ad aliud

transit, neq. ra-
tionem de ali-

quo reddit tunc

est in medio, at

quum incipit

operari que lo-

quitur, in sum-

mo gradu est.

n Cap. 19. Par-

tic. 2.

Loquitur secum

et ad alios, ac si

vere presentes.

Aug. cap. 11. l.

de cura pro

mortuis geren-

da. Rhafis.

vertice ad auras Æthereas, tantum radice in Tartara tendit, it was not so delicious at first, as now it is bitter and harsh: a cankered soule macerated with cares & discontents, *tadium vita*, impatience, inconstancy, irresolution, precipitate them unto unspeakable miseries. They cannot endure company, light, or life it selfe some, unfit for action, and the like. Their bodies are lean and dried up, withered, ugly, their looks harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humour hath beene intended, or according to the continuance of time they have beene troubled.

To discern all which symptomes the better, ^k Rhafis the Arabian makes three degrees of them. The first is, *falsacogitatio*, false conceits and idle thoughts: to misconster and amplify, aggravating every thing they conceive or feare: the second is, *falso cogitato loqui*, to talk to themselves, or to use inarticulate, incondite voices, speeches, obsolete gestures, and plainly to utter their mindes and conceits of their hearts by their words and actions, as to laugh, weepe, to be silent, not to sleepe, eat their meat, &c. the third is to put in practise that which they thinke or speak. *Savanorola Rub. 11. tract.*

8. cap. 1. de aegritudine, confirms as much, ^m when he begins to expresse that in words, which he conceives in his heart, or talks idly, or goes from one thing to another, which ⁿ Gordonius calles, *nec caput habentia, nec caudam*, he is in the middle way: ^o but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy or madnesse it selfe.

This progresse of melancholy you shall easily observe in them that have beene so affected, they goe smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizards, past sense and shame, quite moped, they care not what they say or doe, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, he doth not attend what is said, if you tell him a tale, he cries at last what said you? but in the end he mutters to himselfe, as

old

old women doe many times, or old men when they sit alone, upon a sudden they laugh, whoop, hollow, or runne away, and sweare they see or heare players, *p* Divels, Hobgoblins, Ghosts, strike, or strut, &c. grow humorous in the end: Like him in the Poet, *sape ducentos, sape decem servos*, he wil dresse himselfe, and undresse, carelesse at last, growes insensible, stupid or mad. *q* He howles like a wolfe, barks like a dog, and raves like *Ajax* and *Orestes*, heares Musicke and outcries, which no man else hears. As *t* he did whom *Amatus Lusitanus* mentioneth *cent. 3. cura. 55.* or that woman in *Springer*, that spake many languages, and said she was possessed: That Farmer in *Prosper Caleni- us*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Bologne* in *Italy*. But of these I have already spoken.

Who can sufficiently speake of these symptomes, or prescribe rules to comprehend them? as *Eccho* to the painter in *Ansonius*, *vane quid affectas &c.* foolish fellow what wilt? if you must needs paint me, paint a voice, & *si- milem si vis pingere, pingere sonum*; if you will describe melancholy, describe a phantastickall conceipt, a corrupt imagination, vaine thoughts & different, which who can doe? The foure and twenty letters make no more variety of words in divers languages, then melancholy conceipts produce diversity of symptomes in severall persons. They are irregular, obscure, various, so infinite, *Proteus* himself is not so divers, you may as well make the *Moone* a new coat, as a true character of a melancholy man; as soone finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confu- sed, I say, divers, intermixt with other diseases. As the species be confounded (which *u* I have shewed) so are the symptomes; Sometimes with headache, *Cacexia*, dropsie, stone; as you may perceive by those severall examples and illustrations, collected by *x Hildesheim speciel. 2. Mercurialis consil. 118. cap 6* & *11.* with headach, Epilepsie, *Priapismus. Trincavelius consil. 12. lib. 1. consil. 49.* with gout: *caninus appetitus. Montanus consil. 26. &c. 23. 234. 249.* with falling sicknesse, headach, *Vertigo, Lycanthropia, &c. I. Caesar Claudinus consult. 4. consult. 89. & 116.* with gout, agues, Hemrods, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their severall kinds, confine them into method? Tis hard I confesse, yet I have disposed of them as I could, & will descend to particularize them according to their species. For hitherto I have expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man; but some in one, some in another, and that successively or at severall times.

Which I have beene the more curious to expresse and report, not to up- braid any miserable man, or by way of derision (I rather pittie them) but the better to discern, to apply remedies unto them; & to shew that the best and foundest of us all, is in great danger, how much we ought to feare our own fickle estates, remember our miseries and vanities, examine & humiliate our selves, seek to God, and call to him for mercy, that needs not looke for any rods to scourge our selves, since we carry them in our bowels, and that our soules are in a miserable captivity, if the light of grace and heavenly truth, doth not shine continually upon us: and by our discretion to moderate

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p Melancholi-
cus se videre et
audire putat de-
mones. Larvater
de spectris part.
3. cap. 2.
q Wierus lib. 3.
cap. 31.
x Michael a mu-
sian.
t Malleo malef.
t Lib. de atra
bile.

u Part. 1. subf.
2. memb. 2.
x De delirio,
melancholia et
mania.

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moderate our selves, to bee more circumspect and wary in the midst of these dangers.

MEMB. 2. SUBSECT. 1.

Symptomes of head Melancholy.

y Nicolas Pifo
Si signa circa
ventriculum
non apparent,
nec sanguis
male affectus,
& ad sunt ti-
mor & mæsti-
tia, cerebrum
ipsum existi-
mandū est, etc.
* Tract. de mel.
cap. 13. etc. Ex
intemperie spi-
rituum, et cere-
bri motu, tene-
brositate.
z Facie sunt
rubente & li-
vescente, qui-
bus etiam ali-
quando ad sunt
passule.
a Io. Pantheon
cap. de Mel. Si
cerebrum pri-
mario afficitur
ad sunt capitis
gravitas, fixi
oculi, &c.
b Laurent. cap.
5. si a cerebro
exsiccatate,
tum capitis erit
levitas, sitis,
vigilia, pauci-
tas superflui-
tatum in oculis
et naribus.
c Si nulla dig-
nitas, ventri-
culo. quoniam
in hac melan-
cholia capitis,
exigua non-
nunquam ven-
triculi pathe-
mata coeunt,
duo enim hec
membra sibi in-
vicem affectio-
nem transmittunt.
d Postrema ma-
gis flatuosa.
e Si minus molestia circa ventriculum aut ventrem, in illis cerebrum primario afficitur, & curare oportet hunc affectum,
per cibos status exortes, & bona concoctionis, etc. raro cerebrum afficitur sine ventriculo. f Sanguinem adurit caput ca-
lidiū, et inde sumi melancholi adusti, animum exagitant.



HY no Symptomes appeare about the stomacke, nor the bloud bee mis-
affected, and feare & sorrow continue, it is to bee thought the Braine
it selfe is troubled, by reason of a melancholy juyce bred in it, or other-
wayes conveyed into it, & that evil juyce is from the distemperature
of the part, or left after some inflammation, Thus far Pifo. But this is not al-
wayes true, for bloud and hypocondries both are often affected even in head
melancholy. * Hercules de Saxoniâ differs here from the common current of
Writers, putting peculiar signes of head melancholy, from the sole distem-
perature of spirits in the Braine, as they are hot, cold, dry, moist, all without
matter, from the motion alone, and tenebrosity of spirits; of melancholy, which
proceedes from humors by aduſtion, he treates apart, with their severall
symptomes and cures. The common signes, if it be by essence in the head,
are ruddinesse of face, high sanguine complexion, most part rubore saturato, one
calls it, a blewith, and sometimes full of pumpels, with red eyes. Avicenna
lib. 3. Fen. 2. Tract. 4. cap. 18. Duretus and others out of Galen. de affect. lib. 3.
cap. 6. a Hercules de Saxoniâ to this of rednesse of face, addes heavinesse of the
head, fixed and hollow eyes. b If it proceed from drinessse of the braine, then their
heads will be light, vertiginous, and they most apt to wake, and to continue whole
moneths together without sleep. Few excrements in their eyes and nostrils, and
often bald by reason of excesse of drynes, Montaltus addes cap. 17. If it pro-
ceed from moisture, dulnes, droufines, headache followes; and as Salust Sal-
vianus, cap. 1. lib. 2. out of his own experience found, Epilepticall, with a
multitude of humors in the head. They are very bashfull, if ruddy, apt to
blush, and to be red upon all occasions, præsertim si metus accesserit. But the
chiefest symptome to discernethis species, as I have said, is this, that there be
no notable signs in the stomack, Hypocondries, or elsewhere, digna, as c Mon-
taltus tearmes them, or of greater note, because oftentimes the passions of
the stomack concur with them. Wind is common to all three species, and
is not excluded, onely that of the Hypocondries, is d more windy then the rest,
saith Hollerius. Aetius tetrabib. l. 2. sect. 2. cap. 9. & 10. maintaines the same,
e if there bee more signes, and more evident in the head then elsewhere, the
Braine is primarily affected, & prescribes head melancholy to bee cured by
meats amongst the rest, void of winde, and good juyce, not excluding winde,
or corrupt bloud, even in head melancholy it selfe: but these species are of-
ten confounded, and so are their symptomes, as I have already proved. The
symptomes of the minde are superfluous, and continuall cogitations: f for
when the head is heated, it scorseth the bloud, and from thence proceed melan-
choly fumes, which trouble the minde, Avicenna. They are very cholerick,
and soone hot, solitary, sad, often silent, watchfull, discontent, Montaltus
cap. 24. If any thing trouble them, they cannot sleepe, but fret themselves

still,

still, till another object mitigate, or time weare it out. They have grievous passions, and immoderate perturbations of the minde, fear, sorrow, &c. yet not so continue, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authoritie of *Galen* ^{Lib. de loc. affect. cap. 6.} himselfe, by a reason of mixture of bloud, *prærubri jocosus delectantur & irrisores plerumque sunt*, if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceived; and as *Rhodericus à Vega* comments on that place of *Galen*, merry, wittie, of a pleasant disposition, and yet grievously melancholy anon after: *omnia discunt sine doctore*, saith *Arctæus*, they learne without a teacher: and as ^h *Laurentius* supposeth, those feall passions and symptomes of such as thinke themselves glasse, pitchers, feathers, &c. speak strange languages, proceed a *calore cerebri* (if it be in excessse) from the braines distempered heat.

SUBSECT. 2.

Symptomes of windy Hypochondriacall Melancholy.

IN this Hypochondriacall or flatuous melancholy, the symptomes are so ambiguous saith *Crato* in a counsell of his for a Noblewoman, that the most exquisite Physicians cannot determine of the part affected. *Matthew Flaccius* consulted about a Noble matron, confessed as much, that in this maladie he with *Hollerius*, *Fracastorius*, *Falopius*, and others, being to give their sentence of a party labouring of Hypochondriacall melancholy, could not finde out by the symptomes, which part was most especially affected; some said the wombe, some heart, some stomack, &c. and therefore *Crato*, *consil. 24. lib. 1.* boldly averres, that in this diversitie of symptomes, which commonly accompany this disease, ^k no physician can truly say what part is affected. *Galen lib. 3. de loc. affect.* reckons up these ordinary symptomes, which all the Neotericks repeat of *Diocles*; only this fault he findes with him, that he puts not *Feare* and *Sorrow* amongst the other signes. *Trincavelius* excuseth *Diocles*, *lib. 3. consil. 35.* because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptomes appeare not, by reason of his valour and courage. * *Hercules de Saxoniâ* (to whom I subscribe) is of the same minde (which I have before touched) that *Feare* and *Sorrow* are not generall Symptomes; some feare, and are not sad; some be sad and feare not; some neither feare, nor grieve. The rest are these, beside *Feare* and *Sorrow*, ^l sharpe belchings, fultsome crudities, heat in the bowels, winde and rumbling in the guts, vehement gripings, paine in the belly and stomack sometimes, after meat that is hard of concoction, much watering of the stomack, and moist spittle, cold sweat, importunus sudor, unseasonable sweat all over the body, as *Octavius Horatianus lib. 2. cap. 5.* calls it, cold joynts, indigestion, ^m they cannot endure their owne fultsome belchings, continuall winde about their Hypochondries, heat and griping in their bowels, præcordia fursum convelluntur, midriffe and bowels are pulled up, the veines about their eyes looke red, and swell from vapours and

Montaltus, Brûel, &c. m Circa præcordia de assidua inflatione queruntur, et cum sudore totius corporis importuno, frigidos articulos sepe patiuntur, indigestione laborant, ructus suos insuaves perhorrescunt, viscerum dolores habent.

ⁱ Hildeheim
spicel. 1. de mel.
In Hypochondri-
aca melancholia adeo ambigua sunt symptomata, ut etiam exercitati-
simi medici de loco affecto statuere non possint.
^k Medici de loco affecto nequeunt statuere.
* Tract. posthumus de mel. Patavii edit.
1620 per Bonetum Bibliop. cap. 2.
^l Acidi ructus, cruditates, ætus in præcordiis, flatus interdum ventriculi dolores vehementes, sumptuose cibi concoctione difficili, spiritum humidum idque multum sequetur, &c.
^m Hip. lib. de mel. Galenus, Melanclius è Ruffo & Etio. Altomarus, Piffo,

n Montaltus c.
13. Wecker,
Fuchsius c. 13.
Altomarus c. 7.
Laurentius
c. 73. Bruel,
Gordon.

o Pratt. major:
dolor in eo et
ventrositas, nau-
sea.

p Ut atra den-
saque nubes so-
li effusa, radi-
os et lumen e-
jus interceptit
et offuscat: sic
etc.
q Ut fumus ad
camino.

winde. Their eares sing now and then, *Vertigo* and giddinesse come by fits, turbulent dreames, drinessse, leannessse, apt they are to sweat upon all occasions, of all colours and complexions. Many of them are high coloured especially after meales, which symptome Cardinall *Cecius* was much troubled with, and of which he complained to *Prosper Calenus* his physician, he could not eat, or drink a cup of wine, but he was as red in the face, as if he had been at a Maiors feast. That Symptome alone vexeth many. Some againe are black, pale, ruddy, sometime their shoulders, and shoulder blades ake, there is a leaping all over their bodies, sudden trembling, a palpitation of the heart, and that *cardiacapassio*, griefe in the mouth of the stomack, which maketh the patient thinke his heart it self aketh, and sometimes suffocation, *difficultas anhelitus*, short breath, hard winde, strong pulse, swooning. *Montanus consil. 55. Trincavelius lib. 3. consil. 36. & 37. Fernelius consil. 43. Frambesarius consult. lib. 1. consil. 17. Hildesheim, Claudinus &c.* give instance of everie particular. The peculiar symptomes, which properly belong to each part, be these. If it proceed from the stomacke, saith *Savonarola*, 'tis full of paine, winde. *Guianerius* addes, *vertigo, nausea*, much spitting, &c. If from the myrache, a swelling and winde in the Hypochondries, a lothing, and appetite to vomit, pulling upward. If from the heart, aking and trembling of it, much heavinessse. If from the liver, there is usually a paine in the right Hypochondrie. If from the spleene, hardnessse and grief in the left Hypochondrie, a rumbling, much appetite and small digestion, *Avicenna*. If from the Meseraicke veines and liver on the other side, little or no appetite, *Herc. de Saxonia*. If from the Hypochondries, a rumbling inflation, concoction is hindered, often belching, &c. And from these crudities, windie vapors ascend up to the brain which trouble the imagination, and cause fear, sorrow, dulnessse, heavinessse, many terrible conceits and Chimera's, as *Lemnius* wel observes, *l. 1. c. 16.* as *a blacke and thick cloud covers the Sunne, and intercepts his beames, and light, so doth this melancholy vapour obnubilate the mind, inforce it to many absurd thoughts and imaginations, and compell good, wise, honest, discreet men (arising to the Braine from the lower parts, as smoke out of a chimney) to dote, speake, and doe that which becomes them not, their persons, callings, wisdomes. One by reason of those ascending vapours & gripings, rumbling beneath, will not be perswaded but that he hath a serpent in his guts, a viper, another frogs. *Trallianus* relates a storie of a woman, that imagined she had swallowed an Eele, or a Serpent; and *Felix Platerus, observat. lib. 1.* hath a most memorable example of a countrey man of his, that by chance falling into a pit where frogs and frogs-spawn was, and a little of that water swallowed, began to suspect that he had likewise swallowed frogs-spawne, and with that conceit and feare, his phantasie wrought so farre, that he verily thought he had young live frogs in his belly, *qui vivebant ex alimento suo*, that lived by his nourishment, and was so certainly perswaded of it, that for many years following, he could not be rectified in his conceit: He studied Physick seven yearstogether to cure himselfe, travelled into Italy, France and Germany to conferre with the best physicians about it, and A^o 1609. asked his counsell amongst the rest; he told him it was winde, his conceit, &c. but *mordicus contradicere, & ore, & scriptis probare nitebatur*: no saying would serve, it was no winde, but reall frogges. and doe you not heare them croak?*

croake? *Platerus* would have deceived him, by putting live frogs into his excrements: but he being a physician himself, would not be deceived, *vir prudens aliàs, & doctus*, a wise and learned man otherwise, a Doctor of physick, and after seven yeares dotage in this kinde, à phantasia liberatus est, hee was cured. *Laurentius* and *Goulart* have many such examples, if you be desirous to read them. One commoditie above the rest which are melancholy, these windie flatuous have, *lucida intervalla*, their symptomes and paines are not usually so continuat as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, they are luxurious, incontinent, and prone to Venerie, by reason of winde, & facile amant, & quamlibet ferè amant. (*Jason Pratensis*) *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptomes of the mind be common with the rest.

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Hypocondriaci maxime affectant coire, & multiplicatur coitus in ipsis, et quod ventositates multiplicantur in hypocondriis, & coitus sepe alterat has ventositates.
Contr. lib. 1. tract. 9.

SUBSECT. 3.

Symptomes of Melancholy abounding in the whole bodie.

Heir bodies that are affected with this universall melancholy, are most part black, the melancholy juice is redundant all over, hirsute they are, and leane, they have broad veines, their blood is grosse and thicke. * Their Spleene is weake, and a Liver apt to ingender the humour; they have kept bad diet, or have had some evacuation stopped, as hæmroids, or moneths in women, which *Trallianus* in the cure, would have carefully to be inquired, and withall to observe of what complexion the party is of, black or red. For as *Forrestus* and *Hollerius* contend, if they be black, it proceedes from abundance of naturall melancholy; if it proceed from cares, discontents, diet, exercise, &c. they may be as wel of any other colour: red, yellow, pale, as black, and yet their whole blood corrupt: prærubri colore sæpe sunt tales, sæpe flavi, (saith *Montaltus* cap. 22.) The best way to discern this species, is to let them bleed, if the blood be corrupt, thicke and black, and they withall free from those hypocondriacall symptomes, & not so grievously troubled with them, or those of the head, it argues they are melancholy a toto corpore. The fumes which arise from this corrupt blood, disturbe the minde, and make them fearfull and sorrowfull, heavie hearted, as the rest, dejected, discontented, solitarie, silent, wearie of their lives, dull & heavie, or merrie, &c. and if far gone, that which *Apuleius* wished to his enemy, by way of imprecation, is true in them; *Dead mens bones, hobgoblins, ghosts, are ever in their mindes, and meet them still in every turne: all the bugbears of the night, and terrors, fairybabes of tombes and graves are before their eyes, and in their thoughts, as to women and children, if they be in the dark alone.* If they hear, or read, or see any tragicall object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrel with all the world, bitterly inveigh, taxe satyrically, and because they cannot otherwise vent their passions, or redresse what is amisse, as they meane, they will by death at last be revenged on themselves.

u Wecker, Melancholicus succus toto corpore redundans.
x Splen natura imbecillior.
Montaltus cap. 22.
y Lib. 1. cap. 16 Interrogare conventit, an aliqua evacuationis retentio obvenierit, viri in hemorrhoid: mulierum menstruis, & vide faciem similiter an sit rubicundus.
z Naturales nigri acquirunt a toto corpore, sæpe rubicundi.
a Montaltus cap. 22. Piso. Ex colore sanguinis si minus venam, si fluat niger, etc.
b Apul. lib. 1. semper obviam species mortuorum, quicquid umbrarum est vispiam, quicquid lemorum

et larvarum oculis suis aggerunt, sibi fingunt omnia noctium occurfacula, omnia bustorum formidamina, omnia sepulchrorum terribilia.

Symptomes of Maids, Nunnes, and Widows melancholy.



Ecause *Lodovicus Mercatus* in his second booke *de mulier. affect.* cap. 4. and *Rodericus a Castro de moribus mulier.* cap. 3. lib. 2. two famous Physicians in Spaine, *Daniel Sennertus* of Wittenberge lib. 1. part. 2. cap. 13. with others, have vouchsafed in their works

not long since published to write two just Treatises *de Melancholiâ virginum, Monialium & viduarum*, as a peculiar species of melancholy (which I have already specified) distinct from the rest: (a for it much differs from that which commonly befalls men and other women, as having one only cause proper to women alone) I may not omit in this generall Survey of melancholy Symptomes, to set downe the particular signes of such parties so misaffected.

a Differ enim ab ea quæ viris & reliquis feminis communiter contingit, propriam habens causam.

b Ex menstrui sanguinis tetra ad cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c. non per essentiam, sed per consensum.

Animus moriens et anxius inde malum trahit, et spiritus cerebrum obfuscantur, quæ cuncta augentur, etc.

c Cum tacito delirio ac dolore alius partis internæ, dorsi, hypochondrii, cordis regionem et universam mammam interdum occupantis, etc.

Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, genibus, et digitorum articulis, præcordia ingenti sæpe terrore æstant et pulsant, cumq; vapor excitatus sursum evolat, cor palpitat aut premitur, animus deficit, etc.

The causes are assigned out of *Hippocrates, Cleopatra, Moschion*, and those old *Gynæciorum Scriptores*, of this ferall maladie, in more ancient Maides, Widows, and barren Women, *ob septum transversum violatum*, saith *Mercatus*, by reason of the midriffe or *Diaphragma*, heart and braine offended with those vicious vapours which come from menstruous blood, *inflammationem arteria circa dorsum*, *Rodericus* addes, an inflammation of the back, which with the rest is offended by ^b that fuliginous exhalation of corrupt seed, troubling the braine, heart and minde; the braine I say, not in essence, but by consent, *Univerſa enim hujus affectus causa ab utero pendet, & a sanguinis menstrui malitia*, for in a word, the whole malady proceeds from that inflammation, putredity, black smoky vapours, &c. from thence comes care, sorrow, and anxiety, obfuscation of spirits, desperation, and the like, which are intended or remitted, *si amatorius acceſſerit ardor*, or any other violent object or perturbation of minde. This melancholy may happen to Widows, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lye in child-bed *ob suppressam purgationem*; but to Nunnes and more ancient Maids, and some barren Women for the causes above said, 'tis more familiar, *crebrius his quam reliquis accidit*, inquit *Rodericus*, the rest are not altogether excluded.

Out of these causes, *Rodericus* defines it with *Areteus*, to be *angorem animi*, a vexation of the minde, a sudden sorrow from a small, light, or no occasion, ^c with a kinde of still dorage and grief of some part or other, head, heart, breasts, sides, backe, belly, &c. with much solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly delivered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leave this brief description, the most ordinarie symptomes be these, *pulsatio juxta dorsum*, a beating about the backe which is almost perpetuall, the skin is many times rough, squalid, especially as *Areteus* observes, about the armes, knees, and knuckles. The midriffe and heart-strings do burn and beat very fearfully, and when this vapour or fume is stirred, flyeth upward, the heart it self beats, is sore grieved, and faints, *fauces siccitate præcluduntur, ut difficulter possit ab uteri strangulatione decerni*, like fits of the mother.

Alvus

Alvus plerisq; nil reddit, aliis exiguum, acre, biliosum, lotium flavum. They complain many times, saith *Mercatus*, of a great pain in their heads, about their hearts, and hypocondries, and so likewise in their breasts, which are often sore, sometimes ready to swoon, their faces are inflamed, and red, they are dry, thirsty, suddenly hot, much troubled with winde, cannot sleep, &c. And from hence proceed *ferina deliramenta*, a brutish kinde of dotage, troublesome sleep, terrible dreames in the night, *subrusticus pudor & verecundia ignava*, a foolish kind of bashfulnesse to some, perverse conceits and opinions, † dejection of minde, much discontent, preposterous judgement. They are apt to loath, dislike, disdain, to be wearie of everie object, &c. each thing almost is tedious to them, they pine away, void of counsell, apt to weep, and tremble, timorous, fearfull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but love to be alone and solitary, though that do them more harme; And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their lives, they sing, discourse & laugh in any good company, upon all occasions, and so by fits it takes them now and then, except the maladie be inveterate, and then 'tis more frequent, vehement and continue. Many of them cannot tell how to expresse themselves in words, or how it holds them, what ailes them, you cannot understand them, or well tel what to make of their sayings; so far gone sometimes, so stupified and distracted, they think themselves bewitched, they are in despaire, *apta ad fletum, desperationem, dolores mammis & hypocondriis.* *Mercatus* therefore addes, now their breasts, now their hypocondries, belly and sides, then their heart and head akes, now heat, then wind, now this, now that offends, they are wearie of all; * and yet will not, cannot again tell how, where or what offends them, though they be in great pain, and frequently complain, grieving, sighing, weeping and discontented still, *sine causâ manifestâ*, most part, yet I say they will complain, grudge, lament, and not be perswaded, but that they are troubled with an evill spirit, which is frequent in *Germany*, saith *Rodericus*, amongst the common sort: and to such as are most grievously affected, (for he makes the degrees of this disease in women) they are in despaire, surely forespoken or bewitched, and in extremity of their dotage, (wearie of their lives) some of them will attempt to make away themselves. Some think they see visions, conferre with spirits and devils, they shall surely be damned, are afraid of some treacherie, imminent danger, and the like, they will not speak, make answer to any question, but are almost distracted, mad, or stupid for the time, and by fits: and thus it holds them, as they are more or lesse affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, solitarinesse, idlenesse, &c.

Many other maladies there are incident to young women, out of that one and only cause above specified, many feriall diseases. I will not so much as mention their names, melancholy alone is the subject of my present discourse from which I will not swerve. The severall cures of this infirmity, concerning Diet, which must be very sparing, Phlebotomy, Physick, internall, external remedies, are at large in great variety in * *Rodericus à Castro*, *Sennertus*, and *Mercatus*, which who so will, as occasion serves, may make use of. But the best and surest remedie of all, is to see them well placed, and married to

† *Animi dejectione, perversa rerum existimatio, preposterum judicium. Fastidiosa, languentes, inopes, lachrymose, timentes, mœsta, cum summa rerum meliorum desperatione, nulla re delectantur, solitudinem amant, etc.*

* *Nolunt apertire molestiam quam patiuntur, sed conqueruntur tamen de capite, corde, mammis, &c.*

In puteos fere maniaci profiliunt, ac frangulari cupiunt, nulla orationis suavitatem ad spem salutis recuperandam erigit, &c.

Familiares non curant, non loquuntur, non respondent, &c. & hec graviora, si &c.

* *Clisferes & Helloberisimum Matbioli summe laudat.*

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good husbands in due time, *hinc illa lachryma*, that's the primarie cause, and this the ready cure, to give them content to their desires. I write not this to patronize any wanton, idle flurt, lascivious or light huswives, which are too forward many times, unruly, and apt to cast away themselves on him that comes next, without all care, counsel, circumspection, and judgement. If religion, good discipline, honest education, wholesome exhortation, faire promises, fame and losse of good name, cannot inhibit and deterre such, (which to chaste and sober maids cannot chuse but availe much) labour and exercise, strict diet, rigor and threats may more opportunely be used, and are able of themselves to qualifie and divert an ill disposed temperament. For seldome shall you see an hired servant, a poore handmaid, though ancient, that is kept hard to her worke, and bodily labour, a course cuntry wench troubled in this kinde, but noble virgins, nice gentlewomen, such as are solitarie and idle, live at ease, leade a life out of action and imployment, that fare well, in great houses and joviall companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weake judgement, able bodies, & subject to passions (*grandiores virgines*, saith *Mercatus*, *steriles & viduæ plerumq; melancholicæ*) such for the most part are misaffected, and prone to this disease. I do not so much pittie them that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, & though very modest of themselves, sober, religious, vertuous, and well given (as many so distressed maids are) yet cannot make resistance, these grievances will appear, this maladie will take place, and now manifestly shewes it selfe, and may not otherwise be helped. But where am I? Into what subject have I rushed? What have I to do with Nunnes, Maids, Virgins, Widows? I am a Batcheler my self, and lead a Monastick life in a Colledge, *na ego sane ineptus qui hæc dixerim*, I confesse 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Jupiter* by chance spake of Love matters in her presence, and turn'd away her face; *me reprimam*, though my subject necessarily require it, I will say no more.

And yet I must and will say something more, adde a word or two *ingratiam Virginum & Viduarum*, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmitie, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more then manifest causes, and as bitterly tax those tyrannizing Pseudopolititians, superstitious orders, rash vows, hard-hearted parents, guardians, unnatural friends, allies (call them how you will) those carelesse and stupid overseers, that out of worldly respects, covetousnesse, supine negligence, their own private ends (*cum sibi sit interim bene*) can so severely reject, stubbornly neglect, & impiously contemne, without all remorse and pitie, the teares, sighs, groanes, and grievous miseries of such poor Soules committed to their charge. How odious and abominable are those superstitious and rash vows of Popish Monasteries, so to binde and inforce men and women to vowe virginities, to lead a single life against the laws of nature, oppositeto religion, policie, and humanity, so to starve, to offer violence, to suppress the vigor of youth, by rigorous statutes, severe laws, vaine perswasions, to debarre them of that, to which by their innate

innate temperature they are so furiously inclined, urgently carried, and sometimes precipitated, even irresistably led, to the prejudice of their souls health, and good estate of body and minde: And all for base and private respects, to maintaine their grosse superstition, to enrich themselves and their territories as they falsely suppose, by hindering some marriages, that the world be not full of beggars, and their parishes pestered with Orphanes, stupid politicians; hæccine fieri flagitia? ought these things so to be carried? better marry then burne, saith the Apostle, but they are otherwise perswaded. They wil by all means quench their neighbours house if it be on fire, but that fire of lust which breaks out into such lamentable flames, they will not take notice of, their own bowels often times, flesh and bloud shall so rage and burne, and they will not see it: *miserum est*, saith Austin, *seipsum non miserescere*, & they are miserable in the meane time, that cannot pity themselves, the common good of all, and *per consequens* their own estates. For let them but consider what fearefull maladies, ferall diseases, grosse inconveniencies come to both sexes by this enforced temperance, it troubles me to thinke of, much more to relate those frequent aborts and murthering of infants in their Nunneries (read † Kemnitius and others) their notorious fornications, those *Spintrias, Tribadas, Ambubeias*, &c. those rapes, incests, adulteries, masturbations, Sodomies, buggeries of Monkes and Friers. See Bales visitation of Abbies, * Mercurialis, Rodericus à Castro, Peter Forestus, and divers phy sicians; I know their ordinarie Apologies and excuses for these things, sed viderint Politici, Medici, Theologi, I shall more opportunely meet with them * elsewhere.

Illius viduæ, aut patronum Virginis hujus,
Ne me forte putes, verbum non amplius addam.

MEMB. 3.

Immediate cause of these precedent Symptomes.

TO give some satisfaction to melancholy men, that are troubled with these symptomes, a better meanes in my judgement cannot be taken, then to shew them the causes whence they proceed; not from divels, as they suppose, or that they are bewitched or forsaken of God, hear or see, &c. as many of them thinke, but from naturall and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes are Fear and Sorrow, and that without a cause, to the wisest and discreetest men, in this malady not to be avoided. The reason why they are so, *Atius* discusseth at large, *Tetrabib. 2. 2.* in his first problem out of *Galen*, *lib. 2. de causis sympt. 1.* For *Galen* imputeth all to the cold that is blacke, and thinks that the spirits being darkned, and the substance of the braine cloudy and darke, all the objects thereof appeare terrible, and the minde it selfe, by those dark, obscure, grosse fumes, ascending from black humours, is in continuall darknesse, fear and sorrow; divers terrible monstrous fictions in a thousand shapes & apparitions occurre, with violent passions, by which the brain and phantasie are troubled and eclipsed. † *Fracastorius lib. 2. de intellectu.* will have cold to be the cause of Fear and Sorrow; for such as are cold, are ill disposed

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† Examen cong.
Trident. de ce-
libatu sacerd.
* Cap. de Saryr.
et Priapil.

* Part. 3. sect.
2. Memb. 5.
Sub. 5.

c Vapores crassi
et nigri, à ven-
triculo in cere-
brum exhalant.
Eel. Platerus.
d Calidi bilan-
res, frigidi in-
dispositi ad læ-
ritiam, et ideo
solitarii, taci-
turni, non ob-
tenebras inter-
nas, ut medici
volunt, sed ob-
frigus: multi
melancholici
nocte ambulant
intrepidi.

sed

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Vapores melancholici, spiritibus misti, tenebrarum cause sunt, cap. 1. e Intemperies facit succum nigrum, nigrities obscurat spiritum, obscuratio spiritus facit metum et tristitiam. Et ut nubecula Solem offuscet. Constantinus lib. de melanch. § Altomarus c. 7. Causam timoris circumfert ater humor passionis materia; et atris spiritus perpetuam anime domicilio effundunt noctem. h Pone exemplum, quod quis potest ambulare super trabem que est in via: sed si sit super aquam profundam, loco pontis, non ambulabit super eam, eo quod imaginetur in animo, et timet vehementer, forma cadendi impressa, cui obediunt membra omnia, et facultates relique. i Lib. 2. de intellectione. Suspiciosi ubi timorem et obliquum discursum, et semper inde putant sibi fieri insidias. Lauren. 5.

sed to mirth, dull and heavy, by nature solitarie, silent; and not for any inward darknesse (as Physicians thinke) for many melancholy men dare boldly be, continue, and walke in the darke, and delight in it: solum frigidi timidi: if they be hot, they are merry; and the more hot, the more furious, and void of feare, as we see in mad-men: but this reason holds not, for then no melancholy, proceeding from choler adust, should feare. Averroes scoffes at Galen for his reasons, and brings five arguments to refell them: so doth Herc. de Saxonia, Tract. de melanch. cap. 3. assigning other causes, which are copiously censured and confuted by Ælianus Montaltus, cap. 5. & 6. Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17. Altomarus cap. 7. de mel. Guianerius tract. 15. cap. 1. Bright cap. 17. Laurentius cap. 5. Valesius med. cont. lib. 5. cont. 1. e Dissemperature they conclude, makes black juice, blacknesse obscures the spirits, the spirits obscured, cause feare and sorrow. Laurentius cap. 13. supposeth these black fumes offend especially the Diaphragma or Midriffe, and so per consequens the minde, which is obscured as the Sun by a cloud. To this opinion of Galen, almost all the Greeks and Arabians subscribe, the Latines new and old, interna tenebrae offuscant animū, ut externa nocent pueris, as children are affrighted in the dark, so are melancholy men at all times, as having the inward cause with them, and still carrying it about. Which black vapors, whether they proceed from the black blood about the heart, as T. W. Ies. thinks in his treatise of the passions of the mind, or stomach, spleene, midriffe, or all the misaffected parts together, it boots not, they keep the minde in a perpetuall dungeon, and oppresse it with continuall fears, anxieties, sorrows, &c. It is an ordinarie thing for such as are found, to laugh at this dejected pusillanimitie, and those other symptomes of melancholy, to make themselves merry with them, and to wonder at such, as toyes and trifles, which may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himself, that if a man should tell him on a sudden, some of his especiall friends were dead, could he choose but grieve? or set him upon a steep rock, where he should be in danger to be precipitated, could he be secure? his heart would tremble for feare, and his head be giddy. (P. Byarus Tract. de pest. gives instance (as I have said) h and put case (saith he) in one that walkes upon a planke, if it lye on the ground, he can safely doe it: but if the same planke be laid over some deep water, instead of a bridge, he is vehemently moved, and 'tis nothing but his imagination, forma cadendi impressa, to which his other members and faculties obey. Yea, but you inferre, that such men have a just cause to feare, a true object of feare; so have melancholy men an inward cause, a perpetuall fume and darknesse, causing feare, grief, suspicion, which they carry with them, an object which cannot be removed; but stickes as close, and is as inseparable as a shadow to a bodie, and who can expell, or over-run his shadow? remove heat of the liver, a cold stomach, weak spleen: remove those adust humours and vapours arising from them, blacke blood from the heart, all outward perturbations, take away the cause, and then bid them not grieve nor feare, or be heaue, dull, lumpish, otherwise counsell can doe little good; you may as well bid him that is sick of an ague, not to be a dry; or him that is wounded, not to feele paine.

Suspicion followes Feare and Sorrow at heeles, arising out of the same fountaine, so thinks i Fracastorius, that Feare is the cause of Suspicion, and still they

they suspect some treachery, or some secret machination to be framed against them, till they distrust. Restlesnes proceeds from the same spring, variety of fumes makes them like and dislike. Solitarines, avoiding of light, that they are weary of their lives, hate the world, arise from the same causes, for their spirits and humours are opposite to light, fear makes them avoid company, and absent themselves, least they should be misused, hissed at, or overshoot themselves, which till they suspect. They are prone to venery, by reason of wind. Angry, waspish, & fretting still, out of abundance of choler, which causeth fearfull dreams, & violent perturbations to them, both sleeping & waking: That they suppose they have no heads, flie, sink, they are pots, glasses, &c. is wind in their heads. * *Herc. de Saxonia* doth ascribe this to the severall motions in the animall spirits, *their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature*, excluding all materiall humors. ^k *Fracastorius* accounts it a thing worthy of inquisition, why they should entertain such false conceits, as that they have horns, great noses, that they are birds, beasts, &c. why they should think themselves kings, lords, cardinals. For the first, ^l *Fracastorius* gives two reasons: One is the disposition of the body: the other, the occasion of the phantasie, as if their eyes be purblind, their eares sing, by reason of some cold, and rheume, &c. To the second, *Laurentius* answers, the imagination inwardly or outwardly moved, represents to the understanding, not inticements only; to favour the passion, or dislike, but a very intensive pleasure followes the passion, or displeasure, and the will and reason are captivated by delighting in it.

Why students and lovers are so often melancholy, and mad, the Philosopher of ^m *Conimbra* assigns this reason, because by a vehement and continuall meditation of that, wherewith they are affected, they fetch up the spirits into the braine, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses dissolve their temperature, which being dissolved, they cannot performe their offices as they ought.

Why melancholy men are wittie, which *Aristotle* hath long since maintained in his problems: and that ⁿ all learned men, famous Philosophers, and Law-givers, *ad unum fere omnes Melancholici*, have still beene melancholy; is a probleme much controverted. *Jason Pratenfis* will have it understood of natural melancholy, which opinion *Melancthon* inclines to, in his book *de Anima*, and *Marcilius Ficinus de san. tuend. lib. 1. cap. 5.* but not simple, for that makes men stupid, heavie, dull, being cold, and dry, fearfull, fooles, and solitary, but mixt with the other humors, fleagme only excepted: & they not adust, ^o but so mixt, as that bloud be half, with little or no adustion, that they be neither too hot nor too cold. *Aponensis* cited by *Melancthon*, thinks it proceeds from melancholy adust, excluding all natural melancholy as too cold. *Laurentius* condemnes his *Tenent*, because adustion of humours makes men mad, as lime burnes, when water is cast on it. It must be mixt with bloud, & somewhat adust, and so that old Aphorisme of *Aristotle* may bee verified, *Nullum magnum ingenium sine mixtura dementiae*, no excellent wit without a mixture of madnes. *Fracastorius* shal decide the controversie, *Phlegmatick* are dull: *Sanguine* lively, pleasant, acceptable and merry, but not wittie: *Cholerick* are two swift in motion, & furious, impatient of contemplation, deceitfull wits: *Melancholy men have the most excellent wits, but not all, this humour*

* *Tract. de mel. cap. 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, calida frigida intemperie, &c.*

^k *Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, nascutos, esse aves, &c.*

^l 1. *Dispositio corporis.* 2. *Occasio Imaginationis.*

^m *In pro. lib. de celo: Vehemens et assidua cogitatio rei erga quam afficitur, spiritus in cerebrum evocat.*

ⁿ *Melancholici ingeniosi omnes, summi viri in artibus et disciplinis, sive circum imperatoriam aut reip. disciplinam omnes fere melancholici, Aristoteles.*

^o *Adeo miscetur, ut sit duplum sanguinis ad reliqua duo.*

^p *Lib. 2. de intellectione. Pingui sunt Minerva phlegmatici: sanguinei amabiles, grati, hilares, at non ingeniosi; cholericus celeres motu, et ob id contemplationis impatientes: Melancholici solum excellentes, etc.*

2/4 208 may be hot or cold, thick or thin; if too hot, they are furious and mad: if too cold, dull, stupid, timorous and sad: if temperate, excellent, rather inclining to that extreme of heat, then cold. This sentence of his will agree with that of *Heraclitus*, a dry light makes a wise minde, temperate heat and drinesse, are the chiefe causes of a good wit; therefore saith *Ælian*, an Elephant is the wisest of all brute beasts, because his braine is driest, & *ob atræ bilis copiam*: this reason *Cardan* approves *subtil. l. 12. Io: Baptista Silvaticus*, a physician of *Millan*, in his first controversie, hath copiously handled this question: *Rolandus* in his problemes, *Calius Rhodiginus lib. 17. Valleriola 6^{to} narrat. med. Herc. de Saxoniâ. Tract. posth. de mel. cap. 3. Lodovicus Mercatus de inter. morb. cur. lib. cap. 17. Baptista Porta Physiog. l. 1. c. 13. and many others.*

q Trepidantium vox tremula, quia cor quatitur.

r Ob ariditatem quæ reddit nervos lingue torpidos.

t Incontinentia lingue ex copia flatuum, & velocitate imaginationis.

u Calvities ob ficitatis excessum.

v Etius.

x Laurent. c. 13

y Tetrab. 2. ser.

z. cap. 10.

z Ant. Lodovicus prob. lib. 1.

sect. 5. de atrabilariis.

a Subrusticus pudor viriosus pudor.

b Ob ignominiam aut turpitudinem facti, etc.

c De symp. & Antip. cap. 12.

laborat facies ob presentiam ejus qui defectum nostrum videt, & natura quasi opem

latura, calorem illuc mittit, calor sanguinem trahit, unde rubor, audaces non rubent, etc.

d Ob gaudium et voluptatem foras exit sanguis aut ob metioris reverentiam, aut ob subitum occursum, aut si quid incautus exciderit.

e Com. in Arist. de anima. Cæci ut plurimum impudentes, nox facit impudentes.

f Macrob. l. 1. c. 13.

g Mercurialis

h Montanus cap. 17.

i Hippocrates

j drinesse, which makes the nerves of the tongue torpid.

k Fast speaking, (which is a symptome of some few)

l Etius will have caused

m from abundance of winde, and swiftnesse of imagination:

n baldnesse comes from exesse of drinesse, hirsutenesse from a drie temperature.

o The cause of much waking in a drie braine, continuall meditation, discontent, feares and cares, that suffer not the minde to be at rest, incontineny is from winde, and an hot liver,

p Montanus consil. 26. Rumbling in the guts, is caused from winde, and winde from ill concoction, weaknesse of naturall heat, or a distempered heat and cold;

q Palpitation of the heart from vapors, heavinessse and aking from the same cause. That the belly is hard, winde is a cause, and of that leaping in many parts. Rednesse of the face, and itching, as if they were flea-bitten, or stung with pis-mires, from a sharp subtil winde.

x Cold sweat from vapours arising from the Hypochondries, which pitch upon the skinn, leannessse for want of good nourishment. Why their appetite is so great,

y Etius answers: Os ventris frigescit, cold in those inner parts, cold belly, and hot liver, causeth crudity, and intention proceeds from perturbations,

z our soule for want of spirits cannot attend exactly to so many intensive operations, being exhaust, and overfway'd by passion, she cannot consider the reasons which may dissuade her from such affections.

a Bashfulnessse and blushing, is a passion proper to men alone, and is not only caused for

b some shame and ignominy, or that they are guiltie unto themselves of some fowle fact committed, but as

c Fracastorius well determines, ob defectum proprium, & timorem, from feare, and a conceit of our defects;

d The face labours and is troubled at his presence that sees our defects, and nature willing to helpe, sends thither heat, heat drawes the subtillest bloud, and so we blush. They that are bold, arrogant, and carelesse, seldome or never blush, but such as are fearfull.

e Anthonius Lodovicus, in his booke de pudore, will have this subtil bloud to arise in the face, not so much for the reverence of our betters in presense,

f but for joy and pleasure, or if any thing at unawares shall passe from us, a sudden accident, occurse, or meeting.

g (which Disarius in

h Macrob. l. 1. c. 13.) any object heard or teen, for blinde men never blush,

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as *Dandinus* observes, the night & darknesse make men impudent. Or that we bee staide before our betters, or in companie we like not, or if any thing molest and offend us, *erubescencia* turnes to *rubor*, blushing to a continuat rednesse. Sometimes the extremitie of the eares tingle, and are red, sometimes the whole face, *Et si nihil vitiosum commiseris*, as *Lodovicus* holds: though *Aristotle* is of opinion, *omnis pudor ex vitio commisso*, All shame for some offence. But we finde otherwise, it may as well proceed^l from feare, from force and inexperience, (so^{*} *Dandinus* holds) as vice; a hot liver, saith *Duretus* (notis in *Hollerium*): From a hot braine, from winde, the lungs heated, or after drinking of wine, stronge drinke, perturbations, &c.

Laughter what it is, saith^s *Tully*, how caused, where, and so suddenly breakes out, that desirous to stay it, we cannot, how it comes to possesse and stirre our face, veines, eyes, countenance, mouth, sides, let *Democritus* determine. The cause that it often affects melancholy men so much, is given by *Gomesius lib. 3. de sale genial. cap. 18.* abundance of pleasant vapours, which in sanguine melancholy especially, breake from the heart, and tickle the midriffe, because it is transverse and full of nerves: by which titillation the sense being moved, and arteries distended, or pulled, the spirits from thence move and possesse the sides, veines, countenance, eyes. See more in *Jossius de risu & fletu, Vives 3 de Anima*. Teares, as *Scaliger* defines, proceed from griefe and pitie, or from the heating of a moist braine, for a dry cannot weepe.

That they see and heare so many phantasmes, chimeraes, noyses, visions, &c. as *Ficinus* hath discoursed at large in his book of imagination, and^k *Latuer de spectris part. 1. cap. 2. 3. 4.* their corrupt phantasie makes them see and hear that which indeed is neither heard nor seene, *Quia multum jejulant, aut noctes ducunt insomnes*, they that much fast, or want sleepe, as melancholy or sick men commonly doe, see visions, or such as are weake fighted, verietimorous by nature, mad, distracted, or earnestly seeke. *Sabinus quod volunt somniant*, as the saying is, they dream of that they desire. Or as^{*} *Lod. Mercatus* proves, by reason of inward vapours, and humors from bloud, choler, &c. diversly mixt, they apprehend and see outwardly, as they suppose, divers images, which indeed are not. As they that drinke wine think all runs round, when it is in their own braine; so is it with these men, the fault and cause is inward, as *Galen* affirms, mad men and such as are neare death, *quas extra se videre putant Imagines, intra oculos habent*, 'tis in their braine, which seemes to be before them; the braine as a concave glasse reflects solide bodies. *Senes etiam decrepiti cerebrum habent concavum & aridum, ut imaginantur se videre* (saith^{*} *Boissardus*) *qua non sunt*, old men are too frequently mistaken and dote in like case: or as he that looketh through a piece of red glasse, judgeth everie thing he sees to be red; corrupt vapours mounting from the bodie to the head, and distilling againe from thence to the eyes, when they have mingled themselves with the watery cristall which receiveth the shadowes of things to be seene, make all things appeare of the same colour, which remains in the humour that overspreads our sight, as to melancholy men al is black, to phlegmatick all white, &c. Or else as before the Organs corrupt by a corrupt phantasie, as *Lemnius lib. 1. cap. 16.* well quotes, *causa a great agitation of spirits, and humors, which wander to and fro in all the creekes of the braine, and cause such apparitions before their eyes.*

^c *Alexander Aphrodisiensis*, makes all bathfulnes a vertue, *eamq; se refert in seipso experiri solitum, et si esset admodum senex.*

^f *Saepe post cibum apti ad ruborem, ex potu vint, ex timore saepe & ab hepate calido, cerebro calido, etc.*

^{*} *Com. in Arist. de anima*, tam a vi et inesperienza quam a vitio.

^g *2. De oratore*, quid ipse risus, quo pacto concitatur, ubi sit, &c.

^h *Diaphragma titillant, quia transversum et nervosum, quia titillatione motu sensu atq; arteriis distentis, spiritus inde latera, venas, os, oculos occupant*

ⁱ *Ex calefactione humidi cerebri: nam ex sicco lacrymae non fluunt.*

^k *Res mirandas imaginantur: et putant se videre quae nec vident, nec audiunt.*

^{*} *Lib. 1. cap. 17. cap. de mel.*

^l *Insani, & qui morti vicini sunt, res quas extra se videre putant intra oculos habent.*

^{*} *Cap. 10. de spirit. apparitione.*

^m *De occult. Nat. mirac.*

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One thinkes he reads something written in the moone, as *Pythagoras* is said to have done of old, another smels brimstone, heares *Cerberus* barke: *Orestes* now mad supposed hee saw the furies tormenting him, and his mother still ready to run upon him.

*O mater obsecro noli me persequi
His furiis, aspectu anguineis, horribilibus,
Ecce ecce me invadunt, in me jam ruunt.*

but *Electra* told him thus raving in his mad fit, he saw no such sights at all, it was but his crazed imagination.

*Quiesce quiesce miser in linteis tuis,
Non cernis etenim quæ viderete putas.*

So *Pentheus* (in *Bacchis Euripidis*) saw two suns, two *Thebes*, his braine alone was troubled. Sicknes is an ordinarie cause of such sights. *Cardan subtil. 8. Mens agra laboribus & jejuniis fracta, facit eos videre, audire, &c. And. Osiander* beheld strange visions, and *Alexander ab Alexandro* both, in their sicknesse, which he relates *de rerum varietat. lib. 8. cap. 44. Albategnius* that noble *Arabian* on his death bed, saw a ship ascending and descending, which *Fracastorius* records of his friend *Baptista Tirrianus*. Weake sight and a vaine perswasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seemes bigger, bended double, &c. The thicknesse of the aire may cause such effects, or any object not well discerned in the dark, fear and phantasie will suspect to be a Ghost, a devil, &c. *Quod nimis miseri timent, hoc facile credunt*, we are apt to beleeve, and mistake in such cases. *Marcellus Donatus, lib. 2. cap. 1.* brings in a storie out of *Aristotle*, of one *Antepheron* which likely saw wheresoever hee was, his own image in the aire, as in a glasse. *Vitellio lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or foure nights sleepe, as he was riding by a river side, saw another riding with him, and using all such gestures as hee did, but when more light appeared, it vanished. *Eremites* and *Anachorites* have frequently such absurd visions, revelations by reason of much fasting, & bad diet, many are deceived by legerdemaine, as *Scot* hath well shewed in his book of the discovery of witchcraft, and *Cardan subtil. 18.* suffites, perfumes, suffumigations, mixt candles, perspective glasses, and such naturall causes, make men looke as if they were dead, or with horse-heads, bulls-horns, & such like brutish shapes, the roome full of snakes, adders, darke, light, green, red, of all colours, as you may perceive in *Baptista Porta, Alexis, Albertus* and others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus*, which *Plinius lib. 2. cap. 37.* calls *Castor* and *Pollux*, with many such that appear in moorish grounds, about churchyards, moist valleys, or where battels have been fought, the causes of which read in *Goclenius, Velcurius, Finkius, &c.* such feares are often done, to frighten children with squibs, rottten wood, &c. to make folkes looke as if they were dead, *solito majores*, bigger, lesser, fairer, fowler, *ut astantes sine capitibus videantur*, aut toti igniti, aut *sarcæ damonum, accipe pilos canis nigri, &c.* saith *Albertus*; And so 'tis ordinarie to see strange uncouth sights by Catoptricks; who knowes not that if in a darke roome, the light be admitted at one onely little hole, and a paper or glasse put upon it, the sun shining, wil represent on the opposite wall, all such objects as are illuminated by his rayes.

n *Seneca. Quod metuunt nimis, nunquam amoveri posse, nec tolli putant.*

† *Sanguis uppe cum melle compositus & centaurea, etc. Albertus.*

rayes: with Concave & Cylinder glasses, we may reflect any shape of men, divels, anticks, (as magicians most part doe, to gull a silly spectator in a dark roome) we will our selves, and that hanging in the aire, when 'tis nothing but such an horrible image as † *Agrippa* demonstrates, placed in another roome. *Roger Bacon* of old is said to have represented his own image walking in the aire by this art, though no such thing appeare in his perspectives. But most part it is in the braine that deceives them, although I may not deny, but that oftentimes the devil deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected. To these you may adde the knavish Impostures of Juglers, Exorcists, Masse Priests, and Mountebanks, of whom *Roger Bacon* speaks, &c. de *miraculis natura & artis*, cap. 1. * they can counterfeite the voices of all birds and bruit beasts almost, all tones and tunes of men, and speake within their throats, as if they spoke afar off, that they make their auditors beleve they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificiall devices to over-hear their confessions, like that whispering place of *Glocester* with us, or like the Dukes place at *Mantua* in *Italy*, where the sound is reverberated by a concave wall; a reason of which *Blancanus* in his *Ecchomelia* gives, and mathematically demonstrates.

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bells, will make them sound what he list. As the foole thinketh, so the bell clinketh. *Theophilus* in *Galen*, thought he heard musick, from vapours which made his eares sound, &c. Some are deceived by *Eccho's*, some by roaring of waters, or concaves and reverberation of aire in the ground, hollow places and wals. * At *Cadurcum* in *Aquitany*, words and sentences are repeated by a strange *Eccho* to the full, or whatsoever you shall play upon a muscull instrument, more distinctly and louder, then they are spoken at first. Some *Eccho's* repeat a thing spoken seven times, as at *Olympus* in *Macedonia*, as *Pliny* relates, lib. 36. cap. 15. Some twelve times, as at *Charenton* a village neere *Paris* in *France*. At *Delphos* in *Greece* heretofore was a miraculous *Eccho*, and so in many other places. *Cardan subtil.* l. 18. hath wonderfull stories of such as have been deluded by these *Eccho's*. *Blancanus* the Jesuite in his *Ecchomelia* hath varietie of examples, and gives his reader full satisfaction of all such sounds by way of demonstration. P At *Barrey* an Isle in the Severne mouth they seem to hear a smiths forge: so at *Lypara*, & those sulphurious Isles, & many such like which *Olaus* speaks of in the continent of *Scandia*, and those Northerne countries. *Cardan de rerum var.* lib. 15. c. 84. mentioneth a woman, that stil supposed she heard the divell call her, and speaking to her, she was a painters wife in *Millan*: and many such illusions and voices, which proceede most part from a corrupt imagination.

Whence it comes to passe, that they prophesie, speak severall languages, talke of Astronomy, and other unknown sciences to them: (of which they have been ever ignorant,) ¶ I have in briefe touched, only this I will here adde, that *Arculanus*, *Bodin.* lib. 3. cap. 6. *daemon.* and some others, hold as a manifest token that such persons are possessed with the divel: so doth * *Heracles de Saxonia*, and *Apponensis*, and fit only to be cured by a Priest. But *Guianerius*, *Montaltus*, *Pomponatius* of *Padua*, and *Lemnius* lib. 2. cap. 2. referre it wholly to the ill disposition of the humour, and that out of the authority

† Lib. 1. occult. ph. los. imperiti homines demonum et umbrarum imagines videre se putant. quum nihil sint aliud, quam simulachra animæ expertia.

* *Pythoniſſe* vocum varietatem in ventre & guttore fingentes, formant voces humanas a longe vel prope, prout volunt, ac si spiritus cum homine loqueretur, & sonos brutorum fingunt, &c.

* Tam clare et articulate audies repetitum, ut perfectior sit *Eccho* quam ipse dixeris.

p Blowing of bellows and knocking of hammers, if they apply their eare to the cliffe.

q Memb. 1. Sub. 3. of this partition, cap. 16. in 9. Rbafis.

r Signa demonis nulla sunt nisi quod loquantur ea que ante nesciebant, ut Teutonicum aut aliud Idioma, &c.

* Cap. 12. tract. de melan.

† Tract. 15. c. 4. t Cap. 9.

u Mira vis concitat humores, ardorque vehemens mentem exagitat, quum, &c.

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* Prefat. Iam-
blici mysteriis.

authoritie of *Aristotle prob. 30. 1.* because such symptomes are cured by purging; and as by the striking of a flint fire is enforced, so by the vehement motions of spirits, they do *elicere voces inauditas*, compell strange speeches to be spoken: another argument he hath from *Plato's reminiscencia*, which all out as likely as that which * *Marsilius Ficinus* speaks of his friend *Pierleonus*; by a divine kinde of infusion he understood the secrets of nature, and tenents of *Gracian* and *Barbarian* philosophers, before ever he heard of, saw, or read their works: but in this I should rather hold with *Avicenna* and his associates, that such symptomes proceed from evill spirits, which take all opportunities of humors decayed, or otherwise to pervert the soul of man; and besides, the humour it selfe is *Balneum Diaboli*, the devils bath, and as *Agrippa* proves, doth intice him to seize upon them.

S E C T. 4.

M E M B. I.

Prognosticks of Melancholy.



Rognosticks, or signes of things to come, are either good or bad. If this maladie be not hereditarie, & taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna*, l. 3. *Fen. 1. Tract. 4. c. 18.* That which is with laughter, of all others is most secure, gentle, & remisse, *Hercules de Saxonia*. * If that evacuation of hamrods, or varices which they call the water between the skin, shall happen to a melancholy man, his miserie is ended, *Hippocrates Aphor. 6. 11 Galen. l. 6. de morbis vulgar. com. 8.* confirms the same; & to this Aphorisme of *Hippocrates* all the *Arabians*, new and old Latines subscribe; *Montaltus. c. 25. Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c. Skenkius l. 1. observat. med. c. de Mania*, illustrates this Aphorisme, with an example of one *Daniel Federera* Coppersmith that was long melancholy, and in the end mad about the 27 yeare of his age, these varices or water beganne to arise in his thighes, and he was freed from his madnesse. *Marinus the Romane* was so cured, some say, though with great pain. *Skenkius* hath some other instances of women that have beene helped by flowing of their moneths, which before were stopped. That the opening of the hamrods will doe as much for men, all physicians joyntly signifie, so they be voluntary, some say, and not by compulsion. All melancholy are better after a quartane; * *Jobertus* saith, scarce any man hath that ague twice: But whether it free him from this maladie, 'tis a question; for many physicians ascribe all long agues for especiall causes, and a quartane ague amongst the rest. * *Rhasis cont. lib. 1. tract. 9.* When melancholy gets out at the superficies of the skin, or settles breaking out in scabs, leprosie, morphew, or is purged by stooles, or by the urine, or that the spleene is enlarged, and those varices appeare, the disease is dissolved. *Guianerius, cap. 5. tract 15.* addes dropisie, jaundise, dysentery, leprosie, as good signes, to these scabs, morphewes, and breaking out, and proves it, out of the 6. of *Hippocrates* Aphorismes.

Evil prognosticks on the other part. *Inveterata melancholia incurabilis*, if it be inveterate, it is incurable, a common axiome, and difficultè curabi-

* Si melanco-
licis hemorro-
ides supervene-
rint varices,
vel ut quibus-
dam placet,
aqua inter cu-
tem, solvitur
malum.

y Cap. 10 de
quartana.
z Cum sanguis
exit per super-
ficiem & resi-
det melancholia
per scabiem,
morpheam ni-
gram, vel ex-
purgatur
per inferiores
partes, vel uri-
nam, &c. non
erit, &c. splen
magnificatur
& varices ap-
parent.

a Quia jam
conversa in na-
turam.

lis as they say that make the best, hardly cured. This *Galen* witnesseth, lib. 3. *deloc. affect. cap. 6.* ^b be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated. As *Lucian* said of the gout, she was ^c the queene of diseases, and inexorable, may we say of melancholy. Yet *Paracelsus* will have all diseases whatsoever curable, & laughs at them which thinke otherwise, as *T. Erastus* part. 3. objects to him; although in another place, hereditary diseases he accounts incurable, & by no art to be removed. ^d *Hildegheim* *spicel. 2. de mel.* holds it lesse dangerous if only ^e imagination be hurt, and not reason, ^t the gentlest is from blond. Worse from choler adust, but the worst of all from melancholy putrefied. ^g *Brueel* esteemes hypocondriacall least dangerous, and the other two species (opposite to *Galen*) hardest to be cured. ^h The cure is hard in man, but much more difficult in women. And both men & women must take notice of that saying of *Montanus* *consil. 230. pro Abbate Italo*, This maladie doth commonly accompany them to their grave; Physicians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will return again more violent and sharpe then at first, and that upon everie small occasion or error: as in *Mercuries* weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was in *simbriis aurum*, in the chincks a remnant of gold: there will be some reliques of melancholy left, in the purest bodies (if once tainted) not so easily to be rooted out. ^k Often times it degenerates into Epilepsy, Apoplexy, Convulsions, and blindness: by the authoritie of *Hippocrates* and *Galen*, ^l all averre, if once it possesse the ventricles of the braine, *Frambesarius*, and *Salust. Salviatus* ads, if it get into the optick nerves, blindness. *Mercurialis* *consil. 20.* had a woman to his patient, that from melancholy became Epilectick and blinde. ^m If it come from a cold cause or so continue cold, or increase, Epilepsy, Convulsions follow, and blindness, or else in the end they are moped, sottish, & in all their actions, speeches, gestures, ridiculous. ⁿ If it come from an hot cause, they are more furious, & boisterous, & in conclusion mad. *Calescentem melancholiam sepius sequitur mania.* ^o if it heat and increase, that is the common event, *per circuitus, aut semper insanit*, he is mad by fits, or altogether. For as ^{*} *Sennertus* contends out of *Crato*, there is *seminarius ignis* in this humor, the very seeds of fire. If it come from melancholy naturall adust, and in excelsse, they are often dæmoniackall, *Montanus*. ^q Seldome this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries) they make away themselves, which is a frequent thing, and familiar amongst them. 'Tis ^r *Hippocrates* observation, *Galen*s sentence, *Etsi mortem timent, tamen plerumque sibi ipsis mortem consciscunt*, l. 3. *de locis affect. cap. 7.* The doome of all physicians. 'Tis ^s *Rabbi Moses* Aphorisme, the prognosticon of *Avicenna*, *Rhasis*, *Ætius*, *Gordonius*, *Valescus*, *Altomarus*, *Salust. Salviatus*, *Capivaccius*, *Mercatus*, *Hercules de Saxonia*, *Piso*, *Brueel*, *Fuchsius*, all, &c. ^t Et sepe usq; adeo mortis formidine vitæ Percipit infelix odium lucisq; videnda, Ut sibi consciscat marenti pectore lethum.

furoris vero humor calidus. ^o *Heurnius* calls madnesse *sobolem melancholice.* ^p *Alexander* lib. 1. cap. 18. ^{*} Lib. 1. part. 2. cap. 11. ^q *Montalt. cap. 11.* ^r *Raro mors aut nunquam, nisi sibi ipsis inferant.* ^s *Lib. de Insania.* ^t *Fabio Catlico* interprete. ^u *Nonnulli violentas manus sibi inferunt.* ^v *Lucr. tit. 3.*

And

And so far forth deaths terror doth affright.
He makes away himselfe, and hates the light:
To make an end of feare and grieve of heart,
He voluntarie dies to ease his smart.

u Lib. 2. de In-
tell. saepe mor-
tem sibi consci-
unt ob timorem
& tristitiam,
& odio vite af-
fecti ob furorem
& desperatio-
nem. Est enim
infera, &c. Er-
go sic perpetuo
afflictati vitam
oderunt, se præ-
cipitant, his ma-
lis carituri, aut
interficiunt se,
aut tale quid
committunt.

x Ps. 107. v. 10

y Job 33.

z Job 6. 8.

* Vi doloris et
tristitie ad in-
faniam pene re-
ductus.

a Seneca.

b In salutis sue
desperatione
proponunt sibi
mortis deside-
rium. Oct. Horat.

lib. 2. cap. 5.

c Lib. de insa-
nia. Sic sic ju-
vat ire per um-
bras.

d Cap. 3. de men-
tis alienat. mæ-
sti degunt, dum
tandem mortem
quam timent,
suspendio aut
submersione,
aut aliqua alia
vi, ut multa tri-
stia exempla
vidimus.

e Arculanus in

9. Rhafis c. 16.

cavendum ne
ex alto se præ-
cipitent aut ali-
is ledant.

f O omnium opi-
nionibus incogi-
tabile malum.

Lucian. Mortesq;

mille, mille dum
vivit, necesse ge-
rit, peritq; Hein-
sius Austriac

us

us

us

us

us

us

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us

us

us

us

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In such sort doth the torture and extremitie of his miserie torment him, that hee can take no pleasure in his life, but is in a manner inforced to offer violence unto himselfe, to bee freed from his present insufferable paines. So some (saith *Fracastorius*) in fury, but most in despaire, sorrow, feare, and out of the anguish and vexation of their soules, offer violence to themselves: for their life is unhappie and miserable. They can take no rest in the night, nor sleepe, or if they doe slumber, fearefull dreames astonish them. In the day time they are affrighted still by some terrible object, and torne in pieces with sus- picion, feare, sorrow, discontents, cares, shames, anguish, &c. as so many wild horses, that they cannot be quiet an houre, a minute of time, but even against their wils they are intent, and still thinking of it, they cannot forget it, it grindes their soules day and night, they are perpetually tormented, a bur- den to themselves, as *Job* was, they can neither eate, drinke or sleepe. *Psal.* 107. 18. Their soule abhorreth all meat, and they are brought to deaths doore, * being bound in miserie and iron: they curse their stars with *Job*,^z and day of their birth, and wish for death: for as *Pineda* and most interpreters hold, *Job* was even melancholy to despaire, and almost * madnesse it selfe; they murmur many times against the world, friends, allies, all mankinde, even against God himselfe in the bitterness of their passion, ^a vivere nolunt, mo- ri nesciunt, live they will not, die they cannot. And in the midst of these squalid, ugly, and such irkesome dayes they seeke at last, finding no comfort, ^b no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum*, All creatures seek the best, and for their good as they hope, *sub spe- cie* in shew at least, *vel quia mori pulchrum putant* (saith *Hippocrates*) *vel quia putant inde se majoribus malis liberari*, to be freed as they wish. Though many times as *Æsops* fishes, they leape from the frying-pan into the fire it selfe, yet they hope to be eased by this meanes; and therefore (saith *Felix Platerus*) after many tedious dayes at last, either by drowing, hanging, or some such fearfull end, they precipitate, or make away themselves: many lamen- table examples are daily seene amongst us: *alius ante fores se laqueo suspendit*, (as *Seneca* notes) *alius se precipitavit à tecto, ne dominum stomachantem au- diret*, *alius ne reduceretur à fuga, ferrum redegit in viscera*, so many causes there are — *His amor exitio est, furor his* — love, grieve, anger, mad- nesse, and shame, &c. 'Tis a common calamitie, ^c a fatall end to this disease, they are condemned to a violent death, by a jurie of Physicians, furiously disposed, carried headlong by their tyrannizing wils, inforced by miseries, & there remains no more to such persons, if that heavenly Physician, by his assisting grace and mercy alone do not prevent, (for no humane perswasion, or art can help) but to be their own butchers, and execute themselves. *Socra- tes his cicuta*, *Lucretia's dagger*, *Timons halter* are yet to be had; *Catoes knife*, & *Neroes sword* are left behinde them, as so many fatall engines, bequeathed to posterity, & will be used to the worlds end, by such distressed souls: so in- tolerable, unsufferable, grievous & violent is their paine, ^f so unspeakable, and continue. One day of griefe is an hundred years, as *Cardan* observes: 'Tis

carni-

carnificina hominum, angor animi, as well saith *Arctens*, a plague of the soul, the Crampe and Convulsion of the Soul, an epitome of hell; and if there be an hell upon earth, it is to be found in a melancholy mans heart.

For that deep torture may be call'd an hell,

When more is felt, then one hath power to tell.

Yea, that which scoffing *Lucian* said of the gout in jest, I may truly affirme of melancholy in earnest.

O triste nomen! o diis odibile,

* *Melancholia lachrymosa, Cocytii filia,*

Tu Tartari specubus opacis edita

Erinnys, utero quam Megera suo tulit,

Et ab uberibus aluit, cuique parvula

Amarulentum in os lac Alecto dedit,

Omnes abominabilem te demones

Produxere in lucem, exitio mortalium. Et paulo

Non Jupiter ferit tale telum fulminis, post.

Non ulla sic procella sevit aquoris,

Non impetuosa tanta vis est turbinis.

An asperos sustineo morsus Cerberi?

Num virus Echidnae membra mea depascitur?

Aut tunica sanie tincta Nesi sanguinis?

Illachrymabile & immedicabile malum hoc.

No torture of body like unto it, *Siculi non invenerunt tyranni Majus tormentum,* no strappado's, hot irons, *Phalaris* bulls,

* *Nec ira deum tantum, nec tela, nec hostis,*

Quantum sola noce animis illapsa,

Joves wrath, nor devils can,

Do so much harme to th' Soul of man.

All fears, griefs, suspensions, discontents, imbonities, insuavities are swallowed up, and drowned in this *Euripus*, this Irish Sea, this Ocean of misery, as so many small brooks; 'tis *coagulum omnium arumnarum*: which * *Ammianus* applied to his distressed *Palladius*, I say of our Melancholy man, hee is the cream of humane adversity, the quintessence, and upshot; all other diseases whatsoever, are but flea-bitings to Melancholy in extent: 'Tis the pith of them all, † *Hospitium est calamitatis, quid verbis opus est,*

Quamcumq; malam rem queres, illic reperies:

What need more words, 'tis calamities Inne,

Where seeke for any mischief, 'tis within;

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*; the true *Titius*, whose bowels are still by a vulture devoured (as Poets faine) for so doth *Lilius Geraldus* interpret it, of anxieties, and those griping cares, and so ought it to be understood. In all other maladies, we seeke for help, if a legge or an arme ake, through any distemperature or wound, or that wee have an ordinary disease, above all things whatsoever, wee desire help and health, a present recovery, if by any means possible it may be procured: wee will freely part with all our other fortunes, substance, endure any misery, drink bitter potions, swallow those distasteful pills, suffer our joints to be seared, to be cut off, any thing for future health, so sweet, so dear, so precious

Ee

above

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* *Regina morborum cui famulantur omnes & obediunt. Cardan.*

O sad and odious name! a name so fell,
Is this of melancholy, brat of hell. (dwel,
There born in hellish darknesse doth it
The Furies brought it up, *Megera's* teate,
Alecto gave it bitter milk to eat.

And all conspir'd a bane to mortall men,
To bring this devil out of that black den.

Jupiters thunderbolt, not storme at sea,
Nor whirle winde doth our hearts so
much dismay.

What? am I bit by that fierce *Cerberus*?

Or stung by † serpent so pestiferous?

Or put on shirt that's dipt in *Nessus* bloud?

My pain's past cure, Physick can do no
good.

† *Eheu quis intus Scorpio &c. Seneca Ast. 4. Herc. OEt. * Silius Italicus*

* Lib. 29.

i *Hic omnis imbonitas & insuavitas consistit, ut Tertuliani verbis utar, orat. ad martyr. † Plantus.*

k *Vit. Herculis.*

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* Persius.

1 *Quid est miserius in vita, quam velle mori?* Seneca.

m Tom. 2.
Libello, an graviores passionibus etc.
n Ter.

o Pater exitus, si pugnare non vultis, licet fugere, quis vos tenet invitos? De provid. cap. 8.
* Agamus Deo gratias, quod nemo invitus in vita teneri potest.
† Epist. 26. Seneca et de sera. 2. cap. 15. et Epist. 70. et 12.
* Lib. 2. cap. 83. Terramater nostri misera.

* Epist. 24. 71. 82.

above all other things in this world is life; 'tis that wee chiefly desire, long and happy dayes, * *multos da Jupiter annos*, increase of years all men wish; but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seeke to preserve, he abhorres, he alone; so intolerable are his paines. Some make a question, *graviores morbi corporis an animi*, whether the diseases of the body or minde bee more grievous, but there is no comparison, no doubt to be made of it, *multo enim seivior longeq; est atrocior animi, quam corporis cruciatus* (Lem. lib. 1. cap. 12.) the diseases of the minde are farre more grievous. — *Totum hic pro vulnere corpus*, body and soul is misaffected here, but the Soul especially. So Cardan testifies, *de rerum var. lib. 8. 40.* m *Maximus Tyrius* a Platonist, and *Plutarch* have made just volumes to prove it. n *Dies adimit aegritudinem omnibus*, in other diseases there is some hope likely, but these unhappy men are born to misery, past all hope of recovery, incurably sick, the longer they live the worse they are, and death alone must ease them.

Another doubt is made by some Philosophers, whether it be lawfull for a man in such extremity of paine and grief, to make away himself: and how these menthat so do, are to be censured. The Platonists approve of it, that it is lawfull in such cases, and upon a necessity, *Plotinus lib. de beatitud. cap. 7.* & *Socrates* himself defends it, in *Plato's Phædon*, if any man labour of an incurable disease, he may dispatch himself, if it be to his good. *Epicurus* and his followers, The *Cynicks* and *Stoicks* in generall affirme it, *Epicetus* and o *Seneca* amongst the rest, *quamcunq; veram esse viam ad libertatem*, any way is allowable, that leads to liberty, * *let us give God thanks, that no man is compelled to live against his wil; † quid ad hominem claustra, carcer, custodia? liberum ostium habet*, death is alwayes ready and at hand. *Vides illum precipitem locum, illud flumen*, Dost thou see that steep place, that river, that pit, that tree, there's liberty at hand, *effugia servitutis & doloris sunt*, as that *Laconian* lad cast himselfe headlong (*non serviam azebat puer*) to bee freed of his miserie: Every veine in thy body, if these be *nimis operosi exitus*, wil set thee free, *quid tua refert si nem facias an accipias?* there's no necessity for a man to live in miserie. *Malum est necessitate vivere, sed in necessitate vivere necessitas nulla est. Ignavus qui sine causa moritur, & stultus qui cum dolore vivit. Idem epist. 58.* Wherefore hath our Mother the earth brought out poysons, saith * *Pliny*, in so great a quantity, but that men in distresse might make away themselves: which kings of old had ever in a readinesse, *ad incerta fortuna venenum sub custode promptum*, *Livy* writes, and executioners alwayes at hand. *Speusippus* being sick was met by *Diogenes*, and carried on his slaves shoulders, he made his moan to the Philosopher, but I pittie thee not quoth *Diogenes*, *qui cū talis vivere sustines*, thou mayst be freed when thou wilt, meaning by death. * *Seneca* therefore commends *Cato*, *Dido*, and *Lucretia*, for their generous courage in so doing, and others that voluntarily die, to avoid a greater mischief, to free themselves from misery, to save their honour, or vindicate their good name, as *Cleopatra* did, as *Sophonisba*, *Syphax* wife did, *Hannibal* did, as *Junius Brutus*, as *Vibius Virius*, & those *Campanian* Senators in *Livy* (Dec. 3. lib. 6.) to escape the Roman tyranny that poysoned themselves. *Themistocles* drank Bulls blood, rather then he would fight against his countrie, and *Demosthenes* chose rather to drink poyson. *Publius Crassus filius*, *Censorius* and *Plancus*,

Plancus, those heroicall *Romans* to make away themselves then to fall into their enemies hands. How many myriads besides in all ages might I remember, *qui sibi lethum Infontes peperere manu*, &c. *P Rhafis* in the *Maccabees* is magnified for it, *Sampsons* death approved. *Titus Pomponius Atticus*, that wise, discreet, renowned *Roman* Senator, *Tullius* dear friend, when hee had been long sick, as hee supposed of an incurable discafe, *vitamque produceret, ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine, to dispatch himself, to be rid of his pain, & when as *Agrippa*, and the rest of his weeping friends earnestly besought him, *osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himself, with a settled resolution he desired againe they would approve of his good intent, and not seek to debort him from it: And so constantlie died, *precesque eorum taciturnâ sua obstinatione depressit*. Even so did *Corellius Rufus* another grave Senator, by the relation of *Plinius Secundus* *epist. lib. I. epist. 12.* familih himself to death; *pedibus correptus cum incredibiles cruciatus & indignissima tormenta pateretur, a cibis omnino abstinuit*; neither he nor *Hispilla* his wife could divert him, but *destinatus mori obstinatè magis, &c.* die he would, and die he did. So did *Lycurgus*, *Aristotle*, *Zeno*, *Crisippus*, *Empedocles* with myriades, &c. In warres for a man to run rashly upon imminent danger, and present death is accounted valour and magnanimitie, * to be the cause of his own, and many a thousands ruine besides, to commit wilfull murder in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. The *9 Massagatæ* in former times, *f Barbiccians*, & I know not what nation besides, did stifle their old men, after 70. years, to free them from those grievances, incident to that age. So did the inhabitants of the Iland of *Choa*, because their aire was pure and good, and the people generallie long lived, *antevertabant fatum suum, priusquam manci forent, aut imbecillitas accederet, papavere vel cicuta*, with poppy or hemlock they prevented death. *S Thomas Moore* in his *Utopia* commends voluntary death, if he be *sibi aut aliis molestus*, troublefome to himself or others, (especially if to live be a torment to him) let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others. And 'tis the same tenent which *Laertius* relates of *Zeno* of old, *Iusti sapiens sibi mortem consciscit. si in acerbis doloribus versetur, membrorum mutilatione aut morbis agrecurandis*, and which *Plato* 9. *de legibus* approves, if old age, poverty, ignominy, &c. oppresse, and which *Fabius* expresseth in effect (*Præfat. 7. Institut*) *Nemo nisi suâ culpâ diu dolet*. It is an ordinary thing in *China* (saith *Mat. Riccius* the Iesuite) if they be in despaire of better fortunes, or tyred and tortured with miserie, to bereave themselves of life, and many times to spite their enemies the more, to hang at their doore. *Tacitus* the historian, *Plutarch* the Philosopher much approve a voluntary departure, and *Austin* *de civ. Dei. l. 1. cap. 29.* defends a violent death, so that it bee undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus, quid autem interest, quo mortis genere vita ista finiatur, quando ille cui finitur, iterum mori non cogitur? &c.* no man so voluntarily dies, but *volens nolens*, he must dy at last, & our life is subject to innumerable casualties, who knows when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, rather suffer one then fear all. Death is better then a bitter life, *Eccl. 30. 27.* * And a harder choicet to live in fear, then by once dying, to be freed from all. *Theombrorus* *Ambraciotes* perswaded, I know

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p Mac. 14. 42

* As amongst Turkes and others.

q *Bohemus de moribus gentiû*† *Ælian. lib. 4. cap. 1. omnes 70*

annum egressos interficiunt.

r *Lib. 2. Præ-*

sertim quum tormentum ei

vita sit, bona spe fretus, acer-

ba vita velut à carcere se exi-

mat, vel ab aliis exim: sua voluntate pat-

tatur.

f *Nam quis amphoram ex-*sicans siccum exorberet (*Seneca* *epist. 58.*)

quis in pœnas et risum viveret?

fulti est manere in vita cum sit miser.

r *Expedit: ad Sinas lib. 1. c. 9.*

Vel bonorum desperatione,

vel malorum,

perpeffione fracti & fatigati,

vel manus violentas sibi inferunt, vel ut inimicis suis æ-

gre faciant, &c.

u So did *Anthony*, *Galba*,*Vitellius*, *Otho*,*Aristotle* himself, &c. *Ajax*

in despaire,

Cleopater to save her honour.

x *Inertius deligitur diu vivere quam in timore tot mor-*

borum semel moriendo, nullum deinceps

formidare.

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y Curtius l. 16.
 z Laqueus præ-
 cisus, cont. l. 1. 5.
 quidam naufragio
 facto, amissis
 tribus liberis,
 & uxore,
 suspendit se,
 præcidit illi
 quidam ex præ-
 tereuntibus la-
 queum, A libe-
 rato reus sit ma-
 lesicii. Seneca.
 * See Lipsius
 Manuduc. ad
 Stoicam Philo-
 sophiam lib. 3.
 dissert. 22.
 D. Kings 14.
 Lect. on Jonas.
 D. Abbots 6
 Lect. on the
 same Prophet.
 a Plautus.
 * Martial.
 b As to be bu-
 ried out of
 Christian bu-
 riall with a
 stake. Idem Pla-
 to 9. de legibus,
 vult separatim
 sepeliri, qui sibi
 ipsi mortem
 consciscunt, etc.
 loose their
 goods, &c.
 c Navis desti-
 tuta nauclero,
 in terribilem a-
 liquem scopu-
 lum impingit.
 d Observat.
 e Seneca tract.
 1. l. 8. c. 4. Lex:
 homicida in se
 insepultus abji-
 ciatur, contra-
 dicitur. Eo quod
 afferre sibi ma-
 nus coactus sit
 assiduis malis,
 summam infa-
 licitatem suam
 in hoc removit,
 quod existima-
 bat licere mise-
 ro mori.
 † Buchanan. E-
 leg. lib.

not how many hundreds of his auditors, by a luculent oration hee made of the miseries of this, and happinesse of that other life, to precipitate them- selves. And having read *Plato's* divine tract *de anima*, for examples sake led the way first. That neat Epigramme of *Calimachus* will tell you as much,

*Jam hunc vale solū cum diceret Ambrosiotes,
 In Stygios fertur defluisse lacus,
 Morte nihil dignum passus: sed forte Platonis
 Divini eximium de nece legit opus.*

y *Calenus* and his *Indians*, hated of old, to die a naturall death: the *Circumcel- lians* and *Donatists*, loathing life, compelled others to make them away, with many such: but these are false and Pagan positions, prophane Stoicall Paradoxes, wicked examples, it bootes not what Heathen Philosophers deter- mine in this kinde, they are impious, abominable, & upon a wrong ground. No evil is to be done that good may come of it, reclamation *Christus*, reclamation *Scriptura*, God, and all good men are * against it: He that stabbs another can kil his body, but he that stabbs himself, killes his owne Soul. a *Male meretur, qui dat mendico quod edat, nam & illud quod dat, perit, & illi producit vitam ad miseria*: he that gives a beggar an almes (as that Comickall Poet said) doth ill, because he doth but prolong his miseries. But *Lactantius lib. 6. c. 7. de vero cultu*, calls it a detestable opinion, and fully confutes it. lib. 3. de sap. cap. 18. and S^t *Austin* epist. 52. ad *Macedonium*, cap. 61. ad *Dulcitium Tribu- num*: so doth *Hierom* to *Martella* of *Blesilla's* death, *Non recipio tales animas &c.* he calls such men, martyres *stultæ Philosophiæ*: so doth *Cyprian* de du- plici martyrio, *Sic qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos*: tis mere madnesse so to do, * *furor est ne moriari mori*. To this effect writes *Arist. 3. Ethic. Lipsius Manuduc. ad Stoicam Philosophiam lib. 3. dis- sertat. 23.* but it needs no confutation. This only let me adde, that in some cases, those^b hard censures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they do, by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in extremity, they know not what they do, deprived of reason, judgement, all, c as a ship that is void of a Pilot, must needs impinge upon the next rock or sands, and suf- fer shipwrack. d *P. Forestus* hath a story of two melancholy brethren, that made away themselves, and for so foule a fact, were accordingly censured, to be infamously buried, as in such cases they use: to terrifie others, as it did the *Milesian* Virgins of old, but upon farther examination of their misery and madnesse, the censure was e revoked, and they were solemnly interred, as *Saul* was by *David*, 2 *Sam. 2. 4.* and *Seneca* well adviseth, *Ira scere inter- fectori, sed miserere interfecti*, be justly offended with him as he was a murder- er, but pitie him now as a dead man. Thus of their goods and bodies, wee candispose, but what shall become of their Souls, God alone can tell, his mercy may come inter pontem & fontem, inter gladium & jugulum, betwixt the bridge and the brooke, the knife and the throte. *Quod cuiquam contigit, cui vis potest*: Who knows how he may be tempted? It is his case, it may be thine: † *Quæ sua fors hodie est, cras fore vestra potest*. We ought not to be so rash and rigorous in our censures, as some are, charity will judge and hope the best; God be mercifull unto us all.

FINIS.

THE

THE SYNOPSIS OF

THE SECOND PARTITION.

Cure of melancholy is either	Sec. 1. General to all, which contains or Lawfull meanes, which are or	Unlawful means forbidde.	or	Memb.	1. From the Divil, Magicians, Witches, &c. by charmes, spels, incantations, images, &c.
					Quest. 1. Whether they can cure this, or other such like diseases?
					Quest. 2. Whether if they can so cure, it be lawfull to seek to them for help?
					2. Immediately from God, <i>à jove principiu</i> , by praier, &c.
				or	3. Quest. 1. Whether Saints and their Reliques can help this infirmitie?
					Quest. 2. Whether it be lawfull in this case to sue to them for aide?
					Subsect.
					1. Physician, in whom is required science, confidence, honesty, &c.
				or	2. Patient, in whom is required obedience, constancy, willingnes, patience, confidence, bounty, &c. not to practise on himself.
					3. Physicke, which consists of
					Diæteticall V
					Pharmaceuticall &
					Chirurgicall U
					4. Mediatly by Nature, w ^{ch} concerns & works by
					Particular to the three distinct species
					Such meats as are easie of digestion, wel dressed, hot, sod, &c. young, moist, of good nourishment, &c.
	Diet rectified	1. Mem.	or	Matter & quality.	Bread of pure wheat, well baked.
					Water cleere from the fountain.
					Wine and drink not too strong, &c.
					Fleish { Mountain birds, partridg, pheasant, quailles, &c.
	1. Subst.				Hen, capon, mutton, veale, kid, rabbit, &c.
					Fish { That live in gravelly waters, as pike, perch, trowt, Sea-fish, solid, white, &c.
					Hearbs { Borage, buglosse, bawme, succory, endive, violets, in broath, not raw, &c.
					Fruits { Rayfins of the Sunne, apples corrected for & roots { winde, oranges, &c. parsnips, potatoes, &c.
	2. Quantity.				At seasonable and usuall times of repast, in good order, not before the first be concocted, sparing, not overmuch of one dish.
					2 Rectification of Retention and Evacuation, as costivenesse, Venerie, bleeding at nose, months stopped, bathes, &c.
					3. Aire rectified, with a Digression of the Aire. { Naturally in the choice, and site of our countrey, dwelling place, to be hot and moist, light, wholsome, pleasant, &c.
					Artificially, by often change of aire, avoiding winds, fogs, tempests, opening windows, perfumes, &c.
	4. Exercise.				Of body and minde, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in fair fields, galeries, tennis, bar.
					Of minde, as Chess, cards, tables, &c. to see playes, maskes, &c.
					Serious studies, businesse, all honest recreations.
					5. Rectification of waking, and terrible dreames, &c.
	6. Rectification of				passions and perturbations of the minde.
					Memb.
					Ee 3

Synopsis of the second Partition.

Subject.

From
himselfe

1. By using all good means of help, confessing to a friend, &c.
2. Avoiding all occasions of his infirmity.
3. Not giving way to passions, but resisting to his utmost.
4. By fair and fowle means, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind.
5. Musick of all sorts aptly applied.
6. Mirth, and merry company.

Membr. 6
 Passions
 and per-
 turbati-
 ons of
 the
 minde
 rectified

or

Seft. 3.

A consolatory digression containing remedies to all discontents and passions of the mind.

from his
friends

Mem.

1. Generall discontents and grievances satisfied.
2. Particular discontents, as deformity of body, sicknesse, basenesse of birth, &c.
3. Poverty and want, such calamities & adversities.
4. Against servitude, losse of libertie, imprisonment, banishment, &c.
5. Against vaine fears, sorrows for death of friends, or otherwise.
6. Against envie, livor, hatred, malice, emulation, ambition, and selfe-love, &c.
7. Against repulses, abuses, injuries, contempts, disgraces, contumelies, slanders, and scoffes, &c.
8. Against all other grievous and ordinary symptoms of this disease of melancholy.

8
Setl. 4.
 Phar-
 maceu-
 tice, or
 Phyfick
 which
 cureth
 with
 medi-
 cines,
 with a
 digref-
 fion of
 this
 kinde
 ofPhy-
 fick, is
 either
Mem.
 I:
Subf. I

Generall to all

Alterative

Simples
 altering
 melan-
 choly,
 with a di-
 gression
 of Exo-
 tick Sim-
 ples
 2 *Subf.*

$\frac{1}{2}$ Subs.

or

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altering
melan-
choly,
with a
digressi-
on of
com-
pounds.
I. *Subs.*

I. *Subf.*

Hearbs.
3. *Subs.*

3. *Subf.*

4. Preti
rals,

Liquid

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thof

rom
conf
ons.

Out-
wardly
used as

...and, as

To the head; borage, buglosse, Scorzonera &c.
To the head; balme, hops, nenuphar, &c.
Liver; Eupatory, attimesia, &c.
Stomack; wormewood, centory, peniroyall.
Spleene; Ceterache, ashe, Tameriske.
To purifie the blood; endive, succory, &c.
Against winde; organ, fennell, aniseed, &c.
ous stones; as smaragdes, chelidonies, &c. Mine-
as gold, &c.

fluide { Wines; as of Hellebor, Buglosse, Tame-
 { riske, &c.
 { Syrupes of borage, buglosse, hopps, Epi-
 { thyme, endive, succory, &c.
or { Conserve of violets, maidenhaire, bo-
 { rage, buglosse, roses, &c.
confi- { Confections; Treacle, Methridate, E-
sting { clegmes or Linctures.
 { Diambra, dianthos.
 { Diamargaritum calidum.
or { Diamofcum dulce.
 { Electuarium de gemmis.
 { Lætificans *Galenii & Rhafis*.
 { Diamargaritum frigidum.
 { Diaroodon Abbatis. (tables.
 { Diacorolli, diacodium, with their
 { Condites of all sorts, &c.

Purging C

Particular to the three distinct Species, 20th May.

Medicines

Synopsis of the second Partition.

Medicines purging melancholy, are either	or	Superior parts	Mouth	swallowed, or	Liquid, as potions, Julips, Syrups, wine of Hellebor, buglosse, &c. Solid, as lapis Armenus, & lazuli, pills of Indie, pills of Fumitory, &c. Electuaries, Diasena, confection of Hamach, Hierologladium, &c. Not swallowed, as gargarismes, maticatories &c.
Memb. 2.	3. Subf. Compounds purging melancholy.	or	Inferior parts	Nostrils; sneezing powders, odoramets, perfumes, &c as Clifters strong and weak, and suppositories of Castilian sope, hony boiled, &c.	
Chyrurgical Physick, which consists of	Memb. 3.				Phlebotomy, to all parts almost, and all the distinct Species. With knife, horseleeches. Cupping-glasses. Cauteries, and seering with hot irons, boaring. Dropax and Synapismus. Issues to severall parts, and upon severall occasions.

1. Subf.

Moderate diet, meat of good juyce, moistning, easie of digestion.
Good Ayre.

Sleep more then ordinary.

Excrements daily to be avoided by Art or Nature.

Exercise of body and minde not too violent, or too remisse, passions of the minde, and perturbations to be avoided.

2. Bloud-letting if there bee need, or that the bloud be corrupt in the arme, forehead, &c. or with Cupping-glasses.

Preparatives; as Syrupe of borage, buglosse, Epithime, hoppes, with their distilled waters, &c.

3. Preparatives and purgers. Purgers; as Montanus, and Mathiolus Helleborismus, Quercetanus Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, *Rulandi aqua mirabilis*: which are used, if gentler medicines wil not take place, with Arnoldus *vinum buglossatum*, Sena, cassia, mirobalanes, *aurum potabile*, or before Hamech, Pil. Indæ, Hiera, Pil. de lap. Armeno, lazuli.

Cardans nettles, frictions, clifters, suppositories, sneezings, maticatories, nasals, cupping-glasses.

4. Averters. To open the Hamrods with horseleeches, to apply horseleeches to the forehead without scarificatio, to the shoulders, thighs.

Issues; boaring, cauteries, hot irons in the suture of the crown.

A cup of wine, or strong drink.

Bezars stone, amber, spice.

5. Cordials, resolvers, hinderers. Conserves of borage, buglosse, Roses, Fumitory.

Confection of Alchermes.

Electuarium letificans Galeni & Rhafis &c.

Diamargaritum frig. diaboraginaturn &c.

Synopsis of the second Partition.

			Odoraments of Roses, Violets.
			Irrigations of the head, with the decoctions of nymphaea, lettuce, mallows, &c.
			Epithemes, ointments, bagges to the heart.
			Fomentations of oyl for the belly.
			Bathes of sweet water, in which were sod mallows, violets, roses, Waterlillies, Borage flower s, rammes heads, &c.
6. Correctors of acci dets, as	To procure sleep and are	Inward-ly taken	Simpler { Poppy, Nymphaea, lettuce, roses, purslan, henbane, mandrake, night-shade, opiu &c
		or	Liquid, as Syrupes of Poppy, Verbasco, Violets, Roses.
		Compounds	Solid, as requies Nicholai, Philonium Romanum, Laudanum Paracelsi.
		or	Oyles of Nymphaea, Poppy, Violets, Roses, Mandrake, Nutmegs.
		outward-ly used, as	Odoraments of vinegar, rosewater, opium.
			Frontals of rose-cake, rose-vineger, nutmeg.
			Oyntments, alabastrium, unguentum populeum, simple or mixt with opium.
			Irrigations of the head, feet, spunges, Musick, murmure and noise of Waters.
			Frictions of the head, and outward parts, sacculi of Henbane, wormewood at his pillow, &c.
			Against terrible dreams; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion, use bawme, hearts tongue, &c.
			Against ruddinesse and blushing, inward and outward remedies.
2. Mem.			Diet, preparatives, purges, averters, cordials, correctors as before.
Cure of melan- choly o- ver the body.			Phlebotomie in this kinde more necessary and more frequent.
			To correct and cleanse the bloud with fumitory, Sene, Succory, Dandelion, Endive, &c.
		Subsect. 1.	Phlebotomy if need require.
			Diet, preparatives, averters, cordials, purgers as before, saving that they must not be so vehement.
			Use of penyroyal, wormwood, centaury sod, which alone hath cured many.
			To provoke urine with aniseed, daucus, asatum &c. and stooles if need bee by clisters and suppositories.
My Cure of Hypo- condria- call or windie melan- choly.			To respect the spleene, stomack, liver, hypocondries.
			To use Treacle now and then in winter.
			To vomit after meals sometimes if it be inveterate.
3. Mem.		Inward-ly taken	Roots, Herbs, Spices, Seeds { Galanga, gentian, Enula, Angelica, calamus Aromaticus, Zedoary, China, condite ginger, &c
		or	Peniroyall, rue, calamint, bay leaves, & berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cumin, broom, orange pils.
		or	Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, &c.
		Compounds, as	Aniseed, fennelseed, ammi, cary, cumin, nettle, bayes, parslay, grana paradisi.
			Dianisū, Diagalanga, Diaciminū, diacalaminthes, Electuarium de baccis Lauri Benedicta laxativa, &c. pulvis Carminativus, & pulvis descrip. Antidotario Florentino, aromaticū, rosatū, Mithridat.
2 To expel wind		Outwardly used, as	Cupping-glasses to the H, pocodries without scarification, oyl of camomile, rue, aniseed, their decoctions, &c.



THE SECOND PARTITION. THE CVRE OF MELANCHOLIE.

SECTION.
THE FIRST } MEMBER.
SUBSECTION.

Vnlawfull Cures rejected.



Nveterate Melancholy, howsoever it may seeme to be a continue, inexorable disease, hard to be cured, accompanying them to their graves most part, as^a *Montanus* observes, yet many times it may be helped, even that which is most violent, or at least, according to the same^b Author, *it may be mitigated and much eased. Nil desperandum.* It may be hard to cure, but not impossi-

ble for him that is most grievously affected, if hee bee but willing to bee helped.

Upon this good hope I will proceed, using the same method in the Cure, which I have formerly used in the rehearsing of the causes; first *General*, then *Particular*; and those according to their severall species. Of these cures some be *Lawfull*, some againe *Vnlawfull*, which though frequent, familiar, and often used, yet justly censured, and to be controverted. As first, whether by these diabolical meanes, which are commonly practised by the devil and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, Cabalistical words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. this disease & the like may be cured? and if they may, whether it be lawfull to make use of them, those magneticall cures, or for our good to seek after such meanes in any case? The first whether they can do any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Mallens Malificar, Heurnius, lib. 3. pract. med. cap. 28.*

Ff

Celins

^a *Confil. 235. pro Abbate Italo.*
^b *Confil. 23. aut curabitur, aut certe minus afficietur, si volet.*

Calius lib. 16. cap. 16. Delrio Tom. 3. Wierus lib. 2. de prestig. dam. Libanius, Lavater de spect. part. 2. cap. 7. Holbrenner the Lutheran in Pistorium, Polydor Virg. l. 1. de prodig. Tandlerus, Lemnius, (Hippocrates, & Avicenna amongst the rest) deny that spirits or devils have any power over us, and referre all with Pomponatius of Padua to naturall causes and humours. Of the other opinion are Bodinus Dæmonomantie, lib. 3. cap. 2. Arnoldus, Marcellus Empyricus, I. Pistorius, Paracelsus Apodix. Magic. Agrippa lib. 2. de occult. Philos. cap. 36. 69. 71. 72. & l. 3. c. 23. & 10. Marcilius Ficinus de vit. cælit. compar. cap. 13. 15. 18. 21. & c. Galeottus de promiscua doct. cap. 24. Jovianus Pontanus Tom. 2. Plin. lib. 28. c. 2. Strabo, lib. 15. Geog. Leo Suavius: Goclenius de ung. armar. Oswoldus Crollius, Ernestus Burgravius. D^r Flud, & c. Cardan de subt. brings many proofs out of *Ars Notoria*, and Solomons decayed workes, old *Hermes, Artesius, Costaben Luca, Picatrix, & c.* that such cures may be done. They can make fire it shall not burne, fetch backe theeves or stollen goods, shew their absent faces in a glasse, make serpents ly still, stanch bloud, salve gouts, epilepsies, biting of mad dogs, tooth-ach, melancholy, & *omnia mundi mala*, make men immortal, young again as the **Spanish Marques* is said to have done by one of his slaves, & some, which juglers in **China* maintain stil (as *Tragaltius* writes) that they can do by their extraordinary skil in physick, & some of our moderne chymistes by their strange limbeckes, by their spels & charms. *c* Many doubt, saith *Nicholas Taurellus*, whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirmes to our astonishment, that Magicians can worke such feats, and that the devil without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to us unknown. *Daneus* in his tract de *Sortariis* subscribes to this of *Taurellus*; *Erastus de lamiis*, maintaineth as much, & so do most divines, that out of their excellent knowledge & long experience they can commit *d agentes cum patientibus, colligere semina rerum, eaq; materia applicare*, as *Austin* infers de *Civ. Dei & de Trinit. lib. 3. cap. 7. & 8.* they can worke stupend and admirable conclusions; wee see the effects only, but not the causes of them. Nothing so familiar as to heare of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they bee sought unto, will help almost all infirmities of body & mind, *Servatores* in latine, & they have commonly *S^t Catherines* wheele printed in the roof of their mouth, or in some other part about them, *resistunt incantatorum prestigiis*, (** Boissardus* writes) *morbos a sagis motos propulsant, & c.* that to doubt of it any longer, *c* or not to beleieve, were to run into that other Sceptical extreme of incredulity, saith *Taurellus*. *Leo Suavius* in his Comment upon *Paracelsus* seemes to make it an art, which ought to bee approved: *Pistorius* and others stily maintaine the use of charmes, words, characters, & c. *Ars vera est, sed pauci artifices reperiuntur*; The art is true, but there be but a few that have skill in it. *Marcellus Donatus lib. 2. de hist. mir. cap. 1.* proves out of *Josephus* eight bookes of antiquities, that *† Solomon* so cured all the diseases of the minde by spels, charmes, and drove away devils, and that *Eleazar* did as much before *Vespasian*. *Langius* in his med. epist. holds *Jupiter Menecrates*, that did so many stupend cures in his time, to have used this art, and that he was no other then a Magician. Many famous cures are daily done in this kinde, the devill

*Vide Renatum

Morey An. mad.

in scholam Sa-

ternit. c. 38. si ad

40. annos pos-

sunt producere

vitam, cur non

ad centum? si ad

centum cur non

ad mille?

* Hist. Chi-

nen sum.

c Alii dubitant

an dæmon pos-

sit morbos cu-

rare quos non

fecit, alii ne-

gant: sed quoti-

diana experien-

tia confirmat,

magos magno

multorum stu-

pore morbos cu-

rare, singulas

corporis partes

citra impedi-

mentum per-

meare, & me-

diis nobis igno-

tis curare.

d Agentia cum

patientibus

conjungunt.

* Cap. 11. de

Servat.

c Hæc alii ri-

dent, sed vereor

ne, dum nolumus

esse creduli, vi-

tium non effu-

giamus incre-

ditatis.

f Refert Solo-

monem mentis

morbos curasse,

& demones ab-

egisse ipsos car-

minibus, quod

& coram Ve-

spasiano fecit

Eleazar.

is an expert Physician, as *Godelman* calls him, *lib. 1. cap. 18.* and God permits oftentimes these Witches and Magicians to produce such effects, as *La-water cap. 3. lib. 8. part. 3. cap. 1. Polid. Virg. lib. 1. de prodigiis, Delrio* and others admit. Such cures may be done, and as *Paracels. Tem. 4. de morb. ament.* stily maintaines, *they cannot otherwise be cured but by spells, seales, and spirituall physick.* *Arnoldus lib. de sigillis* sets down the making of them, so doth *Rulandus* and many others.

Hoc posito, they can effect such cures, the maine question is whether it be lawfull in a desperate case, to crave their help, or aske a Wifards advice. 'Tis a common practice of some men to go first to a Witch, and then to a Physician, if one cannot the other shall, *Flectere si nequeant superos Acheronta movebunt.* It matters not, saith *Paracelsus*, whether it be God or the Devill, Angels or unclean spirits cure him, so that he be eased. If a man fall into a ditch, as he proseques it, what matter is it whether a friend or an enemy help him out? and if I be troubled with such a malady, what care I whether the devill himself, or any of his ministers by Gods permission redeeme me? He calls a Magician Gods Minister and his Vicar, applying that of *vos estis dii* prophanely to them, for which he is lashed by *T. Erasmus part. 1. fol. 45.* And elsewhere he encourageth his patients to have a good faith, *a strong imagination, and they shall finde the effects; let Divines say to the contrary what they will.* He proves and contends that many diseases cannot otherwise be cured; *Incantatione orti, incantatione curari debent*; if they be caused by incantation, they must be cured by incantation. *Constantinus lib. 4.* approves of such remedies: *Bartolus* the Lawyer, *Peter Aerodius rerum Judic. lib. 3. tit. 7. Salicetus, Godefridus*, with others of that sect, allow of them; *modo sint ad sanitatem, quæ a magis fiunt, secus non*, so they be for the parties good, or not at all. But these men are confuted by *Remigius, Bodinus, dam. lib. 3. cap. 2. Godelmannus lib. 1. cap. 8. Wierus, Delrio lib. 6. quæst. 2. Tom. 3. mag. inquis. Erasmus de Lamis*; all our Divines, Schoolemen, and such as write cases of conscience, are against it, the Scripture it self absolutely forbids it as a mortall sinne, *Levit. cap. 18. 19. 20. Deut. 18. &c. Rom. 8. 19. Evil is not to be done, that good may come of it.* Much better it were for such patients that are so troubled, to endure a little misery in this life, then to hazard their souls health for ever, and as *Delrio* counselleth, *much better dye, then be so cured.* Some take upon them to expell Devils by naturall remedies, and magicall exorcismes, which they seeme to approve out of the practice of the primitive Church, as that above-cited of *Josephus, Eleazar, Iraneus, Tertullian, Austin. Eusebius* makes mention of such, and Magicke it self hath bene publickly professed in some Universities, as of old in *Salamanca* in Spaine, and *Cracovia* in Poland: but condemned Anno 1318. by the Chancellor and Universitie of *Paris*. Our Pontificall writers retaine many of these adjurations, and formes of exorcismes still in the Church; besides those in Baptisme used, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus cap. 3. Pet. Tyrens, part. 3. cap. 8.* what exorcismes they prescribe, besides those ordinary meanes of fire, suffumigations, lights, cutting the aire with swords, cap. 57. hearbs, odours: Of which *Toftatus* treats, 2. Reg. cap. 16. quæst. 43. you shall finde many vaine and frivolous superstitious formes of exorcismes among them, not to be tolerated, or endured.

g Spirituales morbi spiritua-liter curari debent.

h Sigillum ex auro peculiari ad Melancholiam, etc.

i Lib. 1. de occult. Philosoph. nihil refert an Deus an diabolus, angeli an immundi spiritus agro opem ferant, modo morbus curetur.

k Magus minister et Vicarius Dei.

l Vt re forti imaginatione et experientia effectum, dicant in adversum quicquid volunt Theologi.

m Idem Plinius contendit quosdam esse morbos qui incantationibus solum curentur.

n Qui talibus credunt, aut ad eorum domos euntes, aut suis domibus introducunt, aut interrogant, sciunt se fidelem Christianam et baptismi prævaricasse, et Apostatas esse.

o Mori præstat quam superstitiose sanari, Disquis. mag. lib. 2. cap. 2. sect. 1. quæst. 1. Tom. 3.

p P. Lombard. q Suffusus, gladiorum ictus, etc.

Lawfull cures first from God.

r The Lord hath created medicines of the earth, and hee that is wise will not abhor them, *Eccles. 38. 4.*
 f My son, faile not in thy sickness, but pray unto the Lord, and hee will make thee whole, *Eccles. 38. 9.*
Huc omne principium, huc refer exitum.
Hor. 3. carm. Od. 6.



Being so clearly evinced, as it is, all unlawfull cures are to bee refused, it remains to treat of such as are to be admitted, and those are commonly such which God hath appointed, by vertue of stones, hearbs, plants, meats, &c. and the like, which are prepared & applied to our use, by art & industrie of physicians, who are the dispensers of such treasures for our good, and to bee honoured for necessities sake, Gods intermediat ministers, to whom in our infirmities wee are to seeke for helpe. Yet not so that we rely too much, or wholly upon them: *A Jove principium*, we must first begin with prayer, and then use physick; not one without the other, but both together. To pray alone, and reject ordinarie meanes, is to do like him in *Æsop*, that when his cart was stalled, lay flat on his backe, and cryed aloud, helpe *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitatis*, he whipt his horses withall, and put his shoulder to the wheele. God workes by meanes, as *Christ* cured the blinde man with clay and spittle:

Orandum est ut sit mens sana in corpore sano.

As we must pray for health of bodie and minde, so we must use our utmost endeavours to preserve and continue it. Some kinde of devils are not cast out but by fasting & prayer, & both necessarily required, not one without the other. For all the physicke we can use, art, excellent industrie, is to no purpose without calling upon God, *Nil juvat immensos Cratere promittere montes*: It is in vaine to seeke for helpe, run, ride, except God blesse us.

— non Siculi dapes

u Musicke and fine fare, can do no good.
 x *Hor. l. 1. ep. 2.*
 y *Sint Crassi et Crassi licet, non bos Pactolus aureas undas agens eripiet unquam è miseriis*
 z *Scientia de Deo debet in medico infixæ esse, Mesue Arabs. sanat omnes languores Deus.*
 For you shall pray to your Lord, that hee would prosper that which is given for ease, and then use Physick for the prolonging of

u Dulcem elaborabunt saporem,

Non animum cytheræ cantus.

x *Non domus & fundus, non aris acervus & auri*

Ægrotopossunt domino deducere febres.

y With house, with land, with money, and with gold,

The masters fever will not be control'd.

We must use prayer and physicke both together: and so no doubt but our prayers will be availeable, and our Physick take effect. 'Tis that *Hezekiah* practised, 2. *King. 20.* *Luke* the Evangelist; and which we are enjoined, *Coloss. 4.* not the patient only, but the physician himselfe. *Hippocrates* an heathen, required this in a good practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. lib. 9. cap. 15.* and in that tract of his, *an mores sequantur temp. cor. cap. 11.* 'tis a thing which he doth inculcate, and many others. *Hyperius* in his first book *de sacr. script. lect.* speaking of that happinesse and good success, which all Physicians desire, & hope for in their cures, *tells them that it is not to bee expected, except with a true faith they call upon God, and teach their patients to doe the like.* The councell of *Laterane, Canone 22.* decreed they should doe so; the Fathers of the Church have still advised as much:

Eccles. 38. 4. a Omnes optant quandam in medicina sollicitatem, seu nanc non est quod expectent, nisi deum vera fide invocent, atq; egros similiter ad ardentem vocationem excitent.

What-

Whatsoever thou takest in hand (saith^b Gregorie) let God be of thy counsel, consult with him; That healeth those that are broken in heart (Psal. 147. 3) & bindeth up their sores. Otherwise as the Prophet Jeremie, cap. 46. 11. denounced to Ægypt, in vaine shalt thou use many medicines, for thou shalt have no health. It is the same counsel which^c Comineus that politick historiographer gives to all christian princes, upon occasion of that unhappy overthrow of Charles Duke of Burgundie, by meanes of which he was extremely melancholy, & sick to death: in so much that neither physick, nor perswasion could do him any good, perceiving his preposterous error belike, adviseth al great men in such cases, ^dto pray first to God with all submission & penitencie, to confess their sins, and then to use physick. The very same fault it was, which the Prophet reprehends in Asa king of Juda, that hee relyed more on Physicke then on God, and by all meanes would have him to amend it. And 'tis a fit caution to be observed of al other sorts of men. The prophet David was so observant of this precept, that in his greatest miserie and vexation of minde, he put this rule first in practice. Psal. 77. 3. *When I am in heavinesse, I will thinke on God.* Psal. 86. 4. *Comfort the soule of thy servant, for unto thee I lift up my soul, and vers. 7. In the day of trouble will I call upon thee, for thou hearest me.* Psal. 54. 1. *Save me O God, by thy name, &c.* Psal. 82. Psal. 20. And 'tis the common practice of all good men, Psal. 107. 13. *when their heart was humbled with heavinesse, they cryed to the Lord in their trouble, and hee delivered them from their distresse.* And they have found good successe in so doing, as David confesseth Ps. 30. 12. *Thou hast turned my mourning into joy, thou hast loosed my sack-cloth, and girded me with gladnesse.* Therefore he adviseth all others to doe the like, Psal. 31. 24. *All ye that trust in the Lord, be strong, and he shall establish your heart.* It is reported by^e Suidas, speaking of Hezekiah, that there was a great book of old, of King Solomons writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but Hezekiah king of Jerusalem, caused it to be taken away, because it made the people secure, to neglect their dutie in calling and relying upon God, out of a confidence on those remedies. ^fMinutius that worthy Consull of Rome in an oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their miserie, called more on him then upon God. A generall fault it is all over the world, and Minutius his speech concernes us all, wee rely more on physicke, and seeke oftner to Physicians, then to God himselfe. As much faulty are they that prescribe, as they that aske, respecting wholly their gaine, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all patients in this behalfe, in the midst of their melancholy, to remember that of Siracides, Ecc. 1. 12. and 12. *The feare of the Lord is glory and gladnesse, and rejoycing. The feare of the Lord maketh a merrie heart, and giveth gladnesse, and joy, and long life:* And all such as prescribe Physicke, to begin in nomine Dei, as^g Mesue did, to imitate Lelius a Fonte Eugubinus, that in all his consultations, still concludes with a prayer for the good successe of his businesse; and to remember that of Crato one of their predecessors, *fuge avaritiam, & sine oratione & invocatione Dei nihil facias,* avoid covetousnesse, and doe nothing without invocation upon God.

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^b Lennius & Gregor. exbor. ad vitam opt. instit. cap. 48. Quicquid meditaris aggredere aut perficere, deum in consilium adhibeto.

^c Commentar. lib. 7. ob infelicem pugnam contristatus, in aegritudinem incidit, ita ut a medicis curari non posset.

^d In his animi malis princeps imprimis ad deum precetur, et peccatis veniam exoret, inde ad medicinam, etc.

^e Greg. Tholoff. To. 2. l. 28. c. 7. Syntax. In vestibulo templi Solomon. liber remediorum cuiusq. morbi fuit, quem revulserit Ezechias, quod populus neglecto Deo nec invocato, sanitatem inde peteret.

^f Livius l. 23. Strepunt aures clamoribus plorantium sociorum, sepius nos quam deorum invocantium opem.

^g Ralandus adjungit optimam orationem ad finem Empyricorum. Mercurialis consil. 25. ita concludit.

Montanus passim, &c. &c. plures alii, etc.

Whether it be lawfull to seeke to Saints for aide in this disease.



Hat we must pray to God, no man doubts; but whether we should pray to Saints in such cases, or whether they can doe us any good, it may be lawfully controverted. Whether their images, shrines, Reliques, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcismes, and the signe of the crosse be available in this disease. The papists on the one side stily maintaine, how many melancholy, mad, dæmoniackall persons are daily cured at *Saint Anthonies Church in Padua*, at *St. Vitus in Germany*, by our Ladie of *Lauretta in Italy*, our Ladie of *Sichem in the Low Countries*: ^h *Quæ & cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos demones imperium exercet*; she cures halt, lame, blinde, all diseases of body and minde, and commands the devil himself, saith *Lipsius*. 25000 in a day come thither, ⁱ *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia*; New newes lately done, our eyes and ears are full of her cures, and who can relate them all? They have a proper Saint almost for every peculiar infirmity; for poyson, gouts, agues, *Petronella*: *St. Romanus* for such as are possessed: *Valentine* for the falling sicknes; *St. Vitus* for madmen, &c. And as of old ^k *Pliny* reckons up gods for all diseases, (*Febri fanum dicatum est*) *Lilius Giraldus* repeates many of her ceremonies: all affections of the minde were heretofore accounted gods, ^l *Love*, and *Sorrow*, *Vertue*, *Honour*, *Liberty*, *Contumely*, *Impudency*, had their Temples, Tempests, Seasons, *Crepitus Ventris*, *dea Vacuna*, *dea Cloacina*, there was a goddesse of idlenes, a goddesse of the draught, or jakes, *Prema*, *Premunda*, *Priapus*, bawdy gods, & gods for al^m offices. *Varro* reckons up 30000 gods; *Lucian* makes *Podagra* the gout a goddesse, and assignes her priests and ministers: and melancholy comes not behind; for as *Austin* mentioneth *lib. 4. de Civit. Dei, cap. 9.* there was of old *Angerona dea*, and she had her Chappell and Feasts, to whom (saith ^m *Macrobius*) they did offer sacrifice yearly, that she might be pacified as well as the rest. 'Tis no new thing, you see this of Papists; and in my judgement, that old doting *Lipsius*, might have fitter dedicated his ^o pen after all his labours, to this our goddesse of melancholy, then to his *Virgo Halensis*, and been her Chaplain, it would have becommed him better: But he, poore man, thought no harme in that which he did, and will not bee perswaded but that hee doth well, hee hath so many patrons, and honourable precedents in the like kinde, that justifie as much, as eargerly, & more then he there saith of his Lady & Mistris: read but superstitious *Coster* and *Gretfers Tract de Cruce. Laur. Arcturus Fantæus de Invoc. Sanct. Bellarmine, Delrio dis. mag. Tom. 3. l. 6. quæst. 2. sect. 3. Greg. Tolosanus Tom. 2. lib. 8. cap. 24. Syntax. Strozius Cicogna lib. 4. c. 9. Tyrens, Hieronymus Mengus*, and you shall finde infinite examples of cures done in this kinde, by holy waters, reliques, crosses, exorcismes, amulets, images, consecrated beads, &c. *Barradius* the Jesuite, boldly gives it out, that *Christs countenance*, and the *virgin Maryes*, would cure melancholy, if one

^h *Lipsius.*

ⁱ *Cap. 26.*

^k *Lib. 2. cap. 7. de Deo Morbif- que in genera descriptis deos reperimus.*

^l *Selden prolog. cap. 3. de diis Syris. Rosinus. mSee Lili Giraldi syntagma de diis, &c.*

ⁿ *12. Cal. Ianuarii ferias celebrant, ut angores et animi sollicitudines propitiata depellat. o Hanc diæ penam consecravi, Lipsius.*

one had looked steadfastly on them. *P. Morales* the Spaniard in his book *de pulch. Jes. & Mar.* confirms the same out of *Carthusianus*, and I know not whom, that it was a common proverb in those daies, for such as were troubled in minde, to say, *Eamus ad videndum filium Mariae*, let us see the son of Mary, as they doe now poss to *S^t Antonies* in Padua, or to *S^t Hillaries* at *Poitiers* in France. P In a closet of that church, there is at this day *S^t Hillaries* bed to be seene, to which they bring all the madmen in the countrey, and after some prayers, and other ceremonies, they lay them down there to sleepe, and so they recover. It is an ordinarie thing in those parts, to send all their mad men to *S^t Hillaries* cradle. They say the like of *S^t Tubery* in another place. *Giraldus Cambrensis Itin. Camb. c. 1.* tells strange stories of *S^t Ciricius* staffe, that would cure this, and all other diseases. Others say as much (as * *Hospitalian* observes) of the three kings of *Colen*; their names written in parchment, and hung about a patients neck, with the signe of the crosse, will produce like effects. Read *Lipomannus*, or that golden legend of *Jacobus de Voragine*, you shall have infinite stories, or those new relations of our *Jesuits* in *Japona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life, &c. *Jasper Belgae* a *Jesuit*, cured a mad woman by hanging *S^t Johns* Gospel about her necke, and many such. Holy-water did as much in *Japona*, &c. Nothing so familiar in their works, as such examples.

But wee on the other side, seeke to God alone. Wee say with *David*, *Ps. 46. 1. God is our hope and strength, & helpe in trouble, readie to be found.* For their catalogue of examples, wee make no other answer, but that they are false fictions, or diabolicall illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on *S^t Antonies* day in Padua, to bring divers mad men & demoniacall persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain oynments & drams, to cosen the commonalty, as *Hildesheim* wel saith; the like is commonly practised in *Bohemia* as *Mathiolus* gives us to understand in his preface to his comment upon *Dioscorides*. But wee need not run so far for examples in this kinde, wee have a just volume published at home to this purpose. * *A declaration of Egregious popish impostures, to withdraw the hearts of religious men under pretence of casting out of devils, practised by Father Edmunds, alias Weston a Jesuite, and divers Romish priests his wicked associats, with the severall parties names, confessions, examinations, &c. which were pretended to be possessed.* But these are ordinarie tricks onely to get opinion and money, meere impostures. *Aesculapius* of old, that counterfeit God, did as many famous cures; his temple (as *Strabo* relates) was daily full of patients, and as many severall tables, inscriptions, pendants, donaries, &c. to be seen in his church, as at this day at our Lady of *Loretta's* in Italy. It was a custome long since,

— suspendisse potenti

Vestimenta maris deo. (Hor. Od. 1. lib. 5. Od.)

To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*, *Aesculapius*, &c. as *Lactantius lib. 2. de orig. erroris, cap. 17.* observes. The same *Jupiter*, and those bad angels are now worshipped, and adored by the name of *S^t Sebastian*, *Barbara*, &c. *Christopher* & *George* are come in their places.

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p Iodocus Sincerus itin. Gallicae 1617. Huc mente captos deducunt, et statim orationibus, sacrificiis peractis, in illum lectum dormitura ponunt, &c.

q In Gallia Narbonensi.

* Lib. de orig.

Festorum. Collo-

suspenso, et per-

gameno inscrip-

ta, cum signo

crucis, &c.

r Em. Acosta

com. verum in

Oriente gest. a

societat. Iesu,

Anno 1568.

Epist. Gonfal-

vi Fernandis,

Anno 1560.

ponia.

Spicel. de mor-

bis demoniacis,

sic a sacrificiis

parati unguen-

tis Magicis cor-

pori illitis, ut

stulte plebecu-

la persuadeant

tales curari a

Santo Antonio

* Printed at

London 4to. by

I. Roberts.

1605.

Greg. lib. 8.

Cujus sanum

agrotantium

multitudine re-

fertum, undi-

qua, et tabellis

pendentibus,

in quibus sana-

ti languores

erant inscripti.

u Mali angeli

sumpserunt o-

lim nomen Io-

vis, Iunonis, A-

pollinis, &c.

quos Gentiles

deos credebant,

nunc S. Sebastia-

ni, Barbara, &c.

&c. nomen ha-

bent, et aliorum

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x Part. 2. cap. 9
de spect. Veneri
substituunt
Virginem Ma-
riam.

y Ad hæc ludi-
bria Deus con-
nivet frequen-
ter, ubi relicto
verbo Dei, ad
Satanam curri-
tur, quales hi
sunt, qui aqua m-
lustralem, cru-
cem, & c. lubri-
ce fidei homini-
bus offerunt.

z Charior est
ipfis homo
quam sibi,
Paul.

a Bernard.
b Austin.

places. Our Lady succeeds *Venus* (as they use her in many offices) the rest are otherwise supplied, as ^x *Lavater* writes, and so they are deluded. ^y *And God often winks at these impostures, because they forsake his word, and betake themselves to the devil, as they do that seeke after Holy water, crosses, &c.* *Wierus lib. 4. cap. 3.* What can these men plead for themselves more then those heathen gods, the same cures done by both, the same spirit that seduceth: or put case they could helpe, why should wee rather seeke to them, then to Christ himselfe, since that he so kindly invites us unto him, *Come unto me all ye that are heavy laden, and I will ease you*, *Mat. 11.* and we know that there is one God, one Mediator betwixt God and man *Jesus Christ*, (*1 Tim. 2. 5.*) who gave himselfe a ranome for all men. We know that we have an ^z Advocate with the Father, *Jesus Christ* (*1. Joh. 2. 1.*) that there is no other name under heaven, by which we can be saved, but by his, who is alwaies ready to hear us, and sits at the right hand of God, and from ^a whom we can have no repulse, *solus vult, solus potest, curat universos tanquam singulos, & b unumquemq, nostrum ut solum*, we are all as one to him, he cares for us all as one, and why should wee then seeke to any other but to him?

MEMB. 4. SUBSECT. 1.

Physitian, Patient, Physick.



Of those diverse gifts which our Apostle *Paul* saith, God hath bestowed on man, this of Physick is not the least, but most necessary, and especially conducing to the good of mankind. Next therefore to God in all our extremities (for of the most high commendeth healing, *Ecclus 38. 2.* we must seek to, and rely upon the Physician, who is *Manus Dei*, saith *Hierophilus*, and to whom he hath given knowledge, that he might be glorified in his wondrous works. *With such doth hee heale men, and taketh away their paines*, *Ecclus 38. 6, 7.* when thou hast need of him, let him not go from thee. The houre may come that their enterprises may have good successe, *vcr. 13.* It is not therefore to be doubted, that if we seek a Physician as we ought, we may be eased of our infirmities, such a one I meane as is sufficient, & worthily so called; for there be many Mountebanks, Quacksalvers, Empericks, in every street almost, and in every village, that take upon them this name, make this noble and profitable Art to be evil spoken of and contemned, by reason of these base and illiterate Artificers: but such a Physician I speak of, as is approved, learned, skilfull, honest, &c. of whose duty *Wecker*, *Antid. cap. 2.* & *Syntax. med. Crato*, *Julius Alexandrinus medic.* *Hernius prax. med. lib. 3. cap. 1.* & c. treat at large. For this particular disease, him that shall take upon him to cure it, ^d *Paracelsus* will have to be a Magician, a Chymist, a Philosopher, an Astrologer; *Thurnefferus*, *Severinus* the Dane, and some other of his followers, require as much: many of them cannot bee cured but by Magicke. ^e *Paracelsus* is so stiffe for those Chemicall medicines, that in his cures he will admit almost of no other Physick, deriding in the meane time *Hippocrates*, *Galen*, and all their followers: but Magicke, and all such remedies I have already censured, and shall speak of Chymistry ^f elsewhere. Astrology is required by many famous Physicians, by *Ficinus*, *Crato*, *Fernelius*,

c *Ecclus 38.*
In the sight of
great men hee
shall be in ad-
miration.

d *Tom. 4. Tract.*
3. de morbis a-
mentum, horum
multi non nisi
a Magis curan-
di & Astrolo-
gis, quoniam
origo ejus a co-
lis perenda est.
e *Lib. de Podagra.*
f *Sect. 5.*

nelius, & doubted of, and exploded by others: I will not take upon me to decide the controversie my selfe, *Johannes Hossurtus*, *Thomas Boderius*, and *Maginus* in the preface to his Mathematicall physicke shall determine for mee. Many Physicians explode Astrology in physicke (saith he) there is no use of it, *unam artem ac quasi temerariam insectantur, ac gloriam sibi ab ejus imperitia aucupari*; but I will reprove Physicians by Physicians, that defend and professe it, *Hippocrates*, *Galen*, *Avicen*, &c. that count them butchers without it, *homicidas medicos Astrologia ignaros*, &c. *Paracelsus* goes farther, and will have his Physician^h predestinated to this mans cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of hearbs, of administring, Astrologically observed; in which *Thurnesserus*, and some *Latromathematicall* professors, are too superstitious in my judgement. *Hellebor* will help, but not alway, not given by every Physician, &c. but these men are too peremptory and self-conceited as I think. But what do I do, interposing in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in every Physician, that he be not over carelesse or covetous, Harpy-like to make a prey of his patient, *Carnificis namq; est* (as * *Wecker* notes) *inter ipsos cruciatus ingens precium exposcere*, as an hungry Chirurgion often produce and wiew-draw his cure, so long as there is any hope of pay,

Non missura cutem, nisi plena cruoris hirundo.

Many of them to get a fee, will give Physick to every one that comes, when there is no cause, and they doe so *irritare silentem morbum*, as ^k *Heurnius* complaines, stirre up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happely composed, or by rectification of those six non-naturall things otherwise cured. This is *Natura belum inferre*, to oppugne nature, and to make a strong body weak. *Arnoldus* in his 8 and 11 Aphorismes gives cautions against, and expressly forbiddeth it. ^l *A wise Physician will not give Physick, but upon necessity, and first try medicinall diet, before hee proceede to medicinall cure.*^m In another place he laughs those men to scorne, that thinke *longis syrupis expugnare demones & animi phantasmata*, they can purge phantasticall imaginations, and the devil by Physick. Another caution is, that they proceed upon good grounds, if so be there be need of Physick, and not mistake the disease; they are often deceived by theⁿ similitude of Symptomes, saith *Heurnius*, and I could give instance in many Consultations, wherein they have prescribed opposite Physick. Sometimes they go too perfunctorily to work, in not prescribing a just^o course of Physick: To stirre up the humor, and not to purge it, doth often more harme then good. *Montanus consil.* 30. inveighs against such perturbations, *that purge to the halves, tire nature, and molest the body to no purpose.* 'Tis a crabbed humor to purge, and as *Laurentius* calls this disease, the reproach of Physicians; *Bessardus, flagellum medicorum*, their lash; & for that cause, more carefully to be respected. Though the patient be averse, saith *Laurentius*, desire helpe, and refuse it again, though he neglect his own health, it behoves a good Physician, not to leave him helpless. But most part they offend in that other extreme, they prescribe too much physick, and tire out their bodies with continuall potions, to no purpose. *Atius tetrabib.* 2. 2. ser. cap. 90. will have them by all meanes therefore ^p to give some re-

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g Langius.

l. Caesar Claudius consil.

h Predestinatum ad hunc curandum.

i Helleborus curat, sed quod ab omni datus medico vanum est.

* Antid. gen.

lib. 3. cap. 2.

k Quod sepe

evenit. lib. 3.

cap. 1. cum non sit necessitas.

Frustrafatigant remediis

egros, qui vici-

tus ratione curari possunt.

Heurnius.

l Modestus &

sapiens medicus, nunquam

properabit ad

pharmacum,

nisi cogente ne-

cessitate. 4. 1. A-

phor. prudens

et pius medicus

cibus prius me-

dicinal. quam

medicinis puris

morbum expel-

lere satagat.

m Brev. l. c. 18.

n Similitudo

sepe bonis me-

dicis imponit.

o Qui melan-

cholicis pre-

bent remedia

non satis vali-

da. Longiores

morbi imprimis

soleritiam me-

dici postulant,

& fidelitatem,

qui enim tu-

multuario hos

tractant, vires

absque ulla

commoditate

dunt & fran-

gant, &c.

p Nature re-

misionem dare

oportet.

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¶ Pleriq; hoc morbo medicina nihil profecisse vixi sunt, & sibi demissi invulnerunt.

spite to nature, to leave off now and then; and *Lalius à Fonte Egubinus* in his consultations, found it (as he there witnesseth) often verified by experience, that after a deale of Physicke to no purpose, left to themselves, they have recovered. 'Tis that which *Nic. Piso*, *Donatus Altomarus*, still inculcate, *darere-quiem Natura*, to give nature rest.

SUBJECT. 2.

Concerning the Patient.



When these precedent cautions are accurately kept, and that wee have now got a skilfull, an honest Physician to our minde, if his patient will not be conformable, and content to bee ruled by him, all his endeavours will come to no good end. Many things are necessarily to be observed and continued on the patients behalfe; First that hee be not too niggardly miserable of his purse, or thinke it too much hee bestowes upon himself, and to save charges, endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, all the gold they had, if all the citie were gold he should have it. *Naaman* the Syrian, when hee went into *Israel* to *Elisha* to bee cured of his leprosie, tooke with him ten talents of silver, six thousand peeces of gold, and ten change of rayments, (2 Kings 5. 5.) Another thing is, that out of bashfulnesse, he do not conceale his grieve if ought trouble his minde, let him freely disclose it,

Stultorum incurata pudor malus ulcera celat.

by that means he procures to himself much mischief, and runs into a greater inconvenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (*Seneca*) 'Tis a part of his cure to wish his own health; and not to deferre it too long.

¶ *Seneca.*

*Qui blandiendo dulce nutrit vit malum,
Serò recusat ferre quod subiit jugum.*

Et

¶ *Per. 3. Sat.*

*Helleborum frustra cum jam cutis agra tumebit,
Poscentes videas; venienti occurrere morbo.*

He that by cherishing a mischief doth provoke,
Too late at last refuseth to cast off his yoke.

When the skin swels, to seek it to appease,
With Hellebor is vain; meet your disease.

by this meanes many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchednesse and peevishnesse; they undoe themselves. The Citizens I know not of what City now, when rumor was brought their enemies were coming, could not abide to heare it; and when the plague beginnes in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and readie to surprize them, they beginne to fortifie and resist when 'tis too late; when the sicknesse breakes out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of a prejudice, a loathing, and distaste of Physick, they had rather dye, or doe worse, then take any of it. *Barbarous immanity* (*¶ Melancthon* termes it) and folly to be deplored for to contemne the precepts of health, good remedies, and

voluntarily

¶ *De anima.*
Barbara tamen immanitate, et deploranda inscitia contemunt precepta sanitatis, mortem et morbos ultro accerunt.

voluntarily to pull death, and many maladies upon their owne heads. Though many againe are in that other extreme too profuse, suspicious, and jealous of their health, too apt to take physicke on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger doe but ake, run, ride, send for a physician, as many Gentlewomen do, that are sicke, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse then it is, by amplifying that which is not. ^x Hier. Capivaccius sets it downe as a common fault of all melancholy persons, to say their symptoms are greater then they are, to helpe themselves. And which ^y Mercurialis notes, consil. 53. to be more trouble some to their Physicians, then other ordinarie patients, that they may have change of physicke.

A third thing to bee required in a Patient, is confidence, to bee of good cheare, and have sure hope that his Physician can helpe him. ^z Damascen the Arabian, requires likewise in the Physician himselfe, that he be confident he can cure him, otherwise his physicke will not be effectuell, and promise with all that he will certainly helpe him, make him beleewe so at least. ^a Galeotus gives this reason, because the forme of health is contained in the physicians minde, and as Galen holds, ^b confidence and hope doe more good then physick; he cures most, in whom most are confident. Axiocus sicke almost to death, at the very sight of Socrates recovered his former health. Paracelsus assignes it for an only cause, why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had; ^c but because the common people had a most strong conceipt of his worth. To this of confidence we may adde perseverance, obedience and constancie, not to change his Physician, or dislike him upon every toy; for hee that so doth (saith ^d Janus Damascen) or consults with many, falls into many errors; or that useth many medicines. It was a chief caveat of ^e Seneca to his friend Lucilius, that hee should not alter his Physician, or prescribed physicke: Nothing hinders health more; a wound can never bee cured that hath severall plasters. Crato consil. 186 taxeth all melancholy persons of this fault: ^f 'Tis proper to them, if things fall not out to their minde, and that they have not present ease, to seek another, and another; (as they doe commonly that have foreeyes) twenty one after another, and they still promise all to cure them, try a thousand remedies; and by this meanes they increase their malady, make it most dangerous and difficult to bee cured. They try many (saith ^g Montanus) and profit by none: and for this cause consil. 24. hee injoynes his patient before he take him in hand, ^h perseverance and sufferance, for in such a small time, no great matter can be effected, and upon that condition hee will administer physicke, otherwise all his endeavour and counsell would be to small purpose. And in his 31. counsell for a notable Matron, hee tells her: if shee will bee cured, shee must bee of a most abiding patience, faithfull obedience, and singular perseverance; if shee remit, or despaire, shee can expect or hope for no good successe. Consil. 230. for an Italian Abbot, hee makes it one of the greatest reasons, why this disease is so incurable, ^k because the parties are so restlesse, and impatient, and will therefore

x Consult. 173.
y Scolt. 10. Melanch. Aggrum hoc seire proprium est, ut graviora dicant esse symptomata, quam revera sunt.

z Melancholice plerumque medicis sunt molesti, ut alia aliis adiungant
a Oportet infirmo imprimere salutem, utcumque promittere, etsi ipse desperet. Nullum medicamentum efficax, nisi medicus etiam fuerit fortis imaginationis.

b De promiss. doct. cap. 15.

c Quoniam sanitatis formatio animi medici continent.

d Spes & confidentia, plus valent quam medicina.

e Felicio in medicina ob fidem Ethnicorum.

f Aphorif. 89. Aeger qui plurimos consulit medicos, plerumque in errorem singulorum cadit.

g Nihil ita sanitatem impedit, ac remediorum crebra mutatio, nec venit vulnus ad cicatricem in quo diversa medicamenta tentantur.

h Melancholicorum proprium, quum ex eorum arbitrio non fit

subita mutatio in melius, alterare medicos qui quidvis, &c. g. Consil. 31. Dum ad varia se conferunt, nullo profunt. h Imprimis hoc statuere oportet requiri perseverantiam, & tolerantiam. Exiguo enim tempore nihil ex, &c. i Si curari vult, opus est pertinaci perseverantia, fidei obedientia, & patientia singulari, si tedeat aut desperet, nullum habebit effectum.
k AEgritudine amittunt patientiam, & inde morbi incurabiles.

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1 Non ad men-
sem aut annum,
sed oportet toto
vite curriculo
curationi ope-
ram dare.

* Camerarius
emb. 55. cent. 2.
in Præfat. de
nar. med. In li-
bellis quæ vulgo
versantur apud
literatos, in-
cautiores mul-
ta legunt, à
quibus decipi-
mur, eximia
illis, sed por-
tentosum hau-
riunt venenum.
n Operari ex
libris, absq[ue] co-
gnitione & so-
lerti ingenio
periculosum
est. Unde mo-
nemur, quam
insipidum scri-
ptis authoribus
credere, quod
hic suo didicit
periculo.

o Consil. 23.
hec omnia si quo
ordine decet e-
gerit, vel cura-
bitur, vel cer-
te minus affi-
cietur.

have him that intendes to bee eased,¹ to take physicke, not for a moneth, a ycare, but to apply himselfe to their prescriptions, all the dayes of his life. Last of all, it is required that the patient be not too bold to practise upon him self, without an approved physicians consent, or to try conclusions, if he read a receipt in a booke; for so, many grossely mistake, and doe themselves more harime then good. That which is conducing to one man, in one case, the same time is opposite to another. * An Asse and a Mule went laden over a brooke, the one with salt, the other with wooll: the Mules packe was wet by chance, the salt melted, his burden the lighter, and he thereby much eased. He told the Asse, who thinking to speed as well, wet his packe likewise at the next water, but it was much the heavier, hee quite tired. So one thing may be good and bad to severall parties, upon divers occasions. *Many things* (saith^m Penottus) *are written in our bookes, which seeme to the Reader to be excellent remedies, but they that make use of them, are often deceived, and take for Physicke poyson.* I remember in *Valleriola's* observations, a story of one *John B. pist* a *Neopolitan*, that finding by chance a pamphlet in *Italian*, written in praise of *Hellebor*, would needs adventure on himself, & took one dram for one scruple, and had not he beene sent for, the poore fellow had poysoned himselfe. From whence he concludes out of *Damascenus* 2. & 3. *Aphorism.* *that without exquisite knowledge, to worke out of bookes is most dangerous: how unsavorie a thing it is to beleieve Writers, and take upon trust, as this patient perceived by his own perill.* I could recite such another example of mine own knowledge, of a friend of mine, that finding a receipt in *Brassivola*, would needs take *Hellebor* in substance, and try it on his owne person; but had not some of his familiars come to visit him by chance, hee had by his indiscretion hazarded himselfe: many such I have observed. These are those ordinarie cautions, which I should thinke fit to bee noted, and he that shall keepe them, as *Montanus* saith, shall surely be much eased, if not throughly cured.

SUBJECT. 3.

Concerning Physicke.



Physicke it selfe in the last place is to bee considered; for the Lord hath created medicines of the earth, and hee that is wise will not abhorre them, *Ecclus* 38. 4. ver. 8. of such doth the Apothecary make a confection, &c. Of these medicines there be divers and infinite kindes, Plants, Metals, Animals, &c. and those of severall natures, some good for one, hurtfull to another: some noxious in themselves, corrected by art, very wholsome and good, simples, mixt, &c. and therefore left to bee managed by discreet and skilfull Physicians, and thence applied to mans use. To this purpose they have invented method, and severall rules of art, to put these remedies in order, for their particular ends. Physick (as *Hippocrates* defines it) is naught else but *addition and subtraction*; and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as *Mercurialis* acknowledgeth) so common an affection in these our times, and therefore fit to bee understood. Severall prescripts and methods I finde in severall men, some take upon them to cure all maladies with one Medicine,

p *Fuchsius* cap.
2. lib. 1.
q In pract. med.
hec affection no-
stris temporibus
frequentissima,
ergo maxime
pertinet ad nos
hujus curationem
intelligere.

cine, severally applyed, as that *Panacea*, *Aurum potabile*, so much controverted in these dayes, *Herbasolis*, &c. *Paracelsus* reduceth all diseases to foure principall heads, to whom *Severinus*, *Ravelascus*, *Leo Suavius*, and others adhere and imitate: those are *Leprosie*, *Gout*, *Dropsie*, *Falling-sicknesse*. To which they reduce the rest; as to *Leprosie*, *Ulcers*, *Itches*, *Furfures*, *Scabs*, &c. To *Gout*, *Stone*, *Cholicke*, *Tooth-ache*, *Head-ache*, &c. To *Dropsie*, *Agues*, *Jaundies*, *Cacexia*, &c. To the *Falling-sicknesse*, belong *Palsie*, *Vertigo*, *Cramps*, *Convulsions*, *Incubus*, *Apoplexie*, &c. ¹ If any of these foure principall be cured (saith *Ravelascus*) all the inferiour are cured, and the same remedies commonly serve: but this is too generall, and by some contradicted: for this peculiar disease of *Melancholy*, of which I am now to speak, I finde severall cures, severall methods and prescripts. They that intend the practicke cure of *Melancholy*, saith *Duretus* in his notes to *Hollerius*, set downe nine peculiar scopes or ends; *Savonarola* prescribes seven especiall Canons. *Aelianus Montanus* cap. 26. *Faventinus* in his Empericks, *Hercules de Saxoniz*, &c. have their severall injunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. *Διασιν*, *Pharmacentica*, and *Chirurgica*, Diet or Living, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius*, &c. and most prescribe; of which I will insist, and speake in their order.

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r Si aliquis horum morborum summus sanatur, sanantur omnes inferiores.

SECT. 2.

MEMB. 1. SUBSECT. 1.

Diet rectified in substance.

DIET *Διασιν*, *Victus* or Living, according to *Fuchsius* and others, comprehend those six non-naturall things, which I have before specified, are especiall causes, and being rectified, a sole or chiefe part of the cure. ¹ *Johannes Arculanus*. cap. 16. in 9. *Rhasis*, accounts the rectifying of these six, a sufficient cure. *Guianerius* Tract. 15. cap. 9. calls them, *propriam & primam curam*, the principall cure: so doth *Montanus*, *Crato*, *Mercurialis*, *Altomarus*, &c. first to be tried, *Lemnius* instit. cap. 22. names them the hinges of our health, "no hope of recovery without them. *Reinerus Solenander* in his seventh consultation for a Spanish young Gentlewoman, that was so melancholy, she abhorred all company, and would not sit at table with her familiar friends, prescribes this physicke above the rest, ^x no good to be done without it. ^y *Aretius*. lib. 1. cap. 7. an old Physician, is of opinion, that this is enough of it selfe, if the partie be not too farre gone in sicknesse. ^z *Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highnesse will keepe but a good diet, he will warrant him his former health. ^a *Montanus* consil. 27. for a Nobleman of France, admonisheth his Lordship to be most circumspect in his diet, or else all his other Physicke will ^b be to small purpose. The same injunction I finde verbatim in *J. Caesar Claudinus*, Respon. 34. *Scoltzii*

Instit. cap. 8. sect. 1. *Victus* nomine non tantum cibis & potus, sed aer, exercitatio, somnus, vigilia, & reliquæ res sex non-naturales continentur. ¹ Sufficit plerumque regimen rerum sex non-naturalium. ^u Et in his potissima sanitas consistit. ^x Nihil hic agendum sine exquisita vivendi ratione, &c.

^y Si recens malum sit ad primum habitum recuperandum, alia

medela non est opus. ^z Consil. 99. lib. 2. si celsitudo tua, rectam victus rationem, &c. ^a Moneo Domine, ut sis prudens ad victum, sine quo cetera remedia frustra adhibentur. ^b Omnia remedia irrita & vana sine his. Novistis me plerosque ita laborantes victu potius quam medicamentis curasse.

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consil. 183. Trallianus cap. 16. lib. 1. *Lalins à Fonte Agubinus* often brags, that he hath done more cures in this kinde by rectification of Diet, then all other phyficke besides. So that in a word I may say to most melancholy men, as the Fox said to the Wesell, that could not get out of the garner, *Macracavum repetes, quem macra subisti*, the six non-naturall things caused it, and they must cure it. Which howsoever I treat of, as proper to the Meridian of Melancholy, yet neverthelesse, that which is here said will generally serve^c most other diseases, and helpe them likewise, if it bee observed.

^c Modo non multum elongentur.

^d Lib. 1. de melan. cap. 7.

Calidus et humidus cibus concoctus facilius flatu exortes, elixi non assit, neq. cibi frigi sint.

^e Si interna tantum pulpa devoretur, non superficies torrida ab igne.

^f Bene nutriendes cibi, tenella ætas multum valet, carnes non virosæ, nec pingues.

^g Hædoper. peregr. Hierosol.

^h Inimica stomacho.

ⁱ Not fried or buttered, but potched.

^k Consil. 16. Non improbat butyrum et oleum, si tamen plus quam par sit, non projundatur: sacchari & mellis usus, utiliter ad ciborum condimenta comprobatur.

^l Mercurialis consil. 88. acerba omnia evitentur. Water.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drinke, in which wee must consider Substance, Quantitie, Qualitie, and that opposite to the precedent. In Substance, such meats are generally commended, which are^d moist, easie of digestion, and not apt to engender winde, not fryed, nor roasted, but sod (saith *Valescius*, *Altomarus*, *Piso*, &c.) hot and moist, and of good nourishment; *Crato* consil. 21. lib. 2 admits rosted meat, ^e if the burned and scorched superficies, the browne we call it, bee pared off. *Salvianus* lib. 2. cap. 1. cries out on cold and dry meats; ^f young flesh and tender is approved, as of Kid, Rabbets, Chickens, Veale, Mutton, Capons, Hens, Partridge, Pheasant, Quails, and all mountaine birds, which are so familiar in some parts of *Africa*, and in *Italy*, and as ^g *Dublinus* reports, the common food of Boores and Clownes in *Palestina*. *Galen* takes exception at Mutton, but without question he meanes that rammy mutton, which is in *Turkie*, and *Asiaminor*, which have those great fleshie tailes, of 48. pound weight, as *Vertomannus* witnesseth, *navig. lib. 2. cap. 5*. The leane of fat meat is best, and all manner of brothes, and pottage, with borage, lettuce, and such wholsome hearbes are excellent good, specially of a Cocke boyled; all spoone meat. *Arabians* commend braines, but ^h *Laurentius* cap. 8. excepts against them, and so doe many others; ⁱ Egges are justified as a nutritive wholsome meat, Butter and oyle may passe, but with some limitation; so ^k *Crato* confines it, and to some men sparingly at set times, or in sauce, and so sugar and hony are approved. All sharpe and sowre sauces must be avoided, and spices, or at least seldome used: and so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the partie is hot or cold, or as hee shall finde inconvenience by them. The thinnest, whitest, smallest wine is best, not thicke, not strong; and so of beare, the midling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; *Laurentius* cap. 8. would have it kneaded with rain water, if it may be gotten.

Pure, thinne, light water by all meanes use, of good smell and taste, like to the ayre in sight, such as is soone hot, soone cold, and which *Hippocrates* so much approves, if at least it may bee had. Raine water is purest, so that it fall not downe in great drops, and bee used forthwith, for it quickly putrefies. Next to it fountaine water that riseth in the East, and runneth Eastward, from a quicke running spring, from flinty, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest, though many springs doe yeeld the best water at their fountaines. The waters in hotter Countries, as in *Turkie*, *Persia*, *India*, within the *Tropicks*, are frequently purer then ours in the North, more subtile, thinne, and lighter, as our Merchants observe by foure ounces in a pound, pleasanter to drink,

as good as our Beare, and some of them as *Choaspis* in *Persia*, preferred by the *Persian kings*, before wine it self. Many rivers I deny not are muddy still, white, thicke, like those in *China*, *Nilus* in *Agypt*, *Tibris* at *Rome*, but after they be settled two or three dayes, defecate and clear, very commodious, usefull and good. Many make use of deep wels, lakes, cisternes, when they cannot be better provided, and tis not amisse: For I would not have any one so nice as that *Gracian Calis*, sister to *Nicephorus* Emperour of *Constantinople*, and † married to *Dominitus Silvius* Duke of *Venice*, that out of incredible wantonnesse, *communi aquâ uti nolebat*, would use no vulgar water; but she died *tanta* (saith mine authour) *fetidissimâ puris copiâ*, of so fulsome a disease, that no water could wash her cleane. * *Plato* would not have a traveller lodge in a citie, that is not governed by lawes, or hath not a quicke streame running by it; *illud enim animum, hoc corrumpit valetudinem*, one corrupts the body, the other the minde. But this is more then needes, too much curiositie is naught, in time of necessitie any water is allowed. Howsoever pure water is best, and which (as *Pindarus* holds) is better then gold; an especiall ornament it is, and very commodious to a citie (according to * *Vergilius*) when fresh springs are included within the walls, as at *Corinth*, in the midst of the town almost, there was *arx altissima scatens fontibus*, a goodly Mount full of fresh-water springs: if Nature afford them not, they must be had by art. It is a wonder to reade of those stupend Aqueducts, and infinite cost hath been bestowed in *Rome* of old, *Constantinople*, *Carthage*, *Alexandria*, and such populous cities, to convey good and wholesome waters: reade ^m *Frontinus*, *Lipsius de admir.* ⁿ *Plinius lib. 3. cap. 11.* *Strabo* in his *Geogr.* That Aqueduct of *Claudius* was most eminent, fetched upon Arches 15. miles, every Arch 109 foot high: they had 14 such other Aqueducts, besides lakes and cisternes, 700 as I take it; every house had private pipes and chanel to serve them for their use. *Peter Gillius* in his accurate description of *Constantinople*, speaks of an old cistern, which he went down to see, 336 foot long, 180 foot broad, built of marble, covered over with Arch-work, and sustained by 336 pillars, twelve foot asunder, and in 11 rowes, to contain sweet water. Infinite cost in chanel and cisternes, from *Nilus* to *Alexandria*, hath been formerly bestowed, to the admiration of these times; ^p their cisternes so curiously cemented & composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cistern made, their house is half built. That *Segonian* Aqueduct in *Spaine*, is much wondred at in these dayes, ^q upon three rows of pillars, one above another, conveying sweet water to every house: but each City almost is full of such Aqueducts. Amongst the rest ^r he is eternally to be commended, that brought that new stream to the North side of *London* at his own charge: and *M^r Otho Nicholson*, founder of our water works and elegant Conduit in *Oxford*. So much have all times attributed to this Element, to be conveniently provided of it: Although *Galen* hath taken exceptions at such waters, which run through leaden pipes, *ob cerussam quæ in eis generatur*, for that unctuous ceruse, which causeth dysenteries and fluxes; * yet as *Alsarius Crucius* of *Genua* well answers, it is opposite to common experience. If that were true, most of our *Italian cities*, *Montpelier* in *France*, with infinite others, would finde this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselves,

† The Dukes of Venice were then permitted to marry.
* De Legibus
* Lib. 4. cap. 10
Magna urbis utilitas cum perennes fontes muris includuntur, quod si natura non præstat, effodiendi, &c.
l Operagigantum dicit aliquis.
m De aqueductu
n Curtius. Fons à quadragesimo lapide in urbem opere arcuato perductus, Plin. lib. 36. 15.
o Quædam domus Romæ fistulas habebat & canales, &c.
p Lib. 2. cap. 20
Jod. à Meggen cap. 15. peregr.
Hier. Bellonius.
q Cypr. Echovius delit. Hiss. Aqua profuens inde in omnes fere domos ducitur, in pureis quosq; astito tempore frigidissima conservatur.
r Sir Hugb Middleton Baronet.
* De quaestione med. cens. fol. 354.

let

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let them consult with *P. Crescentius de Agricult. lib. 1. cap. 4. Pamphilus Hircelacus*, and the rest.

Amongst fishes, those are most allowed of, that live in gravellie or sandie waters, Pikes, Pearch, Trout, Gudgeon, Smelts, Flounders, &c. *Hyppolitus Salvianus* takes exception at Carp; but I dare boldly say with *Dubravins*, it is an excellent meat, if it come not from muddy pooles, that it retain not an unfavorie tast. *Erinaceus Marinus* is much commended by *Oribatius*, *Ætius*, and most of our late writers.

f De piscibus lib. habent omnes in lautitiis, modo non sint è cenofo loco.

t De pisc. c. 2.

l. 7. Plurimum præstat ad utilitatem et jucunditatem.

Idem Trallianus lib. 1. cap.

16. pisces petrosi, et molles carne.

u Etsi omnes putredini sunt obnoxii, ubi secundis mensis, incepto jam priore, devolvuntur, commo- di succi pro- sunt, qui dulcedine sunt præditi.

Ut dulcia ce- rafa, poma, etc.

x Lib. 2. cap. 1.

y Montanus consil. 24.

z Pyraque grato sunt sapore, cocta mala, pomato rosta, et saccharo, vel anifi semine confersa, utiliter statim à prandio vel à cœna sumi possunt, eo quod ventricul- um roborent et

vapores caput petentes reprimant. Mont. a Punica mala durantia commode permittuntur modo non sint austera et acida.

b Olera omnia præter boraginem, buglossum, intybum, feniculum, anisum, melissum vitari debent. c Mercurialis præf. Med.

Crato consil. 21. lib. 2. censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meales, at second course, they keep downe vapors, and have their use. Sweet fruits are best, as sweet Cherries, Plums, sweet Apples, Peare-maines, and Pippins, which *Laurentius* extols, as having a peculiar propertie against this disease, and *Plater* magnifies omnibus modis appropriata conveniunt, but they must be corrected for their windiness; ripe Grapes are good, and Rayfins of the sun, Muske-millions well corrected, and sparingly used. Figs are allowed, and Almonds blanched. *Trallianus* discommends Figs, *Salvianus* Olives and Capers, which others especially like of, and so of pisticke nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit Peaches, Peares, and Apples baked after meals, only corrected with sugar, and Ani-feed, or Fennell seed, and so they may be profitably taken, because they strengthen the stomacke, and keepe down vapours. The like may bee said of preserved Cherries, Plums, marmalit of plums, quinces, &c. but not to drinke after them, Pomegranates, Lemons, Oranges are tolerated, if they be not too sharpe.

Crato will admit of no herbs, but Borage, Buglosse, Endive, Fennell, Ani-feed, Bawme. *Callenius* and *Arnoldus* tolerate Lettuce, Spinage, Beets, &c. The same *Crato* will allow no roots at all to bee eaten. Some approve of Potatoes, Parsnips, but all corrected for winde. No raw fallerts; but as *Laurentius* prescribes, in brothes; and so *Crato* commends many of them: or to use Borage, Hoppes, Bawme, steeped in their ordinarie drinke. *Avenzoar* magnifies the juyce of a Pomegranate, if it be sweet, and especially Rose-water, which he would have to bee used in every dish, which they put in practice in those hore Countries, about *Damascus*, where (if wee may beleieve the relations of *Vertamannus*) many hogshheads of Rose-water are to be sold in the market at once, it is in so great request with them.

SUBJECT 2.

Diet rectified in quantitie.

c Lib. 2. de com.

Solus homo ed- dit bibirq, etc.

f Consil. 21. 18

si plus ingeratur quam par-

est, et ventri-

culus tolerare

posset, nocet, et

cruditates ge-

nerat, etc.



An alone, saith *Cardan*, eates and drinckes without appetite, and useth all his pleasure without necessitie, *anima vitio*, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholsome and good, but if unseasonably taken, or immoderately used, more then the stomack can well bear, it will ingender cruditie, and doe much harme. Therefore *Crato* adviseth his patient to eat but twice a day, and that at his set meales, by no meanes to eat without an appetite, or upon a full stomacke, and to put seven houres difference

ference betwixt dinner and supper. Which rule if wee did observe in our Colledges, it would bee much better for our healths: But custome that tyrant so prevailes, that contrary to all good order and rules of Physicke, wee scarce admit of five. If after seven houres tarrying he shall have no stomacke, let him deferre his meale, or eat very little at his ordinary time of repast. This very counsell was given by *Prosper Calenus* to *Cardinall Cæsius*, labouring of this disease; and *Platerus* prescribes it to a patient of his, to bee most severely kept. *Guianerius* admits of three meales a day, but *Montanus consil.* 23. *pro Ab. Ital.* ties him precisely to two. And as he must not eat over much, so he may not absolutely fast; for as *Celsus* contends *lib. 1. Jacchinus* 15. in 9. *Rhasis*, ^hrepletion and inanition may both doe harme in two contrary extreames. Moreover, that which he doth eat, must bee well chewed, and not hastily gobbled, for that causeth crudity and wind; and by all meanes to eat no more than he can well digest. Some think (saith * *Trincavelius lib. 11. cap. 29. de curand. part. hum.*) the more they eat the more they nourish themselves: eat and live, as the proverbe is, not knowing that onely repaires man which is well concocted, not that which is devoured. Melancholy men most part have good ^kappetites, but ill digestion, and for that cause they must bee sure to rise with an appetite: and that which *Socrates* and *Disarius* the Physicians in *Macrobius* so much require, *S. Hierom* enjoines *Rusticus*, to eat and drinke no more than will ^msatisfie hunger and thirst. ⁿ*Lesius* the Jesuite holds 12. 13. or 14. ounces, or in our Northren countries 16. at most, (for all Students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drinke. Nothing pesters the body and minde sooner than to be still fed, to eat and ingurgitate beyond all measure, as many doe. ^oBy over much eating and continuall feasts they stifle nature, and choke up themselves; which, had they lived courstly, or like galley-slaves been tyed to an oare, might have happily prolonged many faire yeares.

A great inconvenience comes by variety of dishes, which causeth the precedent distemperature, ^pthan which (saith *Avisenna*) nothing is worse; to feed on diversity of meats, or over-much, *Sertorius*-like in *lucem cænare*, and as commonly they doe in *Muscovie* and *Island*, to prolong their meales all day long, or all night. Our Northerne countries offend especially in this, and we in this *Island* (*ampliter viventes in prandiis & cænis*, as ^q*Polydore* notes) are most liberall feeders, but to our owne hurt. [†]*Persicos odi puer apparatus*: Excesse of meat breedeth sicknesse, and gluttony causeth cholericke diseases: by surfeiting many perish, but hee that dieteth himselfe prolongeth his life, *Ecclus.* 37. 29. 30. We account it a great glory for a man to have his table daily furnished with variety of meats: but heare the Physitian, hee pulls thee by the eare as thou fittest, and telleth thee, ^rthat nothing can bee more noxious to thy health, than such varietie and plentie. Temperance is a bridle of gold, and hee that can use it aright, * *ego non summis viris comparo, sed simillimum Deo judico*, is liker a God than a man: For as it will transforme a beast to a man againe, so will it make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities,

g *Observa. lib. 1. Affuscat bis in die cibos sumere, certis semper horis.*

h *Ne plus ingerat cavendum quam ventriculus ferre potest, semperq; surgat a mensa non satur.*

i *Siquidem qui semimansum velociter ingerunt cibum, ventriculo laborem inferunt, & status maximos promovent.* Crato.

* *Quidam maxime comedere nituntur, putantes ea ratione se vires refecturos; ignorantes, non ea que ingerunt posse vires reficere, sed que probe concoquant.*

k *Multa appetunt, pauca digerunt.*

l *Saturnal. lib. 7. cap. 4.*

m *Modicus & temperatus cibus & carnis & anime utilis est.*

n *Hygiasticon reg. 14 16. un-*

cie per diem sufficiant, comparato pane, carne ovium, vel aliis obsoniis, & totidem vel paulo plures uncie potus.

o *Idem reg. 27. Plures in domibus suis brevi tempore pascentes extinguunt.*

qui se trivemibus victi fuissent, aut gregario pane pasti, sani & incolumes in longam etatem vitam prorogassent. p *Nihil deterius quam diversa nutrientia simul adungere, & comedendi tempus prorogare.* q *Lib. 1. hist. † Hor. ad lib. 5. ode ult. r Cibi varietate & copia in eadem mensa nihil nocentius homini ad salutem, Fr. Valerolo, obser. 1. 2. c. 6. * Tulor. pro M. Marcel.*

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¶ Nubius cibum
sumere debet,
nisi stomachus
sit vacuus. Gor-
don. lib. med. l. 1.
c. 11.

¶ E multis edu-
lii unum elige,
relictisq; cete-
ris, ex eo com-
ede.

¶ L de atra bile.
Simplex sit ci-
bus, & non ca-
rius: quod licet
dignitati tue ob-
concras diffi-
cile videatur,
&c.

¶ Celsitudo tua
prandeat sola,
absq; apparatu,
aulico, contentus
sit illis: si quis
princeps duobus
tantum ferculis,
vinisq; Rhenano
solum in mensa
utatur.

¶ Semper intra
satietaem a
mensa recedat,
uno ferculo con-
tentus.

¶ Lib. de Hel. &
Fejunio. Multo
melius in terra
vina sudisses.
¶ Crato. Multum
refer: non igno-
rare qui cibi
prioris, &c. li-
qui la prece-
dant carnum
jura, pisces, fru-
ctus, &c. Cena
brevior sit
prandio.

¶ Tract. 6. con-
tradict. 1. lib. 1.

¶ Super omnia
quotidianum le-
porem habui,
& pomis indul-
si.

¶ Annal. 6. Ri-
dere solebat eos,
qui post 30. et
tatis annum, ad
cognoscenda
corporis sui no-
xia vel vitia,
alicujus consilii
indigerent.

and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to have *ventrem bene moratum*, as *Seneca* calls it, to choose one of many, and to feed on that alone, as *Crato* adviseth his Patient. The same counsell *Prosper Calenus* gives to *Cardinall Casius*, to use a moderate and simple diet: and though his table be jovially furnished by reason of his state and guests, yet for his owne part to single out some one savoury dish and feed on it. The same is inculcated by *Crato* *consil. 9. l. 2.* to a noble personage affected with this grievance, hee would have his highnesse to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, y a dish or two, a cup of Rhenish wine, &c. *Montanus* *consil. 24.* for a noble Matron injoynes her one dish, and by no meanes to drinke betwixt meales. The like *consil. 229.* or not to eat till he be an hungry, which rule *Berengarius* did most strictly observe, as *Hilbertus Cenomacensis Episc.* writes in his life, --- cui non fuit unquam

Ante sitim potus, nec cibis ante famem,

and which all temperate men doe constantly keepe. It is a frequent solemnity still used with us, when friends meet to goe to the ale-house or taverne, they are not sociable otherwise: and if they visit one anothers houses, they must both eat and drinke. I reprehend it not moderately used, but to some men nothing can be more offensive; they had better, I speake it with *Saint Ambrose*, poure so much water in their shooes.

It much availes likewise to keepe good order in our diet, *z to eat liquid things first, broaths, fish, and such meats as are sooner corrupted in the stomacke; harder meats of digestion must come last.* *Crato* would have the supper lesse than dinner, which *Cardan* contradicth. lib. 1. tract. 5. contradicth 18. disallowes, and that by the authority of *Galen 7. art. curat. cap. 6.* and for foure reasons hee will have the supper biggest. I have read many treatises to this purpose, I know not how it may concerne some few sicke men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberall supper: all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said *pro* and *con*, a *Cardans* rule is best, to keepe that wee are accustomed unto, though it bee naught, and to follow our disposition and appetite in some things is not amisse; to eat sometimes of a dish which is hurtfull, if we have an extraordinary liking to it. *Alexander Severus* loved Hares and Apples above all other meats, as *Lampridus* relates in his life: one Pope Pork, another Peacocke, &c. what harme came of it? I conclude, our owne experience is the best Physitian; that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humours, and temperatures, let every man observe, and be a law unto himselfe. *Tiberius* in *Tacitus* did laugh at all such, that after 30. yeares of age would aske counsell of others concerning matters of diet: I say the same.

These few rules of diet he that keeps, shall surely finde great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and fathers of the Church; hee that shall but read their lives, written by *Hierom*, *Athanasius*, &c. how abstemious Heathens have bin in this kind, those *Curii* and *Fabritii*, those old Philosophers, as *Pliny* records lib. 11. *Xenophon* lib. 1. de vit. *Socrat.* Emperours and Kings,

as *Nicephorus* relates, *Eccles. hist. lib. 18. cap. 8.* of *Mauritius, Lodovicus Pius*, &c. and that admirable † example of *Lodovicus Cornarus*, a Patritian of *Venice*, cannot but admire them. This have they done voluntarily, & in health; what shall these private men do that are visited with sicknesse, and necessarily enjoined to recover, and continue their health? It is a hard thing to observe a strict diet, & *qui medicè vivit, miserè vivit*, as the saying is, *quale hoc ipsum erit vivere, his si privatus fueris* as good bee buried, as so much debarred of his appetite; *excessit medicina malum*, the physick is more troublesome then the disease, so he complained in the Poet, so thou thinkest: yet he that loves himself, will easily endure this little misery, to avoid a greater inconvenience; *è malis minimum*, better doe this then doe worse. And as † *Tully* holds, *better be a temperate old man, then a lascivious youth.* 'Tis the only sweet thing, (which he adviseth) so to moderate our selves, that we may have *senectutem in juventute, & in juventute senectutem*, Be youthfull in our old age, staid in our youth, discreet and temperate in both.

MEMB. 2.

Retention, and Evacuation rectified.

Have declared in the causes, what harme costivenesse hath done in procuring this disease; if it bee so noxious, the opposite must needs be good, or meane at least, as indeed it is, and to this cure necessarily required; *maximè conducit*, saith *Montanus cap. 27.* it very much availes. *Altomarus cap. 7.* commends walking in a morning, into some fair greene pleasant fields, but by all meanes first, by art or nature he will have these ordinary excrements evacuated. *Piso* calls it *Beneficium ventris*, the benefit, help or pleasure of the bellie, for it doth much ease it. *Laurentius cap. 8. Crato consil. 21. l. 2.* prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clisters, as shall be shewed. *Prosper Calenus lib. de atrabile*, commends Clisters, in *Hypocondriacall melancholy*, still to be used as occasion serves, *Peter Cnemand* in a consultation of his *pro hypocondriaco*, will have his patient continually loose, and to that end sets down there many formes of Potions and Clisters. *Mercurialis, consil. 88.* If this benefit come not of its own accord, prescribes † Clisters in the first place: so doth *Montanus consil. 24. consil. 31. & 229.* he commends turpentine to that purpose: the same he ingeminates, *consil. 230.* for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to have faire linen about him, to be decently and comely attyred, for *sordes vitiant, nasti- nesse defiles*, and dejects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

Bathes are either artificiall or naturall, both have their special uses in this malady, and as *Alexander* supposeth *lib. 1. cap. 16.* yeeld as speedy a remedy, as any other Physick whatsoever. *Aetius* would have them daily used, *assidua balnea, Terra. 2. sect. 2. c. 9.* *Galen* crakes how many severall cures hee hath performed in this kinde by use of bathes alone, and *Rufus* pills, moistning them which are otherwise dry. *Rhasis* makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards anoint with oyle. *Jason Fra-*

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† *A Lefio edit. 1614.**cAEgyptii olim omnes morbos curabant vomitu et jejuni. Bobemus lib. 1. caps.*† *Car. Major: Melior conditio senis viventis ex prescripto artis medicæ, quam adolescentis luxuriosi.**d Debet per a- mana exerceri, et loca viridia, excretis prius arte vel natura alvi excrementis.**e Hildesheim spicet. 2. de mel. Primum omnium operam dabis ut singulis diebus habeas beneficium ventris, semper cavendo ne alvi sit diutius astringa.**f Si non sponte, clisteribus purgetur.**g Balneorum usus dulcis, si quid aliud, ipsis opitulatur. Credo hæc dicam aliqua jactantia, inquit Montanus consil. 26.*

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i In quibus ieju-
nus diu sedeat
eo tempore, ne
sudorem exciet
aut manifestum
teporum, sed
quadam refri-
geratione hu-
meſcent.

k Aqua non fit
calida, sed tepi-
da, ne sudor ſe-
quatur.

l Lotiones capi-
tis ex lixivio,
in quo herbas
capitales co-
xerint.

m Cap. 8. de
mel.

n Aut axungia
pulli, Piſo.

o Thermae.

Nymphae.

p Sandes lib. 1.
ſaith, their wo-
men go twice
a weeke to the
baths at least.

q Epist. 3.

r Nec alvum
excernunt, quin
aquam ſecum
portent qua
partes obſcenas
lavent. Busbe-
quius ep. 3 Leg.
Turciae.

s Hildesheim
ſpeciel. 2. de
mel. Hypocon.
ſi non aſſeſſet
jecoris calidi-
tas, Thermas
laudarem, et ſi
non nimia hu-
moris exſiccatio
eſſet metuenda.
Fol. 141.

tensis, Laurentius cap. 8. and Montanus ſet downe their peculiar formes of artificiall bathes. Crato conſil. 17. lib. 2. commends Mallowes, Camomile, Violets, Borage to bee boyled in it, and ſometimes faire water alone, and in his following counſell, *Balneum aqua dulcis ſolum ſapiffime pro- fuiſſe compertum habemus.* So doth Fuchſius lib. 1. cap. 33. *Friſimelica 2. conſil. 42. in Trincavelius.* Some beſide hearbs, preſcribe a rammes head and other things to be boyled. *Fernelius conſil. 44. will have them uſed 10 or 12 dayes together; to which he muſt enter faſting, and ſo continue in a temperate heat, and after that frictions all over the body.* *Lalius Agubinus conſil. 142. and Chriſtoph. Aererus* in a conſultation of his, hold once or twice a weeke ſufficient to bathe, the ^k water to be warme, not hot, for feare of ſwea- ting. *Felix Plater, obſerv. lib. 1. for a Melancholy Lawyer, will have lotions of the head ſtill joyned to theſe bathes, with a lee wherein capitall hearbs have been boyled.* ^m *Laurentius* ſpeakes of bathes of milke, which I finde approved by many others. And ſtill after bath, the body to bee anointed with oyl of bitter Almonds, of violets, new or freſh butter, ⁿ Capons greaſe, eſpecial- ly the back bone, and then lotions of the head, embrocations, &c. Theſe kinde of bathes have been in former times much frequented, and diverſly varied, and are ſtill in generall uſe in thoſe Eaſterne countries. The *Romanes* had their publicke baths, very ſumptuous and ſtupend, as thoſe of *Antoninus* and *Diocleſian.* *Plin. 36.* ſaith there were an infinite number of them in *Rome*, and mightily frequented; ſome bathed ſeven times a day, as *Commodus* the Emperour is reported to have done: uſually twice a-day, and they were after anointed with moſt coſtly oyntments: rich women bathed themſelves in milke, ſome in the milke of 500 ſhee aſſes at once: we have many ruines of ſuch bathes found in this Iland, amongſt thoſe parietines and rubbiſh of old *Romane* townes. *Lipſius de mag. Urb. Rom. l. 3. c. 8.* *Rofinus, Scot of Antwerpe,* and other Antiquaries, tell ſtrange ſtories of their Baths. *Gillius l. 4. cap. ult. Topogr. Conſtant.* reckons up 155. publike^o Bathes in *Conſtantinople*, of faire building, they are ſtill frequented in that citie by the *Turkes* of all ſorts, men and women, and all over *Greece* and thoſe hot countries; to abſterge be- like that fulſomneſſe of ſweat, to which they are there ſubject. ^q *Busbequius* in his epiſtles, is very copious in deſcribing the manner of them, how their women go covered, a maid following with a box of oyntment to rub them. The richer ſort have private bathes in their houſes; the poorer goe to the common, and are generally ſo curious in this behalfe that they will not eate nor drinke untill they have bathed, before and after meales ſome, ^r and will not make water (but they will waſh their hands) or goe to ſtoole. *Leo Aſer. l. 3.* makes mention of 100 ſeverall baths at *Fez* in *Africke*, moſt ſumptuous, and ſuch as have great revenues belonging to them. *Buztorf. cap. 14. Synagog. Jud.* ſpeakes of many ceremonies amongſt the *Jews* in this kinde; they are verie ſuperſtitious in their bathes, eſpecially women.

Naturall Bathes are praised by ſome, diſcommended by others; but it is in a divers reſpect. ^s *Marcus de Oddis in Hipp. affect.* conſulted about Bathes, condemnes them for the heat of the liver, becauſe they dry too faſt; and yet by and by ^t in another counſell for the ſame diſeaſe, hee approves them becauſe they cleanſe by reaſon of the ſulphur, and would have their water to be drunke. *Areteus, cap. 7.* commends Allome Bathes above the reſt; and

^v Mer-

^v *Mercurialis consil.* 88. those of *Luca* in that Hypochondriacall passion. Hee would have his patient tarry there 15 dayes together, and drinke the water of them, and to be bucketed, or have the water powred on his head. *John Baptist a Silvaticus cont.* 64. commends all the Bathes in Italy, and drinking of their water, whether they be Iron, Allome, Sulphur; so doth ^x *Hercules de Saxoniâ*. But in that they cause sweat, and dry so much, hee confines himself to Hypochondriacall melancholy alone, excepting that of the head, and the other. *Trincavelius consil.* 14. lib. 1. preferres those ^y *Porrethan* baths before the rest, because of the mixture of brasse, iron, allome, & *consil.* 35. l. 3. for a melancholy Lawyer, and *consil.* 36. in that hypocondriacal passion, the ^z Bathes of *Aquaria*, and 36. *consil.* the drinking of them. *Frismelica* consulted among the rest in *Trincavelius consil.* 42. lib. 2. preferres the waters of ^a *Apona* before all artificiall bathes whatsoever in this disease, and would have one nine yeares affected with Hypochondriacall passions, flie to them, as to an ^b holy anchor. Of the same minde is *Trincavelius* himselfe there, and yet both put a hot liver in the same party for a cause, and send him to the water of *S. Helen*, which are much hotter. *Montanus consil.* 230. magnifies the ^c *Chalderinian* Bathes, and *consil.* 237. & 239. he exhorteth to the same, but with this caution, ^d that the liver be outwardly anointed with some coolers that it bee not overheated. But these bathes must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as *Gabelius* concludes of all Dutch Baths, and especially of those of *Baden*, they are good for all cold diseases, ^e naught for cholerick, hot and dry, and all infirmities proceeding of choler, inflammations of the spleene and liver. Our English Bathes as they are hot must needs incurre the same censure: But *D. Turner* of old, and *D. Jones* have written at large of them. Of cold Bathes I finde little or no mention in any Physician, some speake against them: ^f *Cardan* alone out of *Agathimus* commends bathing in fresh rivers, and cold waters, and adviseth all such as meane to live long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures. As for sweating, urine, bloud-letting by hæmrods, or otherwise, I shall elsewhere more opportunely speake of them.

Immoderate *Venus* in excessse, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. *Peter Forestus* calls it, ^g *aptissimum remedium*, a most apposite remedy, ^h remitting anger, and reason, that was otherwise bound. *Avicenna Fen.* 3. 20. *Oribasius med. collect. lib.* 6. cap. 37. contend out of *Ruffus* and others, ⁱ that many mad-men, melancholy, and labouring of the falling sicknesse, have beene cured by this alone. *Montanus cap.* 27. de melan. will have it drive away sorrow, and all illusions of the braine, to purge the heart and braine from ill smoakes and vapours that offend them, ^j and if it be omitted, as *Valescus* supposeth, it makes the minde sad, the body dull and heavy. Many other inconveniences are reckoned up by *Mercatus*, and by *Rodericus à Castro*, in their tracts de melancholiâ virginum & monialium; ob *seminis retentionem* *seviunt sæpè moniales & virgines*, but as *Platerus* addes, *si nubant sanantur*, they rave single, and pine away, much discontent, but marriage mends all. *Marcellus Donatus lib.* 2. med. hist. cap. 1.

^g Multi comitiales, melancholici, insani, hujus usu solo sanati. ^h Si omittatur coitus, contristat & plurimum gravat corpus et animum.

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i Nisi certo con-
fiter nimum se-
men aut san-
guinem causam
esse, aut amor
precesserit, aut
c. c.
k Athletis,
Arthriticis, po-
dagriticis nocet,
nec opportuna
prodest, nisi for-
tibus et qui
multo sanguine
abundant. Idem
Scaliger exerc.
269. Turcis ideo
luctatoribus
prohibitum.
l De sanis. tu-
end. lib. 1.
m Lib. 1. cap. 7.
exhaurit enim
spiritus, ani-
mumq. debilitat
n Frigidis et
siccis corporibus
inimicissima.
o Vesici intra
satietatem, im-
pigrum esse ad
laborem, virale
semen conser-
vare.
p Nequiritia est
quæ te non finit
esse senem.
* Vide Monta-
num, Per.
Godefridum,
Amorum lib. 2.
cap. 6. curiosum
de his, nam et
numerum definit
Falimudistis, unicuiq.
sciatu assignari suum
tempus, &c. q Thepiadas
genuit. r Vide Lam-
pridum vit.
ejus 4. l Et lassata
viris, &c. r Vid. Mi-
xald. cent. 8. i 1.
Lemnium lib. 2. cap.
16. Catullum ad Ip-
sipbila m. etc. Ovid.
Eleg. lib. 3. et 6. etc.
quot itinera una nocte
consecrissent, tot coro-
nas ludicro deo puta
Triphallo, Marsie, Her-
ma, Priapo donarent,
Cingemus tibi mentulam
coronis, etc. * per-
nubo scodid. Gasp. Bar-
thii.

tells a storie to confirme this out of *Alexander Benedictus*, of a maid that was mad, ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecim viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magnopudore manenti restituta discessit. But this must be warily understood, for as *Arnoldus* objects, lib. 1. breviar. 18. cap. Quid coitus ad melancholicum succum? What affinitie have these two? except it be manifest that superabundance of seed, or fulnesse of blood, bee a cause, or that love, or an extraordinarie desire of *Venus* have gone before, or that as *Lod. Mercatus* excepts, they be verie flatuous, and have beene otherwise accustomed unto it. *Montaltus* cap. 27. will not allow of moderate *Venus* to such as have the Gout, Palsie, Epilepsie, Melancholy, except they be verie lusty, and full of bloud. *Lodovicus Antonius* lib. med. miscel. in his chapter of *Venus*, forbids it utterly to all Wrestlers, Ditchers, labouring men, &c. *Fin-
cinus* and *Marsilius Cognatus* put *Venus* one of the five mortall enemies of a student: It consumes the spirits, and weakneth the braine. *Halyabbas* the *A-
rabian*. 5. Theor. cap. 36. and *Jason Pratensis* make it the fountaine of most diseases, but most pernicious to them who are cold and dry; a melancholy man must not meddle with it, but in some cases. *Plutarch* in his book de san. tu-
end. accounts of it as one of the three principall signes and preservers of health, temperance in this kinde, *Torise* with an appetite, to be ready to work, and abstaine from vengery, tria saluberrima, are three most healthfull things. Wee see their opposites how pernicious they are to mankinde, as to all other creatures they bring death, and many feriall diseases: *Immodicis brevis est
etas & rara senectus*. *Aristotle* gives instance in Sparrowes, which are parum
vivaces ob salacitatem, short lived because of their salacity, which is verie frequent, as *Scoppius* in *Priapeis* will better informe you. The extremes being both bad, the medium is to be kept, which cannot easily be determi-
ned. Some are better able to sustaine, such as are hot and moist, phlegmatick, as *Hippocrates* insinuateth, some strong and lustie, well fed like *Heracles*, *Proculus* the Emperour, lusty *Laurence*, *prostitulum* *famina* *Messalina* the
Empresse, that by Philters, and such kinde of lascivious meats, use all means to inable themselves: and brag of it in the end, confodi multas enim, occidi
vero paucas per ventrem vidisti, as that Spanish *Celestina* merrily said: o-
thers impotent, of a cold and dry constitution cannot sustaine those gym-
nicks without great hurt done to their owne bodies, of which number (though they be very prone to it) are melancholy men for the most part.

MEMB. 3.

Ayre rectified. With a digression of the Ayre.



A long-winged Hawke when hee is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the Ayre, still soaring higher and higher, till hee bee come to his full pitch; and in the end when the game is sprung, comes downe a-
maine, and stoopes upon a sudden: so will I, having now come at last into these

these ample fields of Ayre, wherein I may freely expatiate and exercise my selfe for my recreation, a while rove, wander round about the world, mount aloft to those æthereall orbes and celestiaall spheres, and so descend to my former elements againe. In which progresse, I will first see whether that relation of the Frier of ^u Oxford bee true, concerning those Northerne parts under the Pole (if I meet *obiter* with the wandring Jew, *Elias Artifex*, or *Lucians Icaromenippus*, they shall be my guides) whether there be such 4. *Euripes*, and a great rocke of Load-stones, which may cause the needle in the compasse still to bend that way, and what should be the true cause of the variation of the compasse, * is it a magneticall rocke, or the Pole-starre, as *Cardan* will; or some other starre in the beare, as *Marsilius Ficinus*; or a magneticall meridian, as *Maurolicus*; *Vel situs in venâ terræ*, as *Agricola*; or the nearnesse of the next Continent, as *Cabeus* will; or some other cause, as *Scaliger*, *Cortesi*, *Conimbricenses*, *Peregrinus* contend; why at the *Azores* it lookes directly North, otherwise not? In the Mediterranean or Levant (as some observe) it varies 7. grad. by and by 12. and then 22. In the *Balticke* Seas, neare *Rasceburg* in *Finland*, the needle runs round, if any ships come that way, though ^a *Martin Ridley* write otherwise, that the needle neare the pole will hardly be forced from his direction. 'Tis fit to be enquired whether certaine rules may be made of it, as 11. grad. *Lond. variat. alibi* 36. &c. and that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few yeares quite altered from that it was, till we have better intelligence, let our D^r *Gilbert*, and *Nicholas* ^b *Cabeus* the Jesuite, that have both written great volumes of this subject, satisfie these Inquisitors. Whether the sea bee open and navigable by the Pole articke, and which is the likeliest way, that of *Dartison* the *Hollander*, under the Pole it selfe, which for some reasons I hold best; or by *fretum Davis*, or *Nova Zembla*. Whether ^c *Hudsons* discovery be true of a new found Ocean, any likelihood of *Buttons* bay in 50. degrees, *Hubberds* hope in 60. that of *ut ultra* neare *Sir Thomas Roes* welcome in *Northwest Fox*; being that the sea ebbs and flowes constantly there 15. foot in 12. houres, as our new Cards informe us, that *California* is not a Cape, but an Iland, and the West windes make the Nepe tides equall to the Spring, or that there be any probability to passe by the Straights of *Anian* to *China*, by the Promontory of *Tabin*. If there be, I shall soone perceive whether ^e *Marcus Polus* the *Venetians* narration bee true or false, of that great City of *Quinsay* and *Cambalu*; whether there bee any such places, or that as ^f *Matth. Riccius* the Jesuite hath written, *China* and *Cataia* be all one, the great *Cham* of *Tartary* and the King of *China* bee the same: *Xuntaine* and *Quinsay*, and the City of *Cambalu* be that new *Paguan*, or such a wall 400. leagues long to part *China* from *Tartary*: whether ^g *Presbiter John* be in *Asia* or *Africke*; *M. Polus Venetus* puts him in *Asia*, ^h the most received opinion is, that hee is Emperour of the *Abissines*, which of old was *Ethiopia*, now *Nubia*, under the *Aequator* in *Africke*. Whether ⁱ *Ginea* be an Iland or part of the Continent, or that hungry ^k *Spaniards* discovery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercatorius Britannius*, or his of *Utopia*, or his of *Lucinia*. And yet in likelihood it may be so, for without all question it being extended from the Tropicke of *Capricorne* to the circle *Antartick*, and lying as it doth in the temperate Zone, cannot

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^u *Nich. de Lynna*, cited by *Mercator* in his Map.

^x *Mons Slaton*. Some call it the highest hill in the world, next *Teneriffe* in the *Canaries* Lat. 81.

^a *Cap. 26.* in his Treatise of magneticke bodies.

^b *Legel. lib. 1. cap. 23. & 24. de magnetica philosophia, lib. 3. cap. 4.*

^c 1612.

^d *M. Briggs*, his Map, and *Northwest Fox*.

^e *Lib. 2. cap. 64 de nob. civitat. Quinsay, & cap. 10. de Cambalu.*

^f *Lib. 4. exped. ad Sinas, cap. 3. & lib. 5. c. 18.*

^g *M. Polus in Asia Presb. Joh. meminit lib. 2. cap. 30.*

^h *Allazaresius & alii.*

ⁱ Lat. 10. Gr. Aust.

^k *Ferdinando de Quir. Anno 1612.*

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1 Alarum pen-
ne continent in
longitudine 12.
passus, elephan-
tem in sublime
tollere potest.
Polus l. 3. c. 40.
m Lib. 2.
Descript. ter-
re sancte.
o Natur. quest.
lib. 4. cap. 2.
p Lib. de reg.
Congo.
q Exercit. 47.

r See M. Car-
penters Geo-
graphy, lib.
2. cap. 6. & Ber-
nard. Tel. sus
lib. de mari.
s Exercit. 52. de
maris motu cau-
se investigandae:
prima reciproca-
tionis, secunda
varietatis, tertia
celeritatis, quar-
ta cessationis,
quinta privati-
onis, sexta con-
trarietatis.
Patritius saith
52. miles in
heigth.
t Lib. de expli-
catione locorum
Mathemat. Ari-
stot.
u Lact. lib. 17.
cap. 18. descrip-
t. Ind.
x Luge alii vo-
cant.
* Geor. Wern-
erius, Aquae tan-
ta celeritate
erumpunt & ab-
sorbentur, ut ex-
pedito equiti
aditum inter-
cludant.

cannot chuse but yeeld in time some flourishing kingdomes to succeeding ages, as *America* did unto the *Spaniards*. *Shouten* and *Le Meir* have done well in the discovery of the Streights of *Magellan*, in finding a more convenient passage to *Mare pacificum*: mee thinkes some of our moderne *Argonautes* should prosecute the rest. As I goe by *Madagascar*, I would see that great Bird ¹ *Rucke*, that can carry a man and horse, or an Elephant, with that *Arabian Phoenix* described by ^m *Adricomius*; see the Pellicanes of *Egypt*, those *Scythian Gryphes* in *Asia*: And afterwards in *Africk* examine the fountaines of *Nilus*, whether *Herodorus*, ^o *Seneca*, *Plin. lib. 5. cap. 9.* *Strabo lib. 5.* give a true cause of his annuall flowing, ^p *Pagaphetta* discourse rightly of it, or of *Niger* and *Senega*; examine *Cardan*, ^q *Scaligers* reasons, and the rest. Is it from those *Etesian* windes, or melting of snow in the Mountaines under the *Aequator* (for *Jordan* yearely overflows when the snow melts in Mount *Libanus*) or from those great dropping perpetuall showres, which are so frequent to the inhabitants within the Tropickes when the Sunne is verticall, and cause such vast inundations in *Senega*, *Maragnan*, *Orenoque*, and the rest of those great rivers in *Zona Torrida*, which have all commonly the same passions at set times: and by good husbandry and policie, hereafter no doubt may come to be as populous, as well tilled, as fruitfull as *Egypt* it selfe, or *Cauchinchina*? I would observe all those motions of the sea, and from what cause they proceed, from the Moon (as the Vulgar hold) or earths motion, which *Galileus* in the fourth dialogue of his Systeme of the world, so eagerly proves, & firmly demonstrates; or winds, as ^r some will. Why in that quiet Ocean of *Zur in mari pacifico*, it is scarce perceived, in our *British Seas* most violent, in the *Mediterranean* and *Red Sea* so vehement, irregular, and diverse? Why the current in that *Atlanticke Ocean* should still bee in some places from, in some againe towards the North, and why they come sooner than goe? and so from *Moabar* to *Madagascar* in that *Indian Ocean*, the Merchants come in three weekes, as ^s *Scaliger* discusseth, they returne scarce in three moneths, with the same or like windes: The continuall current is from East to West. Whether Mount *Athos*, *Pelion*, *Olympus*, *Ossa*, *Caucasus*, *Atlas*, be so high as *Pliny*, *Solinus*, *Mela* relate, above Clouds, Meteors, *Ubi nec aura nec venti spirant*, (insomuch that they that ascend dye suddenly very often, the aire is so subtile) 1250. paces high, according to that measure of *Dicearchus*, or 78. miles perpendicularly high, as *Jacobus Mazonius*, sec. 3. & 4. expounding that place of *Aristotle* about mount *Caucasus*; and as ^t *Blancanus* the Jesuite contends out of *Clavius* and *Nonius* Demonstrations de *Crepusculis*: or rather 32. stadiums, as the most received opinion is; or 4. miles, which the height of no mountaine doth perpendicularly exceed, and is equal to the greatest depths of the Sea, which is, as *Scaliger* holds 1580. paces, *Exer. 38.* others 100. paces. I would see those inner parts of *America*, whether there be any such great City of *Manoa*, or *Eldorado* in that golden Empire, where the high wayes are as much beaten (one reports) as between *Madrill* and *Valedolit* in *Spaine*; or any such *Amazones* as he relates, or giganticall *Patagones* in *Chica*; with that miraculous mountain ^u *Ybonyapab* in the Northren *Brasile*, *cujus jugum sternitur in amensissimam planitiem*, &c. or that of *Pariacacca* so high elevated in *Peru*. * The pike of *Teneriffe* how high it is? 70. miles, or 50. as *Patricius* holds, or 9. as *Snellius* demonstrates in his *Erotothenes*: see that strange * *Cirknickzerksey* lake

lake in *Carniola*, whose waters gush so fast out of the ground, that they will overtake a swift horseman, and by and by with as incredible celerity are supped up: which *Laſius* and *Warnerus* make an argument of the *Argonautes* sayling under ground. And that vast den or hole called *Esmellen* in *Muscovia*, *que visitur horrendo hiatu, &c.* which if any thing casually fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engine can make the like; such another is *Gilbers Cave* in *Lapland*, with many the like. I would examine the *Caspian Sea*, and see where and how it exonerates it selfe, after it hath taken in *Volga*, *Jaxares*, *Oxus*, and those great rivers; at the mouth of *Oby*, or where? What vent the *Mexican lake* hath, the *Titicacan* in *Peru*, or that circular poole in the vale of *Terapeia*, of which *Acoſta lib. 3. c. 16.* hot in a cold country, the Spring of which boils up in the middle twenty foot square, and hath no vent but exhalation: and that of *Mare mortuum* in *Palestina*, of *Thraſumene*, at *Peruſium* in *Italy*: the *Mediterranean* it selfe. For from the *Ocean*, at the Straights of *Gibraltar*, there is a perpetuall current into the *Levant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or blacke Sea, besides all those great rivers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed, by the Sunne, or otherwise? I would find out with *Trajan* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see thole *Egyptian Pyramids*, *Trajans bridge*, *Grotta de Sybilla*, *Lucullus Fish-ponds*, the Temple of *Nidrose*, &c. And, if I could, observe what becomes of Swallows, Storkes, Cranes, Cuckowes, Nightingales, Redstarts, and many other kinde of singing birds, water-fowles, Hawkes, &c. some of them are onely seene in Summer, some in Winter; some are observed in the snow, and at no other times, each have their seasons. In winter not a bird is in *Muscovie* to bee found, but at the spring in an instant the woods and hedges are full of them, saith *Herbaſtein*: how comes it to passe? Doe they sleepe in winter, like *Gesners Alpine mice*; or doe they lye hid (as *Olaus* affirms) in the bottome of lakes and rivers, spiritum continentes? often so found by Fishermen in *Poland* and *Scandia*, two together, mouth to mouth, wing to wing; and when the spring comes they revive againe, or if they bee brought into a stove, or to the fire side. Or doe they follow the Sunne, as *Peter Martyr Legat. Babylonica l. 2.* manifestly convicts, out of his owne knowledge: for when he was Embassadour in *Egypt*, he saw Swallows, Spanish Kites, and many such other *European* birds, in December and January very familiarly flying, and in great abundance, about *Alexandria*, *ubi florida tunc arbores ac viridaria*. Or lye they hid in caves, rockes, and hollow trees, as most thinke, in deepe *Tin-mines* or *Sea-cliffes*, as ** Mr Carew* gives out? I conclude of them all, for my part, as *† Munster* doth of Cranes and Storkes: whence they come, whether they goe, *incompertum adhuc*, as yet we know not. Wee see them here, some in summer, some in winter: *Their comming and going is sure in the night: in the plaines of Asia* (saith hee) *the storkes meet on such a set day, hee that comes last is torne in peeces, and so they get them gone*. Many strange places, *Isthmi*, *Euripi*, *Chersonesi*, creekes, havens, promontories, straights, lakes, bathes, rockes, mountaines, places, and fields, where Cities have bin ruined or swallowed, battels fought, creatures, Sea-monsters, *Remora*, &c. minerals, vegetals. Zoophites were fit to bee considered in such an expedition, and amongst the rest, that of *† Harbaſtein* his *Tartar lambe*, *† Hector Boethius*

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y Poissardus de
Magis cap. de
Pilapiis.

z. In campis Lo-
vicen. solum vi-
suntur in nive,
& ubinam vere,
estate, autumno
se occultant.

Hermes Polit.

l. 1. Jul. Bellius.

p. Staiim incun-
te vere sylve
strepunt eorum
cantilenis. Mus-
covit. comment.

q. Immergenti se
fluminibus, la-
cubusq; per hyc-
mem totam, &c.

r. Ceterasque
volucres Pon-
tum hyeme ad-
veniente è no-
stris regionibus
Europæis trans-
volantes.

* Survey of
Cornwall.

r. Porro ciconiæ
quonam è loco
veniant, quo se
conferant, in-
compertum ad-
huc, agmen ve-
nientium, de-
scendentium, ut
gruum venisse
cernimus, no-
cturnis opinor
temporibus. In
paucis Asiae
campis certo die
congregant se,
eam que novis-
sime advenit la-
cerant, inde a-
volant. Cosmog.

l. 5. c. 126.

m. Comment.

Muscov.

n. Hist. Scot. l. 1.

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o Vertomannus
lib. 5. cap. 16.
mentioneth
a tree that
beares fruits
to eat, wood to
burne, bark to
make ropes,
wine & water
to drinke, oyle
and sugar, and
leaves as tiles
to cover hou-
ses, flowers for
cloaths, &c.

* Animal inse-
tum Cusino, ut
quis legere vel
scribere possit
sine alterius ope
luminis.

† Cosmog. lib. 1.
cap. 435. & lib.
3 cap. 1. habent
ollas à natura
forma as è ter-
ra extractas, si-
miles illis à fi-
gulis factis, coro-
nas, pisces, aves,
& omnes ani-
mantium speci-
es.

* Ut solent hi-
rundines & ra-
ne præ frigoris
magnitudine
mori, & postea
redeunte vere
24. Aprilis re-
viviscere.

† Vid. Pereriu
in Gen. Cor. à
Lapide, & alios.

p In Necyo-
mantia Tom.
2.

† Fracasto-
rius lib. de
simp.
Georgius Me-
rula lib. de
mem.

Julius Billius
&c. * Simlerus, Ortelius, Brachiiis centum sub terra reperta est, in qua quadraginta octo cadavera inerant, Ancho-
re, &c.

goose-bearing tree in the *Orchades*, to which *Cardan lib. 7. cap. 36. de rerum varietat.* subscribes: o *Vertomannus* wonderfull palme, that * flye in *Hispanio- la*, that shines like a torch in the night, that one may well see to write; those sphericall stones in *Cuba* which nature hath so made, and those like Birds, Beasts, Fishes, Crownes, Swords, Sawes, Pots, &c. usually found in the me- tall- mines in *Saxony* about *Mansfield*, and in *Poland* neere *Nokow* and *Pallukye*, as † *Munster* and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certaine whe- ther there be any such men, as *Leo Suavius* in his comment on *Paracelsus de sanit. tuend.* and * *Gaguinus* records in his description of *Muscovie*, that in *Lucomoria*, a Province in *Russia*, lye fast asleepe as dead all winter; from the 27. of November, like frogges and swallows, benumbed with cold, but about the 24. of April in the Spring they revive againe, and goe about their businesse. I would examine that demonstration of *Alexander Picolomincus*, whether the earths superficies be bigger than the seas; or that of *Archimedes* bee true, the superficies of all water is even: Search the depth, and see that variety of Sea-monsters and fishes, Mare-maids, Sea-men, Horses, &c. which it af- fords. Or whether that be true which *Jordanus Brunus* scoffes at, that if God did not detaine it, the Sea would overflow the earth by reason of his higher site, and which *Josephus Blancanus* the Jesuite in his interpretation on those mathematicall places of *Aristotle*, foolishly feares, and in a just tract proves by many circumstances, that in time the Sea will waste away the land, and all the globe of the earth shall be covered with waters; *Risum te- neatis amici*: what the sea takes away in one place it addes in another. Mee thinkes he might rather suspect the Sea should in time be filled by land, trees grow up, carcasses, &c. that all devouring fire, *omnia devorans & consu- mens*, will sooner cover and dry up the vaste Ocean with sand and ashes. I would examine the true seat of that terrestriall † Paradise, and where *Ophir* was whence *Solomon* did fetch his gold; from *Peruana*, which some suppose, or that *Aurea Chersonesus*, as *Dominicus Niger*, *Arius Montanus*, *Goropius*, and others will. I would censure all *Plinies*, *Solinus*, *Strabo's*, *St John Mandevils*, *Olaus Magnus*, *Marcus Polus* lyes: correct those errors in navigation, reforme Cosmographicall Chartes, and rectifie longitudes, if it were possible; not by the Compasse, as some dreame, with *Marke Ridley* in his treatise of magne- ticall bodies, cap. 43. for as *Cabeus magnet. philos. lib. 3. cap. 4.* fully resolves, there is no hope thence, yet I would observe some better meanes to find them out.

I would have a convenient place to goe downe with *Orpheus*, *Ulysses*, *Hercules*,^p *Lucians Menippus*, at *St. Patricks Purgatory*, at *Trophonius denne*, *Hecla* in *Island*, *Aetna* in *Sicily*, to descend and see what is done in the bow- els of the earth: doe stones and metalls grow there still? how come firre trees to be † digged out from tops of hills, as in our mosses, and marishes all over *Europe*? How come they to digge up fish bones, shells, beames, iron- workes, many fathomes under ground, and anchors in mountaines far remote from all seas. * *Anno 1460.* at *Berna* in *Switzerland* 50. fathome deepe a shippe was digged out of a mountaine, where they got metall ore, in which

were

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were 48. carcasses of men, with other merchandise. That such things are ordinarily found in tops of hills, *Aristotle* insinuates in his meteors, † *Pomponius Mela* in his first booke, cap. de *Numidia*, and familiarly in the *Alpes*, saith * *Blancanus* the Jesuite, the like is to be seene: came this from Earth-quakes, or from Noahs flood, as Christians suppose, or is there a vicissitude of Sea and land, as *Anaximenes* held of old, the mountaines of *Thessaly* would become Seas, and Seas againe Mountaines: The whole world belike should bee new moulded, when it seemed good to those all commanding Powers, and turned inside out, as we doe hay-cockes in Harvest, toppes to bottome, or to bottome top: or as we turne apples to the fire, move the world upon his Center; that which is under the *Poles* now, should be translated to the *Equinoctiall*, and that which is under the torrid Zone to the Circle *Artique* and *Antartique* another while, and so be reciprocally warmed by the Sunne: or if the worlds be infinite, and every fixed starre a Sunne, with his compassing Planets (as *Brunus* and *Campanella* conclude) cast three or foure Worlds into one; or else of one old world make three or foure new, as it shall seeme to them best. To proceed, if the earth be 21500. miles in compass, its Diameter is 7000. from us to our *Antipodes*, and what shall be comprehended in all that space: What is the Center of the earth: is it pure element onely, as *Aristotle* decrees, inhabited (as † *Paracelsus* thinkes) with creatures, whose Chaos is the earth: or with *Fairies*, as the woods and waters (according to him) are with *Nymphes*, or as the Aire with Spirits? *Dionysiodorus*, a Mathematician in † *Pliny*, that sent a letter *ad superos* after he was dead, from the Center of the earth, to signifie what distance the same center was from the superficies of the same, viz. 42000. *stadia*, might have done well to have satisfied all these doubts. Or is it the place of hell, as *Virgill* in his *Aeneides*, *Plato*, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Divines thinke: In good earnest, *Anthony Rusca*, one of the society of that *Ambrosian* Colledge in *Millan*, in his great volume *de Inferno lib. 1. cap. 47.* is stiffe in this tenent, tis a corporeall fire row, cap. 5. lib. 2. as he there disputes. Whatsoever Philosophers write (saith * *Surius*) there be certaine mouthes of hell, and places appointed for the punishment of mens soules, as at *Hecla* in Island, where the ghosts of dead men are familiarly seene, and sometimes talke with the living: God would have such visible places, that mortall men might be certainly informed, that there be such punishments after death, and learne hence to feare God. *Kranzius* *dan. hist. lib. 2. cap. 24.* subscribes to this opinion of *Surius*, so doth *Colerus* cap. 12. lib. de immortal. anima (out of the authority belike of *St. Gregory*, *Durand*, and the rest of the Schoolemen, who derive as much from *Aetna* in *Sicily*, *Lypara*, *Hyera*, and those sulphureous *Vulcanian* Islands) making *Terra del Fuego*, and those frequent *Vulcanes* in *America*, of which *Acosta* lib. 3. cap. 24. that fearfull mount *Hecklebirg* in *Normay*, an especiall argument to prove it, y where lamentable screeches and howlings are continually heard, which strike a terrour to the Auditors; fiery charriots are commonly seen to bring in the soules of men in the likenesse of crows, and divels ordinarily goe in and out. Such another prooffe is that place neere the *Pyramides* in *Egypt*, by *Cairo*, as well to confirme this as the resurrection, mentioned by † *Kornmannus* *mirac. mort. lib. 1. cap. 38.* *Camerarius* oper. suc. cap. 37. *Bradenbachius* *pereg. ter. sanct.* and some others, where once a yeere dead bodies arise about

† *Pisces & conche in montibus reperiuntur.*

* *Lib. de locis Mathemat. Aristot.*

† Or plaine, as *Patricius* holds, which *Austin*, *Lactantius*, and some others, held of old as round as a trencher. † *Lib. de Zilphia & Pigmeis*, they penetrate the earth as we do the aire. u *Lib. 2. c. 112.*

x *Commentar. ad annum 1537* *Quicquid dicunt Philosophi, quedam sunt Tartari ostia, & loca puniendis animis destinata, ut Hecla mons, &c. ubi mortuorum spiritus visuntur, &c. voluit Deus extare talia loca, ut discant mortales.*

y *Ubi miserabiles ejulantium voces audiuntur, qui auditoribus horrorem incutunt haud vulgarem, &c.* z *Ex sepulchris apparent mensis Martio, &c. sursum sub terram se abscondunt, &c.*

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a Descript.
Græc. lib. 6. de
Pelop.
b Conclave Ig-
narii.

c Melius dubi-
tare de occultis,
quam ligare
de incertis, ubi
flamma inferni,
&c.

d See Dr Ray-
nolds prelect.
55. in Apoc.

e As they come
from the Sea,
so they return
to the Sea a-
gain by sea. et
passages, as in
all likelihood
the Caspian
Sea vents it
selfe into the
Euxine or Occ-
an.

f Seneca quest.
lib. cap. 3. 4. 5. 6.
7. 8. 9. 10. 11.
12. de causis a-
quarum perpe-
tuis.

March, and walke, and after a while hide themselves againe: thousands of people come yearly to see them. But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such locall knowne place, more than *Styx* or *Phlegeton*, *Pluto's Court*, or that poetickall *Infernus*, where *Homer's* soule was seene hanging on a tree, &c. to which they ferried over in *Charons* boat, or went downe at *Hermione* in *Greece*, *compendiaria ad inferos via*, which is the shortest cut, *quia nullum à mortuis naulum eo loci exposcunt*, (saith *a Gerbelius*) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as *Bellarmino*; or *Limbus patrum*, as *Gallucius* will, and as *Rusca* will (for they have made mappes of it) ^b or *Ignatius* parler: *Virgil*, sometimes Bishop of *Saltburge* (as *Aventinus Anno 745.* relates) by *Bonifacius* Bishop of *Mentz* was therefore called in question, because he held *Antipodes* (which they made a doubt whether Christ died for) and so by that meanes tooke away the seat of Hell, or so contracted it, that it could beare no proportion to Heaven, and contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a trencher (whom *Acosta* and common experience more largely confute) but not as a ball; and *Jerusalem* where Christ died the middle of it; or *Delos*, as the fabulous *Greekes* fained: because when *Jupiter* let two Eagles loose, to flye from the worlds ends East and West, they met at *Delos*. But that scruple of *Bonifacius* is now quite taken away by our latter Divines: *Franciscus Ribera* in cap. 14. *Apocalyps.* will have Hell a materiall and locall fire in the center of the earth, 200. Italian miles in diameter, as hee defines it out of those words, *Exiit sanguis de terra — per stadia mille sexcenta, &c.* But *Lessius* lib. 13. de moribus divinis cap. 24. will have this locall hell far lesse, one Dutch mile in Diameter, all filled with fire and brimstone: because, as hee there demonstrates, that space Cubically multiplyed, will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body fixe foot square) which will abundantly suffice; *Cum certum sit, inquit, facta subductione, non futuros centies mille millones damnandorum.* But if it bee no materiall fire (as *Scotus*, *Thomas*, *Bonaventure*, *Soncinas*, *Voscius*, and others argue) it may bee there or elsewhere, as *Keckerman* disputes *System. Theol.* for sure some where it is, *certum est alicubi, etsi definitus circulus non assignetur.* I will end the controversie in *austins* words, *Better doubt of things concealed, than to contend about uncertainties, where Abrahams bosome is, and hell fire.* ^d *Vix à mansuetis, à contentiosis nunquam invenitur*; scarce the meeke, the contentious shall never finde. If it be solid earth, 'tis the fountaine of metals, waters, which by his innate temper turnes Aire into water, which springs up in severall chinkes, to moisten the earths superficies, and that in a tenfold proportion (as *Aristotle* holds) or else these fountains come directly from the sea, by secret passages, and so made fresh againe, by running through the bowels of the earth; and are either thicke, thinne, hot, cold, as the matter or minerals are by which they passe; or as *Peter Martyr Ocean. Decad. lib. 9.* and some others hold, from abundance of raine that falls, or from that ambient heat and cold, which alters that inward heat, and so per consequens the generation of waters. Or else it may be full of winde, or a sulphureous innate fire, as our Meteorologists enforme us, which sometimes breaking out causeth those horrible Earth-quakes, which are so frequent in these dayes in *Japan*, *China*, and

and oftentimes swallow up whole Cities. Let *Lucians Menippus* consult with or aske of *Tiresias*, if you will not beleeeve Philosophers, hee shall cleare all your doubts when he makes a second voiage.

In the meane time let us consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to severall nations? Some are wise, subtile, witty; others dull, sad and heavie; some bigge, some little, as *Tully de Fato*, *Plato in Timao*, *Vegetius* and *Bodine* proves at large, *method. cap. 5.* some soft, and some hardy, barbarous, civill, black, dunne, white, is it from the aire, from the foyle, influence of starres, or some other secret cause? Why doth *Africa* breed so many venemous beasts, *Ireland* none? *Athens* Owles, *Creet* none? * Why hath *Daulis* and *Thebes* no Swallowes (so *Pausanias* informeth us) as well as the rest of *Greece*, † *Ithacano* Hares, *Pontus* Asses, *Scythia* Swine? whence come this variety of complections, colours, plants, birds, beasts, * metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to *America* alone, as *Acosta* demands *lib. 4. cap. 36.* were they created in the fixe dayes, or ever in *Noahs* Arke? if there, why are they not dispersed and found in other countries? It is a thing (saith he) hath long held me in suspence; no *Greek*, *Latine*, *Hebrew* ever heard of them before, and yet as differing from our *European* animals, as an egge and a chesnut: and which is more, kine, horses, sheep, &c. till the *Spaniards* brought them were never heard of in those parts? How comes it to passe, that in the same site, in one Latitude, to such as are *Periæci*, there should be such difference of foyle, complexion, colour, metall, aire, &c. The *Spaniards* are white, and so are *Italians*, when as the Inhabitants about *Caput bonæ spei* are Blackemores, and yet both alike distant from the *Equator*: nay, they that dwell in the same parallel line with these *Negro's*, as about the Straights of *Magellan*, are white coloured, and yet some in *Presbyter Johns* countrey in *Ethiopia* are dunne; they in *Zeitan* and *Malabar* parallel with them againe blacke: *Manamotapa* in *Africke*, and *St. Thomas* Isle are extreme hot, both under the line, cole blacke their Inhabitants, whereas in *Peru* they are quite opposite in colour, very temperate, or rather cold, and yet both alike elevated. *Mosco* in 53. degrees of latitude extreme cold, as those Northerne countries usually are, having one perpetuall hard frost all winter long: and in 52. deg. lat. some times hard frost and snow all summer, as in *Buttons Bay*, &c. or by fits; and yet *England* neere the same Latitude, and *Ireland*, very moist, warme, and more temperate in Winter than *Spaine*, *Italy*, or *France*. Is it the sea that causeth this difference, and the Aire that comes from it: Why then is *a Ister* so cold neere the *Euxine*, *Pontus*, *Bithinia*, and all *Thrace*; *frigidæ regiones* *Maginus* calls them, and yet their latitude is but 42. which should bee hot: *Quevira*, or *Nova Albion* in *America*, bordering on the sea, was so cold in July, that our *c* Englishmen could hardly endure it. At *Noremburga* in 45. lat. all the sea is frozen Ice, and yet in a more Southerne latitude than ours. *New England*, and the Island of *Cambriall Colchos*, which that noble Gentleman *M^r Vaughan*, or *Orpheus Junior*, describes in his *Golden Fleece*, is in the same latitude with little *Britaine* in *France*, and yet their winter begins not till Januarie, their Spring till May; which search hee accounts worthy

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* In iis nec pullos hirundines excludunt, neque nidulantur antequam, &c.

† Th. Ravennas lib. de vit. hom. prerog. cap. 11. x At Quito in Peru. Plus auri quam terre foditur in aëriso dimis.

y Ad caput bonæ spei incolæ sunt nigerrimi: Si sol causa, cur non Hispani & Itali aque nigri, in eadem latitudine, aque distantes ab Equatore, hi ad Austrum illi ad Boream? qui sub Presbytero Johanne habitant subfusi sunt, in Zeilan & Malabar nigri, aque distantes ab Equatore, eodemq; cæli parallelo: sed hoc magis mirari quis possit, in tota America nusquam nigros inveniri, præter paucos in loco Quareno illis dicto: que hujus coloris causa efficiens, cælive an terre qualitas, an soli proprietates, aut ipsorum hominum innata ratio, aut omnia? Ortelius in Africa Theat.

z Regio quocumq; anni tempore temperatissima. Ortel. Multas Gallie & Italie Regiones, multipore, & benigna quadam temperie prorsus antecellit, Jovi.

a Lat. 45. Danubii.

b Quevira lat. 40.

c In Sir Fr. Drakes voiage.

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* *Lausius orat.*
contra Hunga-
ros.

d *Lisbon. lat. 38.*

e *Danzick lat.*

54.

* *De nat. novi*
orbis lib. 1. cap.
9. Suavissimus
omnium locus,
&c.

f The same
variety of wea-
ther *Lod. Guic-*
ciardine ob-
serves betwixt
Liege and Ajax
not far distant,
descript. Belg.
g Magin. Qua-
dus.

* *Hist. lib. 5.*

of an Astrologer : is this from the Easterly winds, or melting of ice and snow dissolved within the circle Artick; or that the aire being thick, is longer before it be warme by the Sunne beames, and once heated like an oven will keepe it selfe from cold? Our Climes breed lice, * *Hungary* and *Ireland* male audire in this kinde; come to the *Azores*, by a secret vertue of that aire they are instantly consumed, and all our European vermine almost, saith *Ortelius*. *Egypt* is watered with *Nilus* not farre from the sea, and yet there it seldome or never raines: *Rhodes*, an Iland of the same nature, yeelds not a cloud, and yet our Ilands ever dropping and inclining to raine. The *Atlanticke* Ocean is still subject to stormes, but in *Del Zur*, or *Mari pacifico*, seldome or never any. Is it from Topicke starres, *apertio portarum*, in the Dodecotemories or constellations, the Moones mansions, such aspects of Planets, such windes, or dissolving ayre, or thicke ayre, which causeth this and the like differences of heat and cold? *Bodin* relates of a *Portugal* Embassadour, that comming from *Lisbon* to *Danzicke* in *Spruce*, found greater heat there than at any time at home. *Don Garcia de Sylva*, Legat to *Philip 3.* King of *Spaine*, residing at *Spahan* in *Persia* 1619. in his Letter to the Marquesse of *Bedmar*, makes mention of greater cold in *Spahan*, whose lat. is 31 gr. than ever he felt in *Spaine*, or any part of *Europe*. The torrid Zone was by our predecessors held to be inhabitable, but by our moderne travellers found to be most temperate, bedewed with frequent raines, and moistning showres, the Brise and cooling blasts in some parts, as * *Acosta* describes, most pleasant and fertile. *Arica* in *Chili* is by report one of the sweetest places that ever the Sun shined on, *Olympus terra*, an heaven on earth: how incomparably doe some extoll *Mexico* in *Nova Hispania*, *Peru*, *Brasile*, &c. in some againe hard, dry, sandy, barren, a very Desert, and still in the same latitude. Many times wee finde great diversity of aire in the same country, by reason of the site to seas, hills, or dales, want of water, nature of soile, and the like: as in *Spaine*, *Arragon* is *aspera & sicca*, harsh and evill inhabited; *Estramedura* is dry, sandy, barren most part, extreme hot by reason of his plaines, *Andaluzia* another Paradise, *Valence* a most pleasant aire, and continually greene; so is it about *Granado*, on the one side fertile plaines, on the other, continuall snow to bee seene all Summer long on the hill tops. That their houses in the *Alpes* are three quarters of the yeere covered with snow, who knowes not? That *Tenariffa* is so cold at the top, extreme hot at the bottome: *Mons Atlas* in *Africke*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fidos nivibus*, * *Tacitus* calls them, and *Radziulus epist. 2. fol. 27.* yeelds it to bee farre hotter there than in any part of *Italy*: 'tis true; but they are highly elevated, neare the middle Region, and therefore cold, *ob paucam solarium radiorum refractionem*, as *Serrarius* answers, *com. in 3. cap. Josua quest. 5. Abulensis quest. 37.* In the heat of summer, in the Kings Palace in *Escoriall* the aire is most temperate, by reason of a cold blast which comes from the snowie mountaines of *Sierra de Cadarama* hard by, when as in *Toledo* it is very hot: so in all other countries. The causes of these alterations are commonly by reason of their neerenesse (I say) to the middle Region: but this diversity of aire, in places equally site, elevated and distant from the Pole, can hardly be satisfied, with that diversitie of Plants, Birds, Beasts, which is so familiar with us, with *Indians*, every where: the Sunne is equally distant, the same verticall starres, the same irradiations of

of Planets, Aspects alike, the same nearnesse of seas, the same superficies, the same soyle, or not much different. Under the *Equator* it selfe, amongst the *Sierra's*, *Audes*, *Lanes*, as *Herrera*, *Laet*, and * *Acosta* contend, there is *tam mirabilis & inopinata varietas*, such variety of weather, *ut merito exerceat ingenia*, that no Philosophy can yet finde out the true cause of it. When I consider how temperate it is in one place, saith † *Acosta*, within the *Tropicke of Capricorne*, as about *La-plate*, and yet hard by at *Potosa*, in that same altitude, mountainous alike, extreme cold; extreme hot in *Brasile*, &c. *Hic ego*, saith *Acosta*, *philosophiam Aristotelis metereologicam vehementer irrisi, cum, &c.* when the Sunne comes nearest to them, they have great tempests, stormes, thunder and lightning, great store of raine, snow: and the foulest weather when the Sun is verticall, their rivers over-flow, the morning faire and hot, noone day cold and moist: all which is opposit to us. How comes it to passe? *Scaliger poetices l. 3. c. 16.* discourseth thus of this subject. How comes, or wherefore is this *temeraria syderum dispositio*, this rash placing of Starres, or as *Epicurus* will, *fortuita*, or accidentall? Why are some bigge, some little, why are they so confusedly, unequally site in the heavens, and set so much out of order? In all other things Nature is equall, proportionable, and constant; there bee *juste dimensiones*, & *prudens partium dispositio*, as in the fabricke of man, his eyes, eares, nose, face, members are correspondent, *cur non idem cælo opere omnium pulcherrimum*? Why are the heavens so irregular, *neque paribus molibus, neque paribus intervallis*, whence is this difference? *Diversos* (he concludes) *efficere locorum Genios*, to make diversity of countries, soiles, manners, customes, characters and constitutions among us, *ut quantum vicinia ad charitatem addat, sydera distrahant ad perniciem*, and so by this meanes *fluvio vel monte distincti sunt dissimiles*, the same places almost shall be distinguished in manners. But this reason is weake and most insufficient. The fixed starres are removed since *Ptolomies* time 26. gr. from the first of *Aries*, and if the earth be immovable, as their site varies so should countries varie, and divers alterations would follow. But this we perceive not; as in *Tullies* time with us in *Britain*, *cælum visu fædum*, & *in quo facile generantur nubes*, &c. 'tis so still. Wherefore *Bodine Theat. nat. lib. 2.* and some others, will have all these alterations and effects immediately to proceed from those *Genii*, Spirits, Angels, which rule and domineere in severall places; they cause stormes, thunder, lightning, earthquakes, ruines, tempests, great windes, floods, &c. the Philosophers of *Conimbra*, will referre this diversity to the influence of that *Empyrean Heaven*: for some say the *Exentricity* of the Sunne is come nearer to the earth than in *Ptolomies* time, the vertue therefore of all the vegetals is decayed, ^h men grow lesse, &c. There are that observe new motions of the Heavens, new Starres, *palantia sydera*, Comets, Clouds, call them what you will, like those *Medeccean*, *Burbonian*, *Austrian* planets lately detected, which doe not decay, but come and goe, rise higher and lower, hide and shew themselves amongst the fixed starres, amongst the Planets, above and beneath the Moon, at set times, now nearer, now farther off, together, asunder; as he that playes upon a Sagbut by pulling it up and downe alters his tones and tunes, do they their stations and places, though to us undiscerned; and from those motions proceed (as they conceive) divers alterations. *Clavius* conjectures otherwise, but they be but conjectures. About *Damascus* in *Cæli-Syria* is a ⁱ *Paradise*, by reason

* Lib. 11. cap. 7.

† Lib. 2. cap. 9.
Cur Potosa &
Plata, urbes in
tam tenui inter-
vallo, utraque
montosa, &c.h Terra malos
homines nunc
educat atque
pufillos.

i Nav. l. 1. c. 9.

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k Strabo.

l As under the
Æquator in
many parts,
showres here
at such a set
time, windes at
such a time,
the Brise they
call it.

m Ferd. Corte-
sius lib. Novus
orbis inscript.
n Lapidatum
est. Livie.

* Cosmog. lib. 4.
cap. 22. He tem-
pestatibus deci-
dunt e nubibus
feculentis, de-
pastum urque
more locustorum
omnia virentia.
† Hort. Genial.
An à terra sur-
sum rapiuntur à
sola iterumq;
cum pluvii
precipitantur?
&c.

* Tam ominosus
proventus in na-
turales causas
referrì vix po-
test.

* Cosmog. cap. 6.

o Cardan saith
vapours rise
288. miles
from the earth,
Eratosthenes
48. miles.

p De subtil. l. 2.

q In progymnas.

r Prefat. ad
Euclid. Catop.

reason of the plenty of waters, *in promptu causa est*, and the Desarts of *Arabia* barren, because of rockes, rolling seas of sands, and dry mountaines, *quod in- aquosa* (saith *Adricomius*) *montes habens asperos, saxosos, precipites, horroris & mortis speciem præ se ferentes*, uninhabitable therefore of men, birds, beasts, void of all greene trees, plants, and fruits, a vast rocky horrid wilderness, which by no art can be manured, 'tis evident. *Bohemia* is cold, for that it lyes all along to the North. But why should it be so hot in *Egypt*, or there never raine? Why should those *Etesian* and North-Easterne windes blow continually and constantly so long together, in some places, at set times, one way still, in the dog-dayes onely: here perpetuall drought, there dropping showres; here foggy mists, there a pleasant Aire; here terrible thunder and lightning at such set seasons, here frozen seas all the yeare, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes, (as in *Peru*) on the one side of the mountains it is hot, on the other cold, here snow, there winde, with infinite such. *Fromundus* in his *Meteors* will excuse or salve all this by the Sunnes motion, but when there is such diversity to such as *Periaci*, or very neare site, how can that position hold?

Who can give a reason of this diversity of Meteors, that it should raine Stones, Frogges, Mice, &c. Rats, which they call *Lemmer* in *Normay*, and are manifestly observed (as * *Munster* writes) by the Inhabitants, to descend and fall with some feculent showres, and like so many Locusts, consume all that is greene. *Leo Afer* speakes as much of Locusts, about *Fez* in *Barbary* there be infinite swarmes in their fields upon a sudden: so at *Arles* in *France* 1553. the like happened by the same mischiefe, all their grasse and fruits were devoured, *magna incolarum admiratione & consternatione* (as *Valleriola obser. med. lib. 1. obser. 1. relates*) *cælum subito obumbrabant*, &c. he concludes, † it could not be from naturall causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corne, wood, stones, wormes, wooll, blood, &c. lifted up into the middle Region by the Sunne beames, as * *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? * *Cornelius Gemma* is of that opinion, they are there conceived by celestially influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the ayre; to whom *Bodin lib. 2. Theat. Nat.* subscribes. In fine, of Meteors in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus* his Principles confuted, and other causes assigned, *Sal*, *Sulphur*, *Mercury*, in which his Disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetuall motions, not as *Cardan*, *Tasneir*, *Peregrinus*, by some magneticall vertue, but by mixture of elements; imitate thunder, like *Salmones*, snow, haile, the seas ebbing and flowing, give life to creatures (as they say) without generation, and what not? *P. Novus Saluciensis*, and *Kepler* take upon them to demonstrate, that no Meteors, Clouds, Fogges, ° Vapors, arise higher than 50. or 80. miles, and all the rest to be purer aire or Element of fire: which *P. Cardan*, *q Tycho*, and *r John Pena* manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If, as *Ticho* proves, the Moone bee distant from us 50. & 60. Semidiameters of the earth: and as *Peter Nonius* will have it, the aire be so angust, what proportion is there betwixt the other three Elements and

it?

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it: to what use serves it? is it full of spirits which inhabite it, as the *Paracelsians* and *Platonists* hold, the higher the more noble, & full of birds, or a meere vacuum to no purpose? It is much controverted betwixt *Tycho Brahe* and *Christopher Rotman*, the *Lantsgrave* of *Hafsia's* Mathematician, in their *Astronomicall Epistles*, whether it be the same *Diaphanum*, cleernesse, matter of aire and heavens, or two distinct Essences? *Christopher Rotman*, *John Pena*, *Jordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, saving that the higher still the purer it is, and more subtile; as they finde by experience in the top of some hills in *America*; if a man ascend, he faints instantly for want of thicker ayre to refrigerate the heart. *Acosta lib. 3. cap. 9.* calls this mountaine *Periacaca* in *Peru*, it makes men cast and vomit, he saith, that climbe it, as some other of those *Andes* doe in the desarts of *Chila* for 500. miles together, and for extremity of cold to lose their fingers and toes. *Tycho* will have two distinct matters of Heaven and Ayre; but to say truth, with some small qualification, they have one and the self same opinion about the Essence and matter of Heavens; that it is not hard and impenetrable, as *Peripateticks* hold, transparent, of a quinta essentia, but that it is penetrable and soft as the ayre it selfe is, and that the Planets move in it, as Birds in the ayre, Fishes in the sea. This they prove by motion of Comets; and otherwise (though *Claremontius* in his *Antitycho* stiffly oppose) which are not generated, as *Aristotle* teacheth, in the aeriall Region, of an hot and dry exhalation, and so consumed: but as *Anaxagoras* and *Democritus* held of old, of a celestiall matter: and as *Tycho*, *Elisus*, *Roeslin*, *Thaddeus*, *Haggesius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by their progresse, paralaxes, refractions, motions of the Planets, which enterfeire and cut one anothers orbes, now higher, and then lower, as *amongst* the rest, which sometimes, as *Kepler* confirms by his owne, and *Ticho's* accurate observations, comes nearer the earth than the ☉, and is againe effoones aloft in *Jupiters* orbe; And other sufficient reasons, farre above the Moone: exploding in the meane time that element of fire, those fictitious first watty movers, those Heavens I meane above the Firmament, which *Del-rio*, *Lodovicus Imola*, *Patricius*, and many of the Fathers affirme; those monstrous Orbes of *Eccentrickes*, and *Eccentre Epicycles*. Which howsoever *Ptolomy*, *Alhasen*, *Vitellio*, *Purbachius*, *Maginus*, *Clavius*, and many of their associates, stiffly maintaine to be reall orbes, excentricke, concentricke, circles æquant, &c. are absurd and ridiculous. For who is so mad to thinke, that there should be so many circles, like subordinate wheelles in a clocke, all impenetrable and hard, as they faine, adde and substract at their pleasure. *Maginus* makes eleven Heavens, subdivided into their orbes and circles, and all too little to serve those particular appearances: *Fracastorius* 72. Homocentrickes; *Tycho Brahe*, *Nicholas Ramerus*, *Helisus Ræslin*, have peculiar hypotheses of their owne inventions; and they be but inventions, as most of them acknowledge, as we admit of *Æquators*, *Tropickes*, *Colures*, *Circles Artique* and *Antartique*, for doctrines sake (though *Ramus* thinke them all unnecessary) they will have them supposed onely for method and order. *Tycho* hath fained I know not how many subdivisions of *Epicycles* in *Epicycles*, &c. to calculate and expresse the Moones motion: But when all is done, as a supposition, and no otherwise; nor (as he holds) hard, impenetrable, subtile, transpa-

f *Manucodiate*, Birds that live continually in the Ayre, and are never seen on ground but dead: See *Mys-fes Alderovand. Ornithol. Scal. exerc. cap. 229.*

* *Laet. descript. Amer.*

t *Epist. lib. 1. p. 83. Ex quibus constat nec diversa aeris & ætheris diaphana esse, nec refractiones aliunde quam à crasso aere causari. Non duram aut imperiam, sed liquida, subtilis, motuque Planetarum facile cedens.*

u *In Progymn. lib. 2. exemplis quinque.*

x *In Theoriâ novâ Met. celestium 1578.*

* *Epit. Astron. lib. 4.*

y *Multa sanè hinc consequuntur absurda, & si nihil aliud, tot Comete in æthere animadversa, qui nullius orbis ductum comitantur, id ipsum sufficienter refellunt. Tycho astr. epist. pag. 107.*

z *In Theoricis planetarum, three above the firmament, which all wise men reject.*

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transparent, &c. or making musicke, as *Pythagoras* maintained; but still quiet, liquid, open, &c.

If the Heavens then be penetrable, as these men deliver, and no lets, it were not amisse in this aereall progresse, to make wings, and flye up, which that *Turke* in *Busbequius*, made his fellow-Citizens in *Constantinople* beleeeve hee would performe: and some new-fangled wits, me thinkes, should some time or other find out: or if that may not be, yet with a *Galilies* glasse, or *Icarome-nippus* wings in *Lucian*, command the Spheres and Heavens, and see what is done amongst them. Whether there be generation and corruption, as some thinke, by reason of æthereall Comets, that in *Cassiopea* 1572. that in *Cygnus* 1600. that in *Sagittarius* 1604. and many like, which by no meanes *Jul. Caesar la Galla*, that *Italian* Philosopher, in his physicall disputation with *Galileus de phænomenis in orbe Luna, cap. 9.* will admit: or that they were created *ab initio*, and shew themselves at set times: and as *a Heliseus Ræsin* contends, have Poles, Axeltrees, Circles of their owne, and regular motions. For *non perennit, sed minuuntur & disparent*, *b Blancanus* holds, they come and goe by fits, casting their tailes still from the Sunne: some of them, as a burning glasse projects the Sunne beames from it; though not alwaies neither: for sometimes a Comet casts his taile from *Venus*, as *Ticho* observes. And as *c Haliseus Ræsin* of some others, from the Moon, with little Starres about them, *ad stuporem Astronomorum; cum multis aliis in cælo miraculis*, all which argue, with those *Medicean*, *Austrian*, and *Burbonian* Starres, that the Heaven of the Planets is indistinct, pure, and open, in which the Planets move *certis legibus æmetis*. Examine likewise, *An cælum sit coloratum?* Whether the Starres be of that bignesse, distance, as Astronomers relate, so many in ^d number, 1026. or 1725. as *J. Bayerus*; or as some *Rabbins* 29000. *Myriades*; or as *Galilie* discovers by his glasses, infinite, and that *via lactea*, a confused light of small Starres, like so many nailes in a doore: or all in a row, like those 12000. Isles of the *Maldives*, in the *Indie* Ocean? whether the least visible Starre in the eighth Sphere be 18. times bigger than the earth; and as *Ticho* calculates, 14000. semidiameters distant from it? Whether they be thicker parts of the Orbes, as *Aristotle* delivers: or so many habitable Worlds, as *Democritus*? whether they have light of their owne, or from the Sunne, or give light round, as *Patritius* discourseth? *An æquè distent à centro mundi?* Whether light be of their essence; and that light be a substance or an accident? whether they be hot by themselves, or by accident cause heat? whether there be such a precession of the *Æquinoxes*, as *Copernicus* holds, or that the eighth Sphere move? *An bene philosophentur, R. Bacon, & J. Dee, Aphorism. de multiplicatione specierum?* Whether there be any such Images, ascending with each degree of the Zodiack in the East, as *Aliacensis* feignes? *An aqua super cælum?* as *Patritius* and the Schoolemen will, a CrySTALLINE ^e watrie heaven, which is ^f certainly to be understood of that in the middle Region? for otherwise, if at *Noahs* floud the water came from thence, it must be above an hundred yeeres falling downe to us, as ^g some calculate. Besides, *An terra sit animata?* which some so confidently beleeeve, with *Orpheus*, *Hermes*, *Averroes*, from which all other foules of men, beasts, divels, plants, fishes, &c. are derived, and into which againe, after some revolutions, as *Plato* in his *Timæus*, *Plotinus* in his *Enneades* more largely discusse, they returne. (See *Chalcidius* and *Bezzinus*, *Plato's* Commentators)

^a Theor. nova
cælest. Meteor.

^b Lib. de fabri-
câ mundi.

^c Lib. de Come-
tis.

^d An sit crux
& nubecula in
cælis ad Polum
Antarcticum,
quod ex Corsalio
refert Patritius.

^e Gilbertus O-
riganus.

^f See this dis-
cussed in Sir
Walter Raleighs
history, in
Zanch. ad Caf-
man.

^g Vid. Fro-
mundum de
Meteoris, lib. 5.
artic. 5. &
Lausbergium.

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mentators) as all philosophicall matter *in materiam primam*. Keplerus, Patri-
 tius, and some other Noetericks have in part revived this opinion. And that
 every Starre in heaven hath a soule, angell, or intelligence to animate or move
 it, &c. Or to omit all smaller controversies, as matters of lesse moment, and
 examine that maine paradox, of the Earths motion, now so much in question:
Aristarchus, Sanius, Pythagoras maintained it of old, *Democritus*, and many of
 their Schollers, *Didacus Astunica, Anthony Fascarius*, a Carmelite, and some
 other Commentators will have *Job* to insinuate as much, *cap. 9. ver. 4. Qui*
commovet terram de loco suo, &c. and that this one place of Scripture makes
 more for the Earths motion, than all the other prove against it; whom *Pine-*
da confutes, most contradict. Howsoever, it is revived since by *Copernicus*,
 not as a truth, but a supposition, as hee confesseth himselfe in the Preface to
 Pope *Nicholas*, but now maintained in good earnest by * *Calcagninus, Telesi-*
us, Kepler, Roiman, Gilbert, Digges, Galileus, Campanella, and especially by
 * *Lansbergius, naturæ, rationi, & veritati consentaneum*, by *Origanus*, and some
 † others of his followers. For if the Earth be the Center of the World, stand
 still, and the Heavens move, as the most received opinion is, which they call
inordinatam cæli dispositionem, though stily maintained by *Tycho, Ptolomeus*,
 and their adherents, *quis ille furor?* &c. what fury is that, saith^h *D^r. Gil-*
bert, satis animosè, as *Cabeus* notes, that shall drive the Heavens about with
 such incomprehensible celerity in 24. houres, when as every point of the Fir-
 mament, and in the *Æquator*, must needs move (soⁱ *Clavius* calculates)
 176660. in one 24th part of an houre: and an arrow out of a bow must goe
 seven times about the earth, whilst a man can say an *Ave Maria*, if it keep the
 same space, or compass the earth 1884. times in an houre, which is *supra hu-*
manam cogitationem, beyond humane conceipt: *Ocyor & jaculo, & ventos æ-*
quante sagittâ. A man could not ride so much ground, going 40. miles a day,
 in 2904. yeeres, as the Firmament goes in 24. houres; or so much in 203.
 yeeres, as the said Firmament in one minute; *quod incredibile videtur*: And the
 † Pole starre, which to our thinking scarce moveth out of his place, goeth a
 bigger circuit than the Sunne, whose Diameter is much larger than the Dia-
 meter of the Heaven of the Sunne, and 20000. Semidiameters of the earth
 from us, with the rest of the fixed starres, as *Tycho* proves. To avoid there-
 fore these impossibilities, they ascribe a triple motion to the earth, the Sunne
 immoveable in the Center of the whole world, the earth Center of the Moon,
 alone, above ♀ and ♂, beneath ♄, ♃, & (or as * *Origanus* and others will, one
 single motion to the earth, still placed in the Center of the world, which is
 more probable) a single motion to the Firmament, which moves in 30. or
 26. thousand yeeres; and so the Planets, *Saturne* in 30. yeeres absolves his
 sole and proper motion, *Jupiter* in 12. *Mars* in 3. &c. and so solve all appa-
 rances better than any way whatsoever: Calculate all motions, bee they in
longum or *latum*, direct, stationary, retrograde, ascent or descent, without Epi-
 cicles, intricate Eccentricks, &c. *rectius commodiusque per unicum motum terræ*,
 saith *Lansbergius*, much more certaine than by those *Alphonsine*, or any such
 tables, which are grounded from those other suppositions. And 'tis true, they
 say, according to opticke principles, the visible apparances of the Planets doe
 so indeed answer to their magnitudes and orbes, and come neereft to Mathe-
 maticall observations, and precedent calculations, there is no repugnancie to
 physycall

* *Peculiari li-
bello.** *Comment. in
motum terræ
Middlebergi
1630. 4.*† *Peculiari li-
bello.** See *M. Car-
penters Geogr.
cap. 4. lib. 1.**Campanella &
Origanus pref.
Ephemer.*where Scrip-
ture places
are answered.h *De Magnete.*i *Comment. in
2. cap. spher. fo.
de Sacri. Bosc.*k *Dist. 3. gr. 1.
à Polo.** *Pref. Ephem.*

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1 Which may be full of Planets, perhaps, to us unseen, as those about Jupiter, &c.
m Luna circumterrestris Planeta quum sit, consentaneum est esse in Luna viventes creaturas, & singulis Planetarum globis suis servium circulatores, ex qua consideratione, de eorum incolis summa probabilitate concludimus, quod & Tycho Brahe, & soli consideratione vastitatis eorum visum fuit. Kepler. dissert. cum num. Syd. fol. 29.
n Temperare non possum quin ex inventis tuis hoc moncam, veri non absumile, non tam in Luna, sed etiam in Jove, et reliquis Planetis incolis esse. Kepl. fo. 26.
Si non sint aculei in foris globo, qui notent admirandam hanc varietatem oculis, cui bono quatuor illi Planete Jovem circumcurstant?
* Some of those above Jupiter I have seen my self by the help of a glasse a foot long.
† Rerum Angl. l. i. c. 27. de viridibus pueris.
o Infiniti alii mundi, vel ut Brunus, terre huic nostre similes.

* Libro Cont. philosoph. cap. 29.

physicall axiomes, because no penetration of orbes: but then betweene the sphere of *Saturne* and the Firmament, there is such an incredible and vast¹ space or distance (70000000. semidiameters of the earth, as *Tycho* calculates) void of starres: And besides, they doe so inhanse the bignesse of the starres, enlarge their circuit, to save those ordinary objections of Parallaxes and Retrogradations of the fixed starres; that alteration of the Poles elevation in severall places or latitude of Cities here on earth (for, say they, if a mans eye were in the Firmament, hee should not at all discern that great annual motion of the earth, but it would still appeare *punctum indivisibile*, and seeme to be fixed in one place, of the same bignesse) that it is quite opposite to reason, to naturall philosophy, and all out as absurd as disproportionall (so some will) as prodigious, as that of the Sunnes swift motion of Heavens. But *hoc posito*, to grant this their tenent of the earths motion: If the earth move, it is a Planet, and shines to them in the *Moone*, and to the other Planetary inhabitants, as the *Moone* and they doe to us upon the earth: but shine she doth, as *Galilie*,^m *Kepler*, and others prove, and then *per consequens*, the rest of the Planets are inhabited, as well as the *Moone*, which hee grants in his dissertation with *Galilies Nuncius Sidereus*,ⁿ that there be *Joviall* and *Saturne* Inhabitants, &c. and those severall Planets have their severall *Moones* about them, as the earth hath hers, as *Galileus* hath already evinced by his glasses: * foure about *Jupiter*, two about *Saturne* (though *Sitius* the *Florentine*, *Fortunius Licetus*, and *Jul. Caesar le Galla* cavill at it) yet *Kepler*, the Emperours Mathematician, confirms out of his experience, that hee saw as much by the same help, and more about *Mars*, *Venus*; and the rest they hope to find out, peradventure even amongst the fixed starres, which *Brunus* and *Brutius* have already averred. Then (I say) the earth and they be Planets alike, inhabited alike, moved about the Sunne, the common Center of the World alike, and it may be those two greene children which † *Nubrigenis* speakes of in his time, that fell from Heaven, came from thence. Wee may likewise insert with *Campanella* and *Brunus*, that which *Pythagoras*, *Aristarchus*, *Samus*, *Heracitus*, *Epicurus*, *Melissus*, *Democritus*, *Leucippus* maintained in their ages, there be infinite Worlds, and infinite earths or systemes, in infinito aethere, which * *Eusebius* collectes out of their tenents, because infinite starres and planets like unto this of ours, which some sticke not still to maintaine and publikely defend, *sperabundus expecto innumerabilium mundorum in eternitate perambulationem*, &c. (*Nic. Hill. Londinensis philos. Epicur.*) For if the Firmament be of such an incomparable bignesse, as these Copernicall Giants will have it, *infinitum*, aut *infinito proximum*, so vast and full of innumerable starres, as being infinite in extent, one above another, some higher, some lower, some neerer, some farther off, and so farre asunder, and those so huge and great: insomuch, that if the whole sphere of *Saturn*, and all that is included in it, *totum aggregatum* (as *Fromundus* of *Lovain* in his Tract *de immobilitate terre* argues) evehatur inter *stellas*, videri a nobis non poterat, tam immanis est distantia inter tellurem & fixas, sed instar puncti, &c. If our world be small in respect, why may we not suppose a plurality of worlds, those infinite starres visible in the Firmament to be so many Sunnes, with particular fixt Centers; to have likewise their subordinate planets, as the Sunne hath his dancing still round him: which *Cardinall Cusanus*,

nus,

nus, walkarinus, Brunus, and some others have held, and some still maintaine, *Anima Aristolisne innutrita*, & *minutis speculationibus assueta*, secus forsan, &c. Though they seeme close to us, they are infinitely distant, and so per consequens, there are infinite habitable worlds: what hinders? Why should not an infinite cause (as God is) produce infinite effects, as *Nic. Hill Democrit. philos.* disputes? *Kepler* (I confesse) will by no meanes admit of *Brunus* infinite worlds, or that the fixed starres should be so many Sunnes, with their compassing planets, yet the said *P. Kepler* betwixt jest and earnest in his perspectives, *Lunar Geography*, * & *somnio suo dissertat. cum nunc syder.* seemes in part to agree with this, and partly to contradict; for the Planets, hee yeelds them to be inhabited, he doubts of the Starres: and so doth *Tycho* in his *Astronomicall Epistles*, out of a consideration of their vastity and greatnesse, break out into some such like speeches, that he will never beleieve those great and huge bodies were made to no other use than this that we perceive, to illuminate the earth, a point insensible, in respect of the whole. But who shall dwell in these vast bodies, Earths, Worlds, ^q if they be inhabited? *rationall creatures*, as *Kepler* demands: or have they soules to be saved? or doe they inhabit a better part of the world than we doe? Are we or they Lords of the world? And how are all things made for man? *Difficile est nodum hunc expedire*, eò quod nondum omnia quæ huc pertinent explorata habemus: 'tis hard to determine; this only he proves, that we are in *præcipuo mundi sinu*, in the best place, best world, neere the heart of the Sunne. *Thomas Campanella*, a *Calabrian Monke*, in his second booke *de sensu rerum*, cap. 4. subscribes to this of *Keplerus*; that they are inhabited hee certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all meanes: and that there are infinite worlds, having made an Apologie for *Galileus*, and dedicates this tenet of his to *Cardinall Cajetanus*. Others freely speake, mutter, and would perswade the world (as * *Marinus Marceus* complains) that our moderne Divines are too severe and rigid against Mathematicians; ignorant and peevish, in not admitting their true demonstrations, and certaine observations, that they tyrannize over art, science, and all philosophy, in suppressing their labours (saith *Pomponatius*) forbidding them to write, to speake a truth, all to maintaine their superstition, and for their profits sake. As for those places of Scripture which oppugne it, they will have spoken *ad captum vulgi*, and if rightly understood, and favourably interpreted, not at all against it: and as *Otho Casman Astrol. cap. 1. part. 1.* notes, many great Divines, besides *Porphyrius*, *Proclus*, *Simplicius*, and those Heathen Philosophers, *doctrinâ & ætate venerandi*, *Mosis Genesin mundanam popularis nescio cujus ruditis, quæ longa absit à verâ Philosophorum eruditione, insimulant*: For *Moses* makes mention but of two Planets, ☉ and ☾. Reade more in him, in *Grosius* and *Junius*. But to proceed, these and such like insolent and bold attempts, prodigious Paradoxes, inferences must needs follow, if it once be granted, which *Rotman*, *Kepler*, *Gilbert*, *Diggeus*, *Origanus*, *Galileus*, and others maintaine of the earths motion, that tis a Planet, and shines as the Moone doth, which containes in it † both land and sea as the Moone doth: for so they find by their glasses, that *Macula in facie Lunæ*, the brighter parts are Earth, the duskie Sea, which *Thales*, *Plutarch*, and *Pythagoras* formerly taught: and manifestly discern Hills and Dales, and such like concavities,

p *Kepler fol. 2. dissert. Quid impedit quin credamus ex his initiis, plures alios mundos detegendos, vel (ut Democrito placuit) infinitos.*

* *Loge somnium Kp cri edit. 1635.*

q *Quid igitur inquit, si sint in cælo plures globi, similes nostre telluris, an cum illis certabimus, quis meliorem mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creaturarum rationalium nobilissimi: quomodo igitur omnia propter hominem? quomodo nos domini operum Dei? Kepler. fol. 29.*

r *Francofort. quarto 1620. ibid. 40. 1622.*

* *Prefat. in Comment. in Genesin. Modo suadent Theologos, summâ ignoratione versari, veras scientias admittere noll; & tyrannidem exercere, ut eos falsis dogmatibus, superstitionibus, & religione Catholica detineant.*

† *Theat. Biblico. His argumentis plane satisficisti, do maculas in Lunâ esse maria, do lucidas partes esse terram. Kepler. fol. 16.*

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r Anno 1616.

u In Hypothes.
de mundo, Edit.
1597.

Lugduni 1633.

cavities, if wee may subscribe to and beleeeve *Galilies* observations. But to avoid these Paradoxes of the earths motion (which the Church of *Rome* hath lately ^rcondemned as hereticall, as appeares by *Blancanus* and *Fromundus* writings) our latter Mathematicians have rolled all the stones that may be stirred: and to solve all appearances and objections, have invented new hypotheses, and fabricated new systems of the World, out of their own *DedaLEAN* heads. *Fracastorius* will have the earth stand still, as before; and to avoid that supposition of *Eccentricks* and *Epicycles*, hee hath coined 72. Homocentricks, to solve all appearances. *Nicholas Ramerus* will have the earth the Center of the World, but moveable, and the eighth sphere immoveable, the five upper Planets to move above the Sunne; the Sunne and Moone about the earth. Of which Orbes, *Tycho Brahe* puts the earth the Center immoveable, the starres immoveable; the rest with *Ramus*, the Planets without Orbes to wander in the Aire, keep time and distance, true motion, according to that vertue which God hath given them. ^u*Heliseus Ræssin* censureth both, with *Copernicus* (whose Hypothesis *de terra motu* *Philippus Lausbergius* hath lately vindicated, and demonstrated with solid arguments in a just volume, *Jansonius Casius* hath illustrated in a sphere.) The said *Johannes Lausbergius*, 1633. hath since defended his assertion against all the cavills and calumnies of *Fromundus* his *Anti-Aristarchus*, *Baptista Morinus*, and *Petrus Bartholinus*: *Fromundus*, 1634. hath written against him againe, *J. Rossens* of *Aberdine*, &c. sound Drummes and Trumpets, whilest *Ræssin* (I say) censures all, and *Ptolomæus*, as insufficient: one offends against naturall Philosophy, another against Opticke principles, a third against Mathematicall, as not answering to Astronomicall observations: one puts a great space betwixt *Saturnus* Orbe and the eighth sphere, another too narrow. In his owne hypothesis hee makes the earth as before, the universall Center, the Sunne to the five upper Planets, to the eighth sphere hee ascribes diurnall motion, Eccentricks, and Epicycles to the seven Planets, which hath been formerly exploded; and so

Dum vitant stulti vitia in contraria currunt,

as a Tinker stops one hole and makes two, he corrects them, and doth worse himselfe: reformes some, and marres all. In the meane time, the World is tossed in a blanket amongst them, they hoyse the earth up and downe like a ball, make it stand and goe at their pleasures: One saith the Sunne stands, another hee moves; a third comes in, taking them all at rebound, and lest there should any paradox bee wanting, hee ^xfinds certaine spots and clouds in the Sunne, by the help of glasses, which multiply (saith *Keplerus*) a thing seene a thousand times bigger in *plano*, and makes it come 32. times neerer to the eye of the beholder: but see the demonstration of this glasse in ^{*}*Tarde*, by meanes of which, the Sunne must turne round upon his owne Center, or they about the Sunne. *Fabritius* puts only three, and those in the Sunne: *Apelles* 15. and those without the Sunne, floating like the *Cyanean Isles* in the *Euxine Sea*. ^y*Tarde* the Frenchman hath observed 33. and those neither spots nor clouds, as *Galileus Epist. ad Velserrum* supposeth, but Planets Concentrick with the Sun, and not farre from him with regular motions. ^{*}*Christopher Shemer* a German Suiffer Jesuit, *Ursicâ Rosâ* divides them in *maculas*

x *Jo. Fabritius*
de maculis in
sole Witeb.
1611.

* In *Eia bñis*
syderibus.
y *Lib. de Bui-*
niis syd. Stelle
sunt erraticæ,
que propriis or-
bibus feruntur,
non longè a Sole
diffitis, sed jux-
ta Solem.

y *Braccini sol.*
1630. lib. 4.
cap. 52, 55, 59.
&c.

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& *faculas*, and will have them to be fixed in *solis superficie*: and to absolve their perodicall and regular motion in 27. or 28. dayes, holding withall the rotation of the Sunne upon his Center; and are all so confident, that they have made skemes and tables of their motions. The *Hollander* in his *disertatiunculâ cum Apelle* censures all; and thus they disagree amongst themselves, old and new, irreconcilable in their opinions; thus *Aristarchus*, thus *Hipparchus*, thus *Ptolomeus*, thus *Albateginus*, thus *Alfraganus*, thus *Ticho*, thus *Ramerus*, thus *Ræslinus*, thus *Fracastorius*, thus *Copernicus* and his adherents, thus *Clavius* and *Maginus*, &c. with their followers, vary and determine of these celestially orbes and bodies; and so whilest these men contend about the Sunne and Moone, like the Philosophers in *Lucian*, it is to be feared, the Sunne and Moone will hide themselves, and be as much offended as * shee was with those, and send another message to *Jupiter*, by some new-fangled *Icaromenippus*, to make an end of all those curious Controversies, and scatter them abroad.

But why should the Sunne and Moone bee angry, or take exceptions at Mathematicians and Philosophers? when as the like measure is offered unto God himselfe, by a company of Theologasters: they are not contented to see the Sunne and Moone, measure their site and biggest distance in a glasse, calculate their motions, or visit the Moone in a Poeticall fiction, or a dreame, as he saith, *Andax facinus & memorabile nunc incipiam, neque hoc saculo usurpatum prius, quid in Lunæ regno hac nocte gestum sit exponam, & quo nemo unquam nisi somniando pervenit*, but he and *Menippus*: or as *Peter Cuneus*, *Bonâ fide agam, nihil eorum quæ scripturus sum, verum esse scitote, &c. quæ nec facta, nec futura sunt, dicam*, *stili tantum & ingenii causa*, not in jest, but in good earnest these gyganticall Cyclopes will transcend spheres, heaven, starres, into that *Empyrean* heaven; soare higher yet, and see what God himselfe doth. The Jewish Thalmudists take upon them to determine how God spends his whole time, sometimes playing with *Leviathan*, sometime over-seeing the world, &c. like *Lucians Jupiter*, that spent much of the yeare in painting butter-flies wings, and seeing who offered sacrifice; telling the houres when it should raine, how much snow should fall in such a place, which way the winde should stand in *Greece*, which way in *Africke*. In the *Turkes Alcoron Mahomet* is taken up to heaven, upon a *Pegasus* sent a purpose for him, as hee lay in bed with his wife, and after some conference with God is set on ground againe. The Pagans paint him and mangle him after a thousand fashions; our Heretickes, Schismatickes, and some Schoolemen, come not farre behind: some paint him in the habit of an old man, and make Mappes of heaven, number the Angells; tell their severall names, offices: some deny God and his providence, some take his office out of his hand, will binde and loose in heaven, release, pardon, forgive, and be quarter-master with him; some call his Godhead in question, his power, and attributes, his mercy, justice, providence; they will know with *Cecilius*, why good and bad are punished together, war, fires, plagues infect all alike, why wicked men flourish, good are poore, in prison, sicke, and ill at ease. Why doth he suffer so much mischiefe and evill to be done, if he be able to help? why doth he not assist good, or resist bad, reforme our wills, if he be not the author of sinne, and let such enormities bee committed, unworthy of his

z Lugdun. Bat.
An. 1612.* Ne se subdau-
cant, & relicta
statione decessu
parent, ut curio-
sitate finem fa-
ciam.r Hercules tuam
fidem Satyra
Menippæa edit.
1608.f Sardi venales
Satyr. Menip.
An. 1612.e Puteani Co-
mus sic incipit
or as Lipsius
Satyre in a
dreame.u Tritemius L.
de 7. secundis.x They have
fetcht Traja-
nus soule out
of hell, and ca-
nonize for
Saints whom
they list.† In Minutius,
sine delectu tem-
pestates tangunt
loca sacra, &
profana, bona-
rum & malorū
fata, juxta nullo
ordine res sunt
soluta legibus
fortuna domi-
natur.a Vel malus vel
impotens, qui
peccatum per-
mittit, &c. unde
hec Superstitio?

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† *Quid fecit
Deus ante mun-
dum creatum?
ubi vixit otio-
sus à suo sub-
jecto, &c.*

* *Lib. 3. recog.
Pet. cap. 3. Pe-
ter answers by
the simile of
an egge-shell,
which is cun-
ningly made,
yet of neces-
sity to be bro-
ken; so is the
world, &c. that
the excellent
state of heaven
might be made
manifest.*

† *Ut me pluma
levat, sic grave
mergit onus.*

z *Exercit. 184.*

* *Lact. descrip.
occid. Ind. e.*

† *Daniel prin-
cipio historie.*

knowledge, wisdom, government, mercy, and providence, why lets hee all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos? an ex scarabæo deum? &c.* & *quo demum ruetis sacrificuli?* Some, by visions and revelations, take upon them to be familiar with God, and to be of privie counsell with him; they will tell how many, and who shall be saved, when the world shall come to an end, what yeare, what moneth, and whatsoever else God hath reserved unto himselfe, and to his Angels. Some againe curious phantasticks, will know more than this, and enquire with † *Epicurus*, what God did before the World was made? was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is hee unchangeable, infinite? &c. Some will dispute, cavill, and object, as *Julian* did of old, whom *Cyrill* confutes, as *Simon Magus* is fained to doe, in that * dialogue betwixt him and *Peter*: and *Ammonius* the Philosopher, in that dialogicall disputation with *Zacharias* the Christian. If God be infinitely and only good, why should hee alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evill, how shall he be free from the evill that made it evill? &c. with many such absurd and brainfick questions, intricacies, froth of humane wit, and excrements of curiosity, &c. which, as our Saviour told his inquisitive Disciples, are not fit for them to know. But hoo? I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not ^y able to dive into these profundities, or sound these depths; not able to understand, much lesse to discusse. I leave the contemplation of these things to stronger wits, that have better ability, and happier leasure to wade into such Philosophicall mysteries: for put case I were as able as willing, yet what can one man doe? I will conclude with z *Scaliger*, *Nequaquam nos homines sumus, sed partes hominis, ex omnibus aliquid fieri potest, idque non magnum; ex singulis ferè nihil.* Besides (as *Nazianzen* hath it) *Deus latere nos multa voluit*: and with *Seneca*, cap. 35. de *Cometis*, *Quid miramur tam rara mundi spectula non teneri certis legibus, nondum intelligi; multa sunt gentes quæ tantum de facie sciunt cælum, veniet tempus fortasse, quo ista quæ nunc latent in lucem dies extrahat longioris ævi diligentia, una ætas non sufficit, posteri, &c.* when God sees his time, hee will reveale these mysteries to mortall men, and shew that to some few at last, which hee hath concealed so long. For I am of * his mind, that *Columbus* did not find out *America* by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveales and conceales to whom, and when he will. And which † one said of History and Records of former times, *God in his providence to checke our presumptuous inquisition, wraps up all things in uncertainty, barres us from long antiquity, and bounds our search within the compasse of some few ages*: Many good things are lost, which our predeceffors made use of, as *Pancirola* will better enforme you; many new things are daily invented, to the publike good; so kingdomes, men, and knowledge ebbe and flow, are hid and revealed; and when you have all done, as the Preacher concluded, *Nihil est sub sole novum.* But my melancholy Spaniels quest, my game is sprung, and I must suddenly come downe and follow.

Jason Pratensis, in his booke *de morbis capitis*, and chapter of Melancholy, hath

hath these words out of *Galen*, ^a Let them come to mee to know what meat and drinke they shall use, and besides that I will teach them what temper of ambient Aire they shall make choice of, what wind, what countries they shall chuse, and what avoid. Out of which lines of his, thus much wee may gather, that to this cure of melancholy, amongst other things, the rectification of Aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to chuse or avoid: and 'tis either generall, to Countries, Provinces; particular, to Cities, Townes, Villages, or private houses. What harme those extremities of heat or cold doe in this malady, I have formerly shewed: the medium must needs be good, where the Aire is temperate, serene, quiet, free from boggs, fens, mists, all manner of putrefaction, contagious and filthy noisome smells. The ^b Egyptians by all Geographers are commended to bee *hilaris*, a conceited and merry Nation: which I can ascribe to no other cause than the serenity of their Aire. They that live in the *Orchades* are registred by ^c *Hector Boethius* and ^d *Cardan*, to be faire of complexion, long-lived, most healthfull, free from all manner of infirmities of body and mind, by reason of a sharpe purifying Aire, which comes from the Sea. The *Bæotians* in Greece were dull and heavie, *crassi Bæoti*, by reason of a foggy Aire in which they lived,

(* *Bæotum in crasso jurares aëre natum*)

Attica most acute, pleasant, and refined. The Clime changeth not so much customes, manners, wits (as *Aristotle Polit. lib. 6. c. 4. Vegetius, Plato, Bodine method hist. cap. 5.* hath proved at large) as constitutions of their bodies, and temperature it selfe. In all particular Provinces we see it confirmed by experience, as the Aire is, so are the inhabitants dull, heavie, witty, subtle, neat, cleanly, clownish, sicke, and sound. In [†] *Perigort* in France the Aire is subtle, healthfull, seldom any plague or contagious disease, but hilly and barren: the men sound, nimble, and lusty; but in some parts of *Quienne* full of moores and marishes, the people dull, heavie, and subject to many infirmities. Who sees not a great difference betwixt *Surry, Suffex, and Rummy Marsh*, the Wolds in *Lincolneshire*, and the Fennes. He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholsome, pleasant, and convenient: there is nothing better than change of Aire in this Malady, and generally for health, to wander up and downe, as those ^c *Tartari Zāmolhenses*, that live in hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their Summer and Winter houses; in Winter at *Sardis*, in Summer at *Susa*; now at *Persepolis*, then at *Pasargada*. *Cyrus* lived seven cold months at *Babylon*, three at *Susa*, two at *Ecbatana*, saith ^{*} *Xenophon*, and had by that meanes a perpetuall Spring. The great *Turke* sojourne sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spaine* have their *Escuri*all in heat of Summer, [†] *Madritte* for an wholsome feat, *Villadolite* a pleasant site, &c. variety of secessus, as all Princes and great men have, and their severall progresses to this purpose. *Lucullus* the Roman had his house at *Rome*, at *Baia*, &c. [§] When *Cn. Pompeius, Marcus Cicero* (saith *Plutarch*) and many Noble men in the Summer came to see him, at supper *Pompeius* jested with him, that it was an ele-

trique nobiles viri L. Lucillum æstivo tempore convenissent, Pompeius inter cœnam dum familiariter jocus est, eam villam imprimis sibi sumptuosam, & elegantem videri, fenestris, porticibus, &c.

gant

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a Veniant ad me audituri quod esculentis, quod ita poculentis uti debeant, & præter alimentum ipsum, potumque ventos ipsos docebo, item aeris ambientis temperiem insuper regiones quas eligere, quas vitare ex usu sit.

b Leo Afer, Maginus, &c.
c Lib. 1. Scor. hist.
d Lib. 1. de rer. var.

* Horat.

† Maginus.

c Haitonus de Tartaris.

* Cyropæd. li. 8. perpetuum inde ver.

f The Aire so cleare, it never breeds the plague.

g Leander Albertus in Campania, & Plutarcho vitâ Luculli. cum Cn. Pompeio, Marcus Cicero, mul-

h *Godwin vita*
 Io. Voysse al.
 Harman.

i *Descript. Brit.*

k In Oxford-
 shire.

l *Leander Al-*
berius.

m *Cap. 21. de*
vit. hom. prorog.

n The posses-
 sion of Robert

Bradshaw, Esq.

o Of George

Puresey, Esq.

p The posses-
 sion of William

Puresey Esq.

q The seat of

Sir John Rep-
 pington knight

r Sir Henry

Goodier's late-
 ly deceased.

f The dwell-
 ing house of

Humf. Adderly,
 Esq.

t Sir John Har-
 pers lately de-
 ceased.

u Sir George

Gresham

Knight.

x *Lib. 1. cap. 2.*

gant & pleasant village, full of windowes, galleries, & all offices fit for a Summer house; but in his judgment very unfit for Winter: *Lucullus* made answer, that the Lord of the house had wit like a Crane, that changeth her countrie with the season; he had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Lauretan* Village, and every Gentleman of any fashion in our times hath the like. The ^h Bishop of *Exeter* had 14. severall houses all furnished, in times past. In *Italy*, though they bide in Cities in Winter, which is more Gentle-man-like, all the Summer they come abroad to their country-houses, to recreate themselves. Our Gentry in *England* live most part in the country (except it be some few Castles) building still in bottoms (saith ⁱ *Jovius*) or neere woods, *corona arborum virentium*; you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the Island is infested, and cold Winter blasts. Some discommend moted houses, as unwholsome; so *Camden* saith of ^k *Em-elme*, that it was therefore unfrequented, *ob stagni vicini halitus*, and all such places as be neer lakes or rivers. But I am of opinion, that these inconveniences will be mitigated, or easily corrected by good fires, as ^l one reports of *Venice*, that *graveolentia* and fogge of the moores, is sufficiently qualified by those innumerable smoaks. Nay more, ^m *Thomas Philol.* *Ravennas* a great Physician contends, that the *Venetians* are generally longer lived than any City in *Europe*, and live many of them 120. yeeres. But it is not water simply that so much offends, as the slime & noisome smells, that accompany such overflowed places, which is but at some few seasons after a floud, and is sufficiently recompenced with sweet smells and aspects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure & profit; or else may be corrected by the site, if it be somewhat remote from the water, as *Lindly*, ⁿ *Orton super montem*, ^o *Drayton*, or a little more elevated, though neerer, as *Cauncut*, as ^q *Amington*, ^r *Polesworth*, ^s *Weddington* (to insift in such places best to me known, upon the river of *Anker* in *Warwickshire*, ^t *Swarston*, & ^u *Drakesly* upon *Trent*.) Or howsoever they be unseasonable in Winter, or at some times, they have their good use in Summer. If so be that their meanes be so slender, as they may not admit of any such variety, but must determine once for all, and make one house serve each season, I know no men that have given better rules in this behalfe, than our husbandry writers. * *Cato* and *Columella* prescribe a good house to stand by a navigable river, good high-waies, neer some City, and in a good soile, but that is more for commodity than health.

The best soile commonly yeelds the worst aire, a dry sandy plat is fittest to build upon, and such as is rather hilly than plain, full of Downes, a *Cotswold* country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the aire, and such pleasures that it affords, much inhabited by the Nobility; as *Noremberg* in *Germany*, *Toledo* in *Spain*. Our country-man *Tusser* will tell us so much, that the fieldone is for profit, the woodland for pleasure & health, the one commonly a deep clay, therefore noisome in Winter, and subject to bad high-waies: the other a dry sand. Provision may be had elsewhere, and our Townes are generally bigger in the woodland than the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickshire* (where I was once a Grammar Schollar)

Scholar) may be a sufficient witnesse, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent aire, & full of all maner of pleasures. y *Wadley* in *Barkshire* is situate in a vale, though not so fertill a soile as some vales afford, yet a most commodious site, wholsome, in a delicious aire, a rich & pleasant seat. So *Segrave* in *Leicestershire* (which Towne * I am now bound to remember) is sited in a Champian, at the edge of the Wolds, and more barren than the villages about it, yet no place likely yeelds a better aire. And he that built that faire house ^z *Wollerton* in *Nottinghamshire*, is much to be comended, (though the tract be sandy and barren about it) for making choice of such a place. *Constantine lib. 2. c. de agricult.* praiseth mountaines, hilly, steep places, above the rest by the Sea side, & such as look toward the ^a North, upon some great river, as ^b *Farmack* in *Darbishire* on the *Trent*, environed with hils, open only to the North, like Mount *Edgmond* in *Cornwall*, which Mr. ^c *Carew* so much admires for an excellent seat: Such as is the generall site of *Bohemia*, *serenat Borcas*, the North wind clarifies, ^d but neere lakes or marishes, in holes, obscure places, or to the South and West he utterly disproves, those winds are unwholsome, putrifying, and make men subject to diseases. The best building for health, according to him, is in ^e high places, and in an excellent prospect. P *Crescentius*, in his *lib. 1. de Agric. ca. 5.* is very copious in this subject, how a house should be wholsomely sited, in a good coast, good aire, wind, &c. *Varro de re rust. lib. 1. cap. 12.* ^f forbids lakes and rivers, marsh and manured grounds, they cause a bad aire, grosse diseases, hard to be cured: ^g if it be so that he cannot help it, better, as he adviseth, sell thy house and land, than lose thine health. He that respects not this in chusing of his seat, or building his house, is *mente captus*, mad, ^h *Cato* saith, and his dwelling next to Hell it selfe, according to *Columella*: hee commends in conclusion, the middle of an hill, upon a descent. *Baptista Porta Villa, lib. 1. cap. 22.* censures *Varro*, *Cato*, *Columella*, and those ancient Rusticks, approving many things, disallowing some, and will by all meanes have the front of an house stand to the South, which how it may be good in *Italy* and hotter climes, I know not, in our Northerne countries I am sure it is best. *Stephanus* a Frenchman, *prædiorustic. lib. 1. cap. 4.* subscribes to this, approving especially the descent of an hill South or South-East, with trees to the North, so that it be well watered; a condition in all sites which must not be omitted, as *Herbastein* inculcates, *li. 1.* *Julius Cæsar Clandinus* a Physician, *consult. 24.* for a Nobleman in *Poland*, melancholy given, adviseth him to dwell in a house inclining to the ⁱ East, and ^k by all means to provide the aire be cleere and sweet; which *Montanus, consil. 229.* counselleth the Earle of *Monfort* his patient, to inhabita pleasant house, and in a good aire. If it be so, the naturall site may not be altered of our City, Town, Village, yet by artificiall meanes it may be helped. In hot countries therefore they make the streets of their Cities very narrow, all over *Spain*, *Africk*, *Italy*, *Greece*, & many Cities of *France*, in *Languedock* especially, and *Provence*, those Southerne parts: *Montpelier*, the habitation and University of Physicians, is so built, with high houses, narrow streets, to divert the Sunnes scalding rayes, which *Tacitus* commends, *lib. 15. Annal.* as most agreeing to their health, ^l because the height of buildings, and narrownesse of streets, keep away the Sunne beames. Some Cities use Galleries, *monem optimo aëre jucundam. 1 Quoniam angustie itinerum, & altitudo tectorum, non perinde Solis calorem*

ries,

26+267.

y The seat of
George Furesey
Esq.* For I am
now Incum-
bent of that
Rectory, pre-
sented thereto
by my right
honourable
Patron the
Lord Berkly.z Sir Francis
Willoughby.a Montani &
maritimi salu-
briore, acclives,
& ad Boream
vergentes.b The dwell-
ling of Sir Th.
Burdet Knight
Baronet.c In his Sur-
vey of Corn-
wall, book 2.d Prope paludes
stagna, & loca
concava, vel adAustrum, vel ad
Occidentem in-
clinate, domus

sunt morbose.

e Oportet igitur
ad sanitatem
domus in altio-
ribus edificare,f & ad specula-
tionem.f Hyeme erit
vehementer fri-
gida, & æstatenon salubris: pa-
ludes enim faci-
unt crassum æ-rem, & difficiles
morbos.g Vendas quot
assibus possis, &
si nequeas, relin-

quas.

h Lib. 1. cap. 2.
in Orco habita-i Aurora mustis
amica. *Vitruv.*k Edes Ori-
entem spectan-
tes vir nobi-lissimus inha-
bitet, & curet
ut sit aër cla-rus, lucidus,
odoriferus. E-
ligat habita-

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268.

ries, or arched Cloysters towards the street, as *Damascus, Bologna, Padua, Berna in SwitZERland, Westchester* with us, as well to avoid tempests, as the Sunnes scorching heat. They build on high hills in hot countries, for more aire; or to the sea side, as *Baia, Naples, &c.* In our Northerne coasts wee are opposite, wee commend straight, broad, open, faire streets, as most befitting and agreeing to our clime. Wee build in bottomes for warmth: and that site of *Mitylene* in the Island of *Lesbos*, in the *Ægean Sea*, which *Vitruvius* so much discommends, magnificently built with faire houses, *sed imprudenter positam*, unadvisedly sited, because it lay along to the South, and when the South wind blew, the people were all sicke, would make an excellent site in our Northerne climes.

m Confil. 21. li.
2. Frigidus aër,
nubilosus, den-
sus, vitandus, æ-
quæ ac venti
septentriona-
les, &c.
n Confil. 24.

o Fenestram
non aperiat.

* Discutit Sol
horrorem crasse
spiritus, mentem
exhilarat, non
enim tam cor-
pora, quam æ-
animi mūtatio-
nem inde sube-
unt, pro cæli &
ventorum ratio-
ne, & sani ali-
ter affecti sint
cælo núbilo, ali-
ter sereno.
De naturâ ven-
torum see Pliny
li. 2. cap. 26, 27,
28. Strabo li. 7.
&c.
† Fines Mori-
son part 1. c. 4.
p Altomarus
car. 7 Bruel. Aër
sit lucidus, bene-
volens, humidus.
Montalius idem
ca. 26. Olfactus
rerum suavi-
um. Laurentius c. 8.

Of that artificiall site of houses I have sufficiently discoursed: if the seat of the dwelling may not be altered, yet there is much in choice of such a chamber or roome, in opportune opening and shutting of windowes, excluding forraine aire and winds, and walking abroad at convenient times. ^m *Craio a German* commends East and South site (disallowing cold aire and Northerne winds in this case, rainy weather and misty dayes) free from putrefaction, fens, bogs, and muckhills. If the aire be such, open no windowes, come not abroad. *Montanus* will have his patient not to ⁿ stirre at all, if the wind be bigge or tempestuous, as most part in *March* it is with us; or in cloudy, lousing darke daies, as in *November*, which wee commonly call the blacke moneth; or stormy, let the wind stand how it will, *confil. 27.* and *30.* he must not ^o open a casement in bad weather, or in a boisterous season, *confil. 299.* hee especially forbids us to open windowes to a South wind. The best site for chamber windowes in my judgement are North, East, South, and which is the worst, West. *Levinus Lemnius lib. 3. cap. 3. de occult. nat. mir.* attributes so much to aire, and rectifying of wind and windowes, that he holds it alone sufficient to make a man sick or well; to alter body and mind. * *A cleere air e cheares up the spirits, exhilarates the mind; a thicke, blacke, misty, tempestuous, contracts, overthrowes.* Great heed is therefore to bee taken at what times we walke, how wee place our windowes, lights, and houses, how wee let in or exclude this ambient aire. The *Egyptians*, to avoid immoderate heat, make their windowes on the top of the house like chimnies, with two tunnells to draw a through aire. In *Spaine* they commonly make great opposite windowes without glasse, still shutting those which are next to the Sun: So likewise in *Turkey* and *Italy* (*Venice* excepted, which brags of her stately glased Palaces) they use paper windowes to like purpose; and lye *sub dio*, in the top of their flat roofed houses, so sleeping under the canopy of heaven. In some parts of [†] *Italy* they have Windmills, to draw a cooling aire out of hollow caves, and disperse the same through all the chambers of their Palaces, to refresh them; as at *Costoza* the house of *Cesareo Trento*, a Gentleman of *Vicenza*, and elsewhere. Many excellent meanes are invented to correct nature by art. If none of these courses helpe, the best way is to make artificiall aire, which howsoever is profitable and good, still to bee made hot and moist, and to be seasoned with sweet perfumes, ^p pleasant and lightsome as may be; to have Roses, Violets, and sweet smelling flowers ever in their windowes, Posies in their hands. *Laurentius* commends water Lillies, a vessell of warme water to evaporate in the roome, which will make a more

more delighsome perfume, if there be added Orange flowers, pils of Citrons, Rosemary, Cloves, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Styra, and such like Gummes, which make a pleasant and acceptable perfume. * *Bessardus Bisantinus* prefers the smoake of Juniper to melancholy persons, which is in great request with us at *Oxford*, to sweeten our chambers. ^c *Guianerius* prescribes the aire to be moistened with water, and sweet herbs boiled in it, vine and fallow-leaves, &c. ^f to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approves. Of colours it is good to behold greene, red, yellow and white, and by all means to have light enough, with windowes in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be darke and alone, yet darknesse is a great encrease of the humour.

Although our ordinary aire be good by nature or art, yet it is not amisse, as I have said, still to alter it; no better Physick for a melancholy man then change of aire and variety of places, to travel abroad and see fashions. ^g *Leo Afer* speaks of many of his countrymen so cured, without all other Physick: amongst the *Negroes*, there is such an excellent aire, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye witnesse. ^h *Lipsius*, *Zuinger*, and some other, adde as much of ordinary travell. No man, saith *Lipsius* in an epistle to *Phil. Lanoius*, a noble friend of his, now readieto make a voyage, *can bee such a stocke or stone, whom that pleasant speculation of countries, cities, townes, rivers, will not affect.* *Paulus Emilius* that renowned Roman Captain after he had conquered *Perseus* the last king of *Macedonia*, and now made an end of his tedious wars, though he had been long absent from *Rome*, and much there desired, about the beginning of Autumne (as * *Livy* describes it) made a pleasant peregrination all over *Greece*, accompanied with his son *Scipio*, and *Athenus* the brother of king *Eumenes*, leaving the charge of his army with *Sulpitius Gallus*. By *Thessaly* he went to *Delphos*, thence to *Megar*, *Aulis*, *Athens*, *Argos*, *Lasademon*, *Megalopolis*, &c. He took great content, exceeding delight in that his voyage. As who doth not that shall attempt the like, though his travell be ad *jaetationem magis quam ad usum reipub.* (as [†] one well observes) to cracke, gaze, see fine sights and fashions, spend time, rather then for his own or publike good, (as it is to many gallants that travel out their best daies, together with their means, manners, honesty, religion) yet it availeth howsoever. For peregrination charmes our senses with such unspeakable and sweet variety, * that some count him unhappy that never travelled, a kinde of prisoner, and pity his case that from his cradle to his old age beholds the same still, still, still the same, the same. In somuch that ^k *Rhasus* cont. lib. 1. Traet. 2. doth not only commend but enjoyn travell, and such variety of objects to a melancholy man, and to lye in diverse Innes, to bee drawn into severall companies: *Montaltus* cap. 36. and many Neotericks are of the same minde. *Celsus* adviseth him therefore that will continue his health, to have *varium vita genus*, diversity of callings, occupations, to be busied about, ^l sometimes to live in the citie, sometimes in the countrey, now to study or work, to be intent, then again to hawk or hunt, swimme, runne, ride, or exercise himself. A good prospect alone will ease melancholy, as *Comesius*

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* Ant. Philos.
cap. de melanc.
c Traet. 15. c. 9.
ex redolentibus
herbis & foliis
vitis viniferae,
salicis, &c.
f Pavimentum
aceto & aqua
rosacea irro-
re, Laurent. c. 8.

g Lib. 1. cap. de
morb. Afrorum.
In Nigritarum
regione tanta
aeris temperi-
es, ut si quis ali-
bi morbosus ed
advehat,ur,
optime statim
sanitati resti-
tuatur, quod
multis accidit
se, ipse meis
oculis vidi.
h Lib. de pere-
grinat.
i Epist. 2. scilicet.
Nec quisquam
tam lapis aut
frutex quem
non titillat a-
menia illa, va-
riaq; spectio lo-
corum, urbium,
gentium, &c.
* Lib. 45.
† Keckerman
praefat. polit.

* Fines Mori-
son c. 3. part. 1.
k Mutatio de
loco in locum,
Itinera et voi-
gia longa &
indetermina-
ta, & hospitium
in diversis di-
versis.
l Modò ruri esse
modò in urbe
sepius in agro
venari, &c.

220.
262.
m In Catalonia
in Spaine.

n Laudaturq;
domus longos
que prospicit
agros.

* Many towns
there are of
that name, faith
Adricomius, all
high sited.

† Lately resign-
ed for some
speciall reasons

o At Lindley
in Lecester-
shire, the pos-
session and
dwelling place
of Ralph Bur-
ton Esquire,
my late decess-
ed father.

p In Icon ani-
morum.

q Aegruantes
oves in alium
locum trans-
portande sunt,
ut alium aera
& aquam par-
ticipantes, co-
alescant &
corroborentur.
r Alia utilia,
sed ex mutatio-
ne aeris potissi-
mum curatus.

conrends, lib. 2. c. 7. de Sale. The citizens of ^m *Barcino*, faith he, otherwise penned in, Melancholy and stirring little abroad, are much delighted with that pleasant prospect their city hath into the sea, which like that of old *Athens* besides *AEgina*, *Salamina*, and many pleasant Islands, had all the varietie of delicious objects: so are those *Neapolitanes*, and inhabitants of *Genua* to see the ships, boates, and passengers goe by, out of their windows, their whole cities being sited on the side of an hill, like *Pera* by *Constantinople*, so that each house almost hath a free prospect to the sea, as some part of *London* to the *Thames*: or to have a free prospect all over the citie at once, as at *Granado* in *Spaine*, and *Fez* in *Africk*, the river running betwixt two declining hils, the steepnesse causeth each house almost, as well to oversee, as to bee overseene of the rest. Every country is full of suchⁿ delightful prospects, as well within land as by sea, as *Hermon* and * *Rama* in *Palestina*, *Golalto* in *Italy*, the top of *Tagetus* or *Acrocorinthus*, that old decayed castle in *Corinth*, from which *Peloponesus*, *Greece*, the *Ionian* and *Aegean* seas were *semel & simul* at one view to be taken. In *Egypt* the square top of the great *Pyramis* 300. yards in height, and so the *Sultans* Palace in *Grand Cairo*, the country being plaine, hath a marvellous faire prospect as well over *Nilus*, as that great city, five *Italian* miles long & two broad, by the river side: from mount *Sion* in *Jerusalem* the holy land is of all sides to bee seene: such high places are infinite: with us those of the best note are *Glassenbury* Tower, *Bever* castle, *Rodway* Grange, † *Walsby* in *Lincolnshire*, where I lately received a reall kindnesse, by the munificence of the right honourable my noble Lady and Patroneffe, the Lady *Frances* Countesse Dowager of *Exeter*: And two amongst the rest, which I may not omit for vicinities sake, *Oldburie* in the confines of *Warwickshire*, where I have often looked about mee with great delight, at the foote of which hill^o I was borne: And *Hanbury* in *Staffordshire*, contiguous to which is *Falde* a pleasant Village, and an ancient patrimonie belonging to our family, now in the possession of mine elder brother *William Burton* Esquire. p *Barclay* the *Scot* commends that of *Greenwich* tower for one of the best prospects in *Europe*, to see *London* on the one side, the *Thames*, ships, & pleasant meadows on the other. There be those that say as much & more of *St. Marks* steeple in *Venice*. Yet these are at too great a distance; some are especially affected with such objects as be near, to see passengers goe by in some great Rode way, or boats in a river, *in subiectum forum despicere*, to oversee a Faire, a Market place, or out of a pleasant window into some thorough-fare street to behold a continual course, a promiscuous rout, comming and going, or a multitude of spectators at a Theater, a Maske or some such like shew. But I rove: the sum is this, that varietie of actions, objects, aire, places, are excellent good in this infirmitie & all others, good for man, good for beast. q *Constantine* the Emperour lib. 18. cap. 13. ex *Leontio*, holds it an only cure for rotten sheepe, and any manner of sicke cattle. *Laelius à Fonte Agubinus* that great Doctor, at the latter end of many of his consultations (as commonly hee doth set downe vvhath successe his Physicke had) in melancholy most especially approves of this above all other remedies vvhathsoever, as appeares consult. 69. consult. 229. &c. r Many other things helped, but change of aire was that which wrought the cure, and did most good.

MEMB. 4.

Exercise rectified of Body and Minde.

TO that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitarinesse and idleness on the other, must be opposed as an Antidote, a moderate and seasonable use of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preservation of our health. The heavens themselves run continually round, the Sun riseth and sets, the Moon increaseth and decreaseth, Starres and Planets keep their constant motions, the aire is still tossed by the winds, the waters ebbe and flow to their conservation no doubt, to teach us that we should ever be in action. For which cause *Hierome* prescribes *Rusticus* the Monke, that he bee alwayes occupied about some businesse or other, *that the Devill do not finde him idle.* † *Seneca* would have a man do something, though it be to no purpose. * *Xenophon* wisheth one rather to play at tables, dice, or make a jester of himself (though hee might be far better employed) then do nothing. The *Egyptians* of old, and many flourishing Commonwealths since, have injoynd labour and exercise to all sorts of men, to be of some vocation and calling, & to give an account of their time, to prevent those grievous mischiefs that come by idleness; for as fodder, whip and burthen belong to the asse: so meat, correction and worke unto the servant, *Ecclus* 33. 23. The *Turkes* injoyne all men whatsoever, of what degree, to be of some trade or other, the grand *Signior* himself is not excused. † In our memory (saith *Sabellicus*) *Mahomet* the Turke, he that conquered Greece, at that very time when he heard Embassadors of other Princes, did either carve or cut woodenspoones, or frame something upon a table. * This present *Sultan* makes notches for bowes. The *Jews* are most severe in this examination of time all wel governed; Places, Townes, Families, and every discrete person will be a law unto himself. But amongst us the badge of gentry is idleness: to be of no calling, not to labour, for thats derogatorie to their birth, to be a meere spectator, a drone, *fruges consumere natus*, to have no necessary employment to busie himselfe about in Church and commonwealth (some few governors exempted) but to rise to eat, &c. to spend his dayes in hawking, hunting, &c. and such like disports & recreations († which our Casuists tax) are the sole exercise almost and ordinary actions of our Nobilitie, and in which they are too immoderate. And thence it comes to passe that in City and country so many grievances of body and mind, and this ferall disease of melancholy so frequently rageth, and now domineeres almost all over *Europe* amongst our great ones. They know not how to spend their times (disports excepted, which are all their businesse) what to do, or otherwise how to bestow themselves: like our moderne Frenchmen, that had rather lose a pound of blood in a single combate, then a drop of sweat in any honest labour. Every man almost hath something or other to employ himself about, some vocation, some trade, but they doe all by ministers and servants, *ad otia duntaxat se natos existimant, immo sui ipsius*

† Ne te demon
otiosum inveni-
at.

† Praestat aliud
agere quam ni-
hil.

* Lib. 3. de dictis
Socratis, Qui
tesseris et risu
excitando vac-
cant, aliquid fa-
ciunt, etsi lice-
ret his meliora
agere.

† Amasis com-
pelled every
man once a
year to tell
how hee lived.
u Nostra me-
moriam Maho-
metes Othoman-
nus qui Graeciae
imperium sub-
vertit, cum o-
ratorum postu-
lata audiret
externarum
gentium, co-
chlearia lignea
assidue calat, aut aliquid in
tabula asinge-
bat.

x Sars fol. 37
of his voyage
to Jerusalem.
† Perkins cases
of conscience,
l. 3. c. 4. q. 3.

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* *Luscinus*
Gruimio.

Non est cura
melior quam in-
jungere iis ne-
cessaria, & op-
portuna; operū
administratio
illis magnum
sanitatis incre-
mentum, &
que repleant
animos eorum,
et incutiant iis
diversas cogi-
tationes.

Cont. 1. tract. 9
2. Ante exerci-
tium, leves toto
corpore frica-
tiones conveni-
unt. Ad hunc
morbum exer-
citationes,
quum recte &
suo tempore fi-
unt, mirifice
conducunt, &
sanitatem tuen-
tur, &c.

a Lib. 1. de
San. tuend.

b Exercitium
naturæ dormi-
entis stimula-
tio, membrorum
solatium, mor-
borum medela,
fuga vitiorum,
medicina lan-
guorum, destru-
ctio omnium
malorum, Crato

c Alimenti in
ventriculo pro-
be concoctis.
d Jeuno ventre,
vesica et alvo
ab excrementis
purgato, frica-
tio membris,
lotis manibus
& oculis, &c.
lib. de atra bi-
le.

e Quousque cor-
pus universum
intumescat,
et floridum ap-
pareat, sudoreque, &c. f Omino sudorem vitent, cap. 7. lib. 1. Valerius de Tar. g Exercitium si excedat, valde periculo-
sum. Salust. Salviianus de remea. lib. 2. cap. 1.

plerumque & aliorum perniciem, * as one freely taxeth such kinde of men, they are all for pastimes, 'tis all their study, all their invention tends to this alone to drive away time, as if they were borne some of them to no other ends. Therefore to correct and avoid these errors and inconveniencies, our Divines, Physicians and Politicians, so much labour, and so seriously exhort; And for this disease in particular, *there can be no better cure; then continuall businesse*, as *Rhasis* holds, *to have some employment or other, which may set their minde a worke, and distract their cogitations*. Riches may not easily be had without labour and industrie, nor learning without study, neither can our health be preserved without bodily exercise. If it be of the body, *Guianerius* allowes that exercise which is gentle, ² and still after those ordinary frications, which must be used every morning. *Montaltus* cap. 26. and *Jason Pratenfis* use almost the same words, highly commending exercise if it be moderate; a wonderfull help so used, *Crato* calls it, and a great meanes to preserve our health, as adding strength to the whole body, increasing naturall heat, by meanes of which, the nutriment is well concocted in the stomacke, liver and veines, few or no crudities left, is happily distributed over all the body. Besides, it expells excrements by sweat, & other insensible vapors; in so much, that ^a *Galen* preferres Exercise before all Physick, Rectification of diet, or any regiment in what kinde soever; 'tis *Natures* Physician. ^b *Fulgentius* out of *Gordonius de conserv. vit. hom. lib. 1. cap. 7.* tearmes exercise, a spur of a dull sleepey nature, the comforter of the members, cure of infirmitie, death of diseases, destruction of all mischiefs and vices. The fittest time for exercise, is a little before dinner, a little before supper, ^c or at any time when the body is empty. *Montanus consil. 31.* prescribes it every morning to his patient, and that as ^d *Calenus* addes, *after he hath done his ordinary need, rubb his body, washed his hands and face, combed his head, and gargarized.* What kinde of exercise he should use, *Galen* tells us, *lib. 2. & 3. de sanit. tuend.* and in what measure, ^e *till the body bee ready to sweat*, and roused up; *ad ruborem*, some say, *non ad sudorem*, lest it should dry the body too much; others injoyne those wholsome busineses as to dig so long in his garden, to hold the plough, and the like. Some prescribe frequent and violent labour and exercises, as sawing every day, so long together, (*epid. 6. Hippocrates* confounds them) but that is in some cases, to some peculiar men; ^f the most forbid, and by no meanes will have it go farther then a beginning sweat, as being ^g perilous if it exceed.

Of these labours, exercises and recreation, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doores, some naturall, some are artificiall. Amongst bodily exercises, *Galen* commends *ludū parvæ pilæ*, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the *Greeks*, *Romanes*, *Barbarians*, mentioned by *Homer*, *Herodotus*, and *Plinius*. Some write, that *Aganella* a faire maide of *Corcyra*, was the inventer of it, for shee presented the first ball that ever was made, to *Nausica* the

daughter

daughter of king *Alcinous*, and taught her how to use it.

The ordinary sports which are used abroad, are *Hawking, Hunting, hilares venandi labores*,^h one calls them, because they recreate body and minde; another, *the best exercise that is, by which alone many have beene freed from all ferall diseases.* *Hegesippus lib. 1. cap. 37.* relates of *Herod*, that he was eased of a grievous melancholy by that means. *Plato 7. de leg.* highly magnifies it, dividing it into three parts, * by *Land, Water, Ayre.* *Xenophon in Cyropæd.* graces it with a great name, *Deorum munus*, the gift of the Gods, a Princely sport, which they have ever used, saith *Langius epist. 59. lib. 2.* as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our Noblemen in *Europe*, and elsewhere all over the World. *Bohemus de mor. gent. lib. 3. cap. 12.* styles it therefore *studium nobilium, communiter venantur, quod sibi solis licere contendunt*, 'tis all their study, their exercise, ordinary businesse, all their talk: and indeed some dote too much after it, they can do nothing else, discourse of naught else. *Paulus Jovius descr. Brit.* doth in some sort tax our^m *English Nobilitie* for it, *for living in the Countrey so much, and too frequent use of it, as if they had no other meanes but Hawking and Hunting to approve themselves Gentlemen with.*

Hawking comes neere to *Hunting*, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. ⁿ It was never heard of amongst the *Romans*, invented some 1200 years since, and first mentioned by *Firmicus lib. 5. cap. 8.* The Greeke Emperours began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, and many † bookes written of it. It is a wonder to heare^o what is related of the *Turkes* Officers in this behalf, how many thousand men are imployed about it, how many Hawkes of all sorts, how much renewes consumed on that only disport, how much time is spent at *Adrianople* alone every year to that purpose. The *Persian* King^p hawke after Butterflies with sparrows, made to that use, and stares; lesser Hawkes for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons. The *Muscovian* Emperours reclaime Eagles to flie at Hinds, Foxes, &c. and such a one was sent for a present to ^q *Queene Elizabeth*: some reclaime Ravens, Castrils, Pies, &c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightfome to some sorts of men, be it with guns, lime, nets, glades, ginnes, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-dogges, coy-ducks, &c. or otherwise. Some much delight to take Larkes with day-nets, small birds with chaffe-nets, plovers, partridge, herons, snite, &c. *Henry* the third, king of *Castile* (as *Mariana* the Jesuit reports of him *lib. 3. cap. 7.*) was much affected with catching of *Quailes*, and many Gentlemen take a singular pleasure at morning & evening to go abroad with their Quail-pipes, and will take any paines to satisfie their delight in that kinde. The ^r *Italians* have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industrie, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the *Corography* of his Isle of *Huena*, and castle of *Uraniburge*, puts down his nets, &

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^h Camden in Staffordshire.

ⁱ Fridericallius lib. 1. cap. 2. optima omnium exercitacionum, multi ab hac solummodo morbis liberati.

^k Iosephus Quercetanus dialect. polit. sect. 2. cap. 11. Inter omnia exercitia prestantie laudem meretur.

^l Chyron in monte Pelio præceptor heroum eos a morbis animi venationibus et puris cibis tuebatur. M. Tyrinus.

^m Nobilitas omnisfere urbes fastidit, castellis, & liberiore celo gaudet, generis dignitatem una maxime venatione, et falconum aucupiiis tuetur.

ⁿ Ios. Scaliger comen. in Cir. in fol. 344. Salmuth. 23. de Nov. rept. com. in Paris.

[†] Demetrius Constantino. de re accipitraria liber, a P. Gillio latine redditus.

^o Elius. epist. Aquile Symachi & Theodotionis ad Ptolemeum, &c. ^p Lonicerus, Geffreus, Jovius.

^p S. Antony Sherlies relations. ^q Hacluit. ^r Coturnicum aucupio. (Fies Morison part 3. cap. 8.

manner

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manner of catching small birds, as an ornament, and a recreation, wherein he himself was sometimes employed.

t Non majorem
voluptatem mani-
mo capiunt,
quam qui feras
insecantur,
aut missis
canibus com-
prehendunt,
quum retia tra-
hentes, quamo-
sas pecudes in
ripas adducunt.
u More piscato-
rum curibus
ocreatus.
x Si principibus
venatio leporis
non sit inhone-
sta, nescio quo-
modo piscatio
cyprinorum vi-
deri debeat pu-
denda.
y Omnino turpis
piscatio, nullo
studio digna,
iliberalis cre-
dita est, quod
nullum habet
ingenium, nul-
lam perspicaci-
am.

z Precipua
hinc Anglis
gloria, crebre
victoriae parte.
Iovius.

a Cap. 7.

b Fracastorius
c Ambulationes
subdiales, quas
hortenses aure
ministrant, sub
jornice viridi,
pampinis vi-
rentibus conca-
meratae.

Fishing is a kinde of hunting by water, bee it with nets, weeles, baits, an-
gling or otherwise, & yeelds all out as much pleasure to some men, as dogs,
or hawkes; *When they draw their fish upon the banke*, saith *Nic. Henselius*
Silesiographia, cap. 3. speaking of that extraordinary delight his Countrey-
men took in fishing, and in making of pooles. *James Dubravius* that *Mora-*
vian, in his book *de pisc.* telleth, how travelling by the highway side in *Sile-*
sia, he found a Nobleman ^v booted up to the groines, wading himself, pul-
ling the nets, and labouring as much as any fisherman of them all: and when
some belike objected to him the baseness of his office, he excused himself,

^x that if other men might hunt Hares, why should not hee hunt Carpes? Many
Gentlemen in like sort with us, will wade up to the Armeholes, upon such
occasions, and voluntarily undertake that to satisfie their pleasure, which a
poore man for a good stipend would scarce be hired to undergoe. *Plutarch*
in his book *de soler. animal.* speakes against all fishing, ^y as a filthy, base, illi-
berall employment, having neither wit nor perspicacie in it, nor worth the la-
bour. But he that shall consider the variety of Baits, for all seasons, and pret-
ty devices which our Anglers have invented, peculiar lines, false flies, sever-
rall sleights, &c. will say, that it deserves like commendation, requires as
much study, and perspicacie as the rest, and is to be preferred before many
of them. Because hawking and hunting are very laborious, much riding, and
many dangers accompany them; but this is still and quiet: and if so bee the
angler catch no Fish, yet he hath a wholesome walke to the Brooke side,
pleasant shade, by the sweet silver streames; he hath good aire, and sweet
smells of fine fresh meadow flowers, hee heares the melodious harmony of
Birds, he sees the Swannes, herons, ducks, water-hens, cootes, &c. and many
other fowle, with their brood, which hee thinketh better then the noise of
hounds, or blast of hornes, and all the sport that they can make.

Many other sports and recreations there be, much in use, as Ringing, bow-
ling, shooting, which *Askam* commends in a just volume, and hath in former
times been enjoined by statute, as a defensive exercise, and an^r honour to
our Land, as well may witnesse our victories in *France*. Keelpins, tronkes,
coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustering,
swimming, wasters, foiles, foot-ball, balowne, quintan, &c. and many
such, which are the common recreations of the country folks. Riding of
great horses, running at rings, tilts and turnaments, horse races, wilde-goose
chases, which are the disports of greater men, & good in themselves, though
many Gentlemen by that means, gallop quite out of their fortunes.

But the most pleasant of all outward pastimes, is that of^a *Areteus* *de am-*
bulatio per amana loca, to make a petty progresse, a merry journey now and
then with some good companions, to visite friends, see cities, castles, towns,

^b *Visere saepe amnes nitidos, per amanaq; Tempe,
Et placidas summis sectari in montibus auras.*

To see the pleasant fields, the Christall fountains,
And take the gentle aire amongst the mountains.

^c To walk amongst Orchards, Gardens, Bowres, Mounts and Arbours, arti-
ficiall wildernesses, greene thickets, Arches, Groves, Lawnes, Rivulets,
Foun.

Fountains & such like pleasant places, like that *Antiochian Daphne*, Brooks, Pooles, Fishponds, betwixt wood and water, in a faire meadow, by a river side, * *ubi varia avium cantationes, florum colores, pratorum frutices, &c.* to disport in some pleasant plaine, parke, run up a steep hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis & domus ad delectationem facta, cum sylva, monte & piscina, vulgo La montagna.* The Princes garden at *Ferrara*, † *Schottus* highly magnifies, with the groves, mountains, ponds, for a delectable prospect, hee was much affected with it; A *Persian Paradise*, or pleasant parke, could not bee more delectable in his sight. *S. Bernard* in the description of his Monastery, is almost ravished with the pleasures of it. A sick^d man (saith he) sits upon a greene banke, and when the dog-starre parcheth the Plaines, & dries up rivers, he lies in a shadie bowre, Fronde sub arborea ferventia temperat astra, and feeds his eyes with variety of objects, hearbs, trees, to comfort his misery, hee receives many delightful smells, and fills his ears with that sweet and various harmonie of Birdes: Good God (saith he) what a company of pleasures hast thou made for man? Hee that should be admitted on a sudden to the sight of such a Palace as that of *Escuriall* in *Spaine*, or to that which the *Moors* built at *Granado*, Fountenbleve in *France*, the *Turkes* gardens in his *Seraglio*, wherein all manner of Birds and beasts are kept for pleasure; Wolves, Bears, Lynces, Tygers, Lyons, Elephants, &c. or upon the bankes of that *Thracian Bosphorus*: the Popes *Belvedere* in *Rome* † as pleasing as those *Horti pensiles* in *Babylon*, or that *Indian Kings* delightful garden in * *Ælian*; or those famous gardens of the Lord *Cantelow* in *France*, could not choose, though he were never so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home. To take a boat in a pleasant evening, and with musick^t to row upon the waters, which *Plutarch* so much applaudes, *Ælian* admires upon the river *Pineus*: in those *Thesalian* fields, beset with greene Bayes, where Birds so sweetly sing, that passengers enchanted as it were with their heavenly musick, *omnium laborum & curarum obliviscantur*, forget forthwith all labours, care and griefe: or in a *Gundilo* through the grand *Canale* in *Venice*, to see those goodly Palaces, must needs refresh and give content to a melancholy dull spirit. Or to see the inner roomes of a faire built and sumptuous ædifice, as that of the *Persian Kings* so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, † chaires, stooles, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold, with sweet odours and perfumes, generous wines, opiparous fare, &c, besides the gallantest young men, the fairest † Virgins, the rarest beauties the world could afford, and those set out with costly and curious attyres, *ad stuporem usq; spectantium*, with exquisite musicke, as in * *Trimaltions* house, in every chamber, sweet voices ever sounding day and night, *incomparabilem luxum*, all delights and pleasures in each kinde, which to please the senses could possibly be devised or had, *convivæ coronati delitiis ebrii, &c.* *Telemachus* in *Homer* is brought in as one ravished almost, at the sight of that magnificent Palace, and rich furniture of *Menelaus*, when hee beheld

267 276
* Theophrasti.
† Itinerat. Ital.
d Seder ægrotus
cespite viridi,
& cum inle-
mentia Canicu-
laris terras ex-
coquit, & siccat
flumina, ipse se-
curus sedet sub
arborea fronde,
et ad doloris sui
solatium, nari-
bus suis grami-
neas redolet
Species, pascit
oculos herba-
rum amœna vi-
riditas, aures
suavi modula-
mine demulcet
pictarum con-
centus avium,
&c. Deus bone,
quanta paupe-
ribus procuras
solatia!
† Diod. Siculus,
lib. 2.
* Lib. 13. de a-
nimal. cap. 13.
e Pet. Gillius.
Paul. Hentzeus
Itinerat. Italiae.
1617. lod. Sin-
cerus Itinerar.
Gallia 1617.
Simp. lib. 1.
que st. 4.
† Lucundissima
deambulatio
juxta mæe, &
navigatio pro-
pe tetræm.
In uraq; flu-
minis ripa.
† Aurei panes,
aurea obsonia,
vis Margari-
tarum arce sub-
acta, &c.
† 300 pellices,
* Ubi omnia cantra

pocillatores et pincernæ innumeri, pueri loti purpura induti, etc. ex omnium pulchritudine electi. * Ubi omnia cantra strepunt.

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* Odyss. d.

* *Aris fulgorem & resonantia tecta corusco
Auro, atque electo nitido, sectoque elephanto,
Argentoque simul. Talis Jovis ardua sedes,
Aulaque cœlicolum stellans splendescit Olympo.*
Such glittering of gold and brightest brasse to shine,
Cleere amber, silver pure, and Ivory so fine:
Jupiters lofty palace where the Gods do dwell,
Was even such a one, and did it not excell.

It will *laxare animos*, refresh the soule of man to see faire built cities, streets, Theaters, Temples, Obelisks, &c. The Temple of Jerusalem was so fairly built of white marble with so many piramids covered with gold; *tectumq; templi fulvo coruscans auro, nimio suo fulgore obcacabat oculos itinerantium*, was so glorious, and so glistered a farre off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with Cedar, gold, Jewels, &c. that the beholders were amazed. What so pleasant as to see some Pageant or fight goe by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, received, entertained with Masks, shewes, fireworkes, &c. To see two Kings fight in single combat, as *Porus* and *Alexander*; *Canutus* and *Edmond Ironside*; *Scanderbeg* and *Ferat Bassa* the Turke; when not honour alone but life it self is at stake, as the † Poet of *Hector*,

† Iliad. 10.

— *nec enim protergore Tauri,
Probove nec Certamen erat, quæ præmia Cursus
Esse solent, sed pro magnæ vitæque animæq; — Hectoris.*

g Betwixt
Ardes and
Guines, 1519.

To behold a battle fought, like that of *Crescy*, or *Agencourt*, or *Poitiers*, *quâ nescio* (saith *Froissard*) *an vetustus ullam proferre possit clariorem*. To see one of *Cæsars* triumphs in old Rome revived, or the like. To be present at an Interview, & as that famous of *Henry* the 8th, and *Francis* the first, so much renowned all over Europe, *ubi tanto apparatu* (saith *Hubertus Velleius*) *tamque triumphali pompâ ambo reges cum eorum conjugibus coiere, ut nulla unquam atas tam celebria festa viderit aut audierit*, no age ever saw the like. So infinitely pleasant are such shewes, to the sight of which, often times they will come hundreths of miles, give any mony for a place, and remember many years after with singular delight. *Bodine*, when he was Embassador in England, said he saw the Noblemen goe in their Robes to the Parliament house, *summâ cum jucunditate vidimus*, he was much affected with the sight of it. *Pomponius Columna*, saith *Jovius* in his life, saw 13. Frenchmen, and so many Italians, once fight for a whole Army: *Quod jucundissimum spectaculum, in vita dicit suâ*, the pleasantest fight that ever he saw in his life. Who would not have beene affected with such a spectacle? Or that single combat of † *Breute* the Frenchman, and *Anthony Schets* a Dutchman before the walls of *Sylvaducis* in Brabant, Anno 1600. They were 22. horse on the one side, as many on the other, which like *Livies Horatii*, *Torquati* and *Corvini* fought for their owne glory and countries honour, in the sight and view of their whole Citie and army. ^h When *Julius Cæsar* warred about the bankes of *Rhene*, there came a Barbarian Prince to see him, and the Roman Army, & when hee had beheld *Cæsar* a good while, *I see the Gods now* (saith he) *which before I heard of, nec faciliorem ullam*

† *Suævitius inde-
liriis, fol. 487.
veteri Horatio-
rum exemplo,
virtute et suc-
cessu admirati-
li, cæsis hostibus
17. in conspectu
patriæ, &c.
h Paterculus
vel. post.
i Quos antea
audivi, inquit,
hodie vidi deos.*

vite

vitæ meæ aut optavi, aut sensi diem: It was the happiest day that ever he had in his life. Such a sight alone were able of it self to drive away melancholy; if not for ever, yet it must needs expell it for a time. The very reading of feasts, triumphs, interviewes, nuptials, tilts, turnaments, combats, & monomachies, is most acceptable and pleasant. † *Franciscus Modius* hath made a large collection of such solemnities in two great Tomes, which who so will may peruse. The inspection alone of those curious Iconographies of Temples and palaces, as that of the *Lateran Church* in *Albertus Durer*, that of the Temple of *Jerusalem* in * *Josephus*, *Adricomius*, and *Villalpandus*: that of the *Escoriall* in *Guadus*, of *Diana* at *Ephesus* in *Pliny*, *Nero's* golden palace in *Rome*, *S. Markes* in *Venice* by *Ignatius*, with many such: *priscorum artificum opera* (saith that † interpreter of *Pausanias*) the rare workmanship of those ancient *Greekes*, in Theaters, Obelisks, Temples, Statues, gold, silver, ivory, marble images, *non minore ferme quum leguntur, quam quum cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight.

† *Pandectæ Triumph. fol.*

* *Lib. 6. cap. 14 de bello Jud.*

† *Romulus Amaseus præfat. Pausan.*

The Countie hath his recreations, the Citie his severall Gymnicks and exercises, May-games, feasts, wakes, and merry meetings to solace themselves; the very being in the country, that life it self is a sufficient recreation to some men, to enjoy such pleasures, as those old Patriarkes did. *Dioclesian* the Emperour was so much affected with it, that he gave over his scepter, and turned gardiner. *Constantine* wrote 20 books of husbandry. *Lysander*, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus*, *Cato*, *Tully*, and many such? how have they been pleased with it, to prune, plant, inoculate and graft,

*Nunc captare feras laqueo, nunc fallere visco,
Atque etiam magnos canibus circumdare saltus,
Insidias avibus moliri, incendere vepres.*

‡ *Virg. 1. Georg.*

Sometimes with traps deceive, with line and string
To catch wild Birds and Beasts, encompassing
The grove with dogges, and out of bushes firing.

— *& nidos avium scrutari, &c.*

Jucundus in his Preface to *Cato*, *Varro*, *Columella*, &c. put out by him, confesseth of himself, that hee was mightily delighted with these Husbandry studies, and took extraordinary pleasure in them: if the Theoricke or speculation can so much affect, what shall the place and exercise it self, the practicke part do? The same confession I finde in *Herbastein*, *Porta*, *Camerarius*, and many others, which have written of that subject. If my testimony were ought worth, I could say as much of my selfe, I am verè *Saturninus*; No men ever took more delight in Springs, Woods, Groves, Gardens, Walkes, Fishponds, Rivers, &c. But

*Tantalus à labris sitiens fugientia captat
Flumina;* And so do I, *Velle licet, potiri non licet.*

Every Palace, every Citie almost hath his peculiar walkes, Cloysters, Terraces, Groves, Theaters, Pageants, Games, & severall recreations; every country some professed Gymnicks, to exhilarate their mindes, and exercise their bodies. The *Greekes* had their *Olympian*, *Pythian*, *Istian*, *Nemean*

‡ *Boterus lib. 3. polit. cap. 1.*

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m See *Athenae-*us *dispos.*n *Ludi votivi,*

sacri, ludicri,

*Megalenses, Ce-**reales, Florales,**Martiales, &c.*

Rosinus, 5. 12.

o See *Lipsius**Amphitheatru**Rosinus lib. 5.**Meursius de lu-**dis Graecorum.*

p 1500 Men at

once, Tigers,

Lions, Ele-

phants, Horses,

Dogs, Beares,

&c.

q *Lib. ult. et l. 1.**ad finem. Con-**suetudine non**minus laudabi-**li, quam veteri,**contubernia**Rhetoru Ryth-**morum in urbi-**bus et municipi-**piis, certisq;**diebus exerce-**bant se sagitta-**rii gladiatores,*&c. *Alia in-**genii, animiq;**exercitia quoru**praeceptum stu-**dium, principem**populum trage-**dias, comediis**fabulis scenicis,**aliisq; id genus**ludis recreare.*r *Orbis terre**descript. part. 3*s *Lampridius.*t *Spartian.*u *Delectatus**lulis catulorum**porcellorum, ut**perdices inter**se pugnarent,**aut ut aves**parvulae sur-**sum & deorsu**volitarent, his**maxime de-**lectatus, ut soli-**rudines publi-**cas sublevaret.*

games, in honour of *Neptune, Jupiter, Apollo*; *Athens* hers: Some for Honour, Garlands, Crownes; for^m beauty, dancing, running, leaping, like our silver games. Theⁿ *Romanes* had their feasts (as the *Athenians*, and *Lacedaemonians* held their publike banquets, in *Prytaneo, Panathenais, Thesperiis, phiditiis*, Playes, Naumachies, places for Sea fights, ° Theaters, Amphitheaters able to contain 70000 men, wherein they had severall delightsome shewes to exhilarate the people. ° Gladiators, combats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or beare-baitings (in which many countymen and Citizens amongst us, so much delight and so frequently use) dancers on ropes, Juglers, Wrestlers, Comedies, Tragedies, publicly exhibited at the Emperours and Cities charge, and that with incredible cost and magnificence. In the Low-countries (as¹ *Meteran* relates) before these wars, they had many solemne feasts, Playes, Challenges, Artillery Gardens, Colledges of Rimmers, Rhetoricians, Poets: and to this day, such places are curiously maintained in *Amsterdam*, as appeares by that description of *Isaacus Pontanus rerum Amstelrod. lib. 2. cap. 25.* So likewise not long since at *Friburg* in Germany, as is evident by that relation of^r *Neander*, they had *Ludos septennales*, solemne Playes every seven years, which *Bocerus* one of their owne Poets hath elegantly described:

*At nunc magnifico spectacula structa paratu
Quid memorem, veteri non concessura Quirino,
Ludorum pompa, &c.*

In *Italy* they have solemne Declamations of certaine select young Gentlemen in *Florence* (like those Reciters in old *Rome*) and publike Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselves. All seasons almost, all places have their severall pastimes; some in Sommer, some in Winter; some abroad, some within; some of the body, some of the minde; and divers men have divers recreations, and exercises. *Domitian* the Emperour was much delighted with catching flies; *Augustus* to play with nuts amongst children; *Alexander Severus* was often pleased to play with whelps and young Pigs. *Adrian* was so wholly enamoured with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graves. In fowle weather, or when they can use no other convenient sports, by reason of the time, as wee doe Cock-fighting to avoide idlenesse I thinke, (though some bee more seriously taken with it, spend much time, cost and charges, and are too solicitous about it) *Severus* used Partridges and Quails, as many *Frenchmen* doe still, and to keepe Birds in cages, with which he was much pleased, when at any time he had leasure from publike cares and busineses. Hee had (saith *Lampridius*) tame Pheasants, Duckes, Partridges, Peacocks, and some 20000 Ringdoves and Pigeons. *Busbequius* the Emperours Oratour, when hee lay in *Constantinople*, and could not stirre much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange birds and Beasts; this was something, though not to exercise his body, yet to refresh his minde. *Conradus Gesner*, at *Zurick* in *Switzerland*, kept so likewise for his pleasure, a great company of wilde beasts, and (as he saith) tooke great delight to see them eat their meat. *Turkie* Gentlewomen, that are perpetuall prisoners,

prisoners, still mew'd up according to the custome of the place, have little else besides their household businesse, or to play with their children to drive away time, but to dally with their cats, which they have *in delitiis*, as many of our Ladies and Gentlewomen use Monkeys and little Dogges. The ordinary recreations which we have in Winter, and in most solitary times busie our minds with, are *Cardes, Tables and Dice, Shovelboard, Chess-play*, the Philosophers game, small trunks, shuttle-cocke, balliards, musicke, masks, singing, dancing, ulegames, frolicks, jests, riddles, catches, purposes, questions and commands, ^x merry tales of errant Knights, Queenes, Lovers, Lords, Ladies, Giants, Dwarfes, Theeves, Cheaters, Witches, Fayries, Goblins, Friars, &c. such as the old woman told *Psyche* in [†] *Apuleius*, *Bocace* Novels, and the rest, *quarum auditione pueri delectantur, senes narratione*, which some delight to heare, some to tell; all are well pleased with. *Amaranthus* the Philosopher, met *Hermocles, Diophantus* and *Philolaus* his companions, one day busily discoursing about *Epicurus* and *Democritus* Tenents, very solicitous which was most probable and came nearest to truth: To put them out of that surly controversie, and to refresh their spirits, he told them a pleasant tale of *Stratocles* the Physicians wedding, and of all the particulars, the company, the cheare, the musicke, &c. for hee was new come from it; with which relation they were so much delighted, that *Philolaus* wish'd ableasing to his heart, and many a good wedding, [†] many such merry meetings might he be at, *to please himselfe with the sight, and others with the narration of it*. Newes are generally welcome to all our eares, *avidè audimus, aures enim hominum novitate latantur* (* as *Pliny* observes) we long after rumour to heare and listen to it, [†] *densum humeris bibat aure vulgus*. Wee are most part too inquisitive and apt to hearken after newes, which *Cæsar* in his ^{*} Commentaries observes of the old *Gaules*, they would be enquiring of every Carrier and passenger what they had heard or seene, what newes abroad?

—*quid toto fiat in orbe,*

Quid Seres, quid Thraces agant, secreta noverca,
Et pueri, quis amet, &c.

as at an ordinary with us, bake-house or barbers shop. When that great *Gonsalva* was upon some displeasure confined by king *Ferdinand*, to the citie of *Loxa* in *Andalusia*, the onely comfort (saith ^{*} *Jovius*) he had to ease his melancholy thoughts, was to heare newes, and to listen after those ordinary occurrents, which were brought him *cum primis*, by letters or otherwise out of the remotest parts of *Europe*. Some mens whole delight is, to take Tobacco, and drink all day long in a Tavern or Ale-house, to discourse, sing, jest, roare, talk of a Cock and Bull over a pot, &c. Or when three or foure good companions meet, tell old stories by the fire side, or in the Sun, as old folkes usually doe, [†] *quæ apriçi meminere senes*, remembring afresh and with pleasure auncient matters, and such like accidents, which happened in their younger yeares: Others best pastime is to game, nothing to them so pleasant.

[†] *Hic Veneri indulget, hunc decoquit alea*—

Many too nicely take exceptions at *Cardes, y Tables, and Dice*, and such mixt lufurious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselves, yet may justly bee otherwise excepted at,

^x *Brumales læte ut possint producere noctes.*

[†] *Miles.4.*

[†] *O dii similibus sepe conviviis date ut ipse videndo delectetur, & postmodum narrando delectet.* *Theod. prodromus Amorum dial. interpret. Gilberto Gaulinio.*

^{*} *Epist. lib.8. Ruffino.*

[†] *Hor.*

^{*} *Lib.4. Gallicæ consuetudinis est ut viatores etiam invitos consistere cogant, & quid quisq; eorum audierit aut cognoverit de qua re querunt.*

^{*} *Vitæ ejus lib. ult.*

[†] *Juven.*

^y They account them unlawful because fertile-gious.

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z Infit. c. 44.
In his ludis ple-
rumq; non ars
aut peritia vi-
get, sed fraus,
fallacia, dolus,
astutia, casus,
fortuna, temeri-
tas locum ha-
bent, non ratio,
consilium, sapi-
entia, &c.

a Abusus tam
frequens hodie
in Europa, ut
pleriq; crebro
harum usu pa-
trimonium pro-
fundant, exbau-
stiq; facultati-
bus, ad inopiam
redigantur.

b Ubi semel
prurigo ista a-
nimam occupat
egre discuti
potest, solici-
tantibus undiq;
ejusdem farine
hominibus, dam-
nosas illas vo-
luptates repe-
tunt, quod &
scortatoribus
insitum, &c.

c Instituitur
ista exercita-
tio, non lucris,
sed valetudinis
et oblectamenti
ratione, & quo
animus defati-
gatus respiret,
novaq; vires
ad subeundos
labores denuo
conciat.

† Latrunculo-
rum ludus in-
ventus est a du-
ce, ut cum miles
intolerabili fa-
me laboraret,
altero die edens
altero ludens,
famis obvisce-
retur.

Belonius. See
more of this
game in Dani-
el Souters Pa-
lamedes, vel de

variis ludis l. 3. d D. Hayward in vitâ ejus. e Muscovit. commentarium. f Inter cives Fessanos latrunculorum ludus est
usitatissimus, lib. 3. de Africâ.

as they are often abused, and forbidden as things most pernicious; *insanam rem & damnosam*, ^z Lemnius calls it. For most part in these kind of disports 'tis not art wit or skill, but subtilty, cunny catching, knavery, chance and fortune carries all away: 'tis *ambulatoria pecunia*,

— *puncto mobilis hora*

Permutat dominos, & cedit in altera jura.

They labour most part not to passe their time in honest disport, but for filthy lucre, and covetousnesse of mony. In *sedissimum lucrum & avaritiam hominum convertitur*, as Daneus observes. *Fons fraudum & maleficiorum*, 'tis the fountain of cosenage and villany. ^a A thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it, their means spent, patrimonies consumed, they and their posterity beggered; besides swearing, wrangling, drinking, losse of time, and such inconveniences, which are ordinarie concomitants: ^b For when once they have got a haunt of such companies, and habit of gaming, they can hardly bee drawn from it, but as an itch it will tickle them, and as it is with whoremasters, once entred, they cannot easily leave it off; *Vexat mentes insana cupido*, they are mad upon their sport. And in conclusion (which Charles the seventh that good French King published in an edict against gamsters) *unde pia & hilaris vita suffugium sibi suisq; liberis, toti q; familie, &c.* That which was once their livelihood, should have maintained vvife, children, family, is now spent and gone, *mæror & egestas*, &c. sorrow and beggery succeeds. So good things may be abused, and that vvhich vvas first invented to refresh mens vveary spirits, vvhen they come from other labours and studies to exhilarate the minde, to entertaine time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise, is contrarily perverted.

Chesse-play, is a good and witty exercise of the minde, for some kinde of men, and fit for such melancholy, *Rhasis* holds, as are idle, & have extravagant impertinent thoughts, or troubled with cares; nothing better to distract their mind, & alter their meditations: invented (some say) by the generall of an army in a famine, to keep souldiers from mutiny: but if it proceed from overmuch study, in such a case it may do more harm then good; it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study; besides, it is a testy cholerick game, and very offensive to him that loseth the Mate. ^d William the conqueror in his younger yeares, playing at chesse vvith the prince of France (Daulphine was not annexed to that crown in those dayes) losing a Mate, knocked the Chesse-board about his pate, vvhich was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. book *Tit. 12. de reg. instit.* forbids his prince to play at chesse: hawking & hunting, riding, &c. he will allow; & this to other men, but by no means to him. In Muscovy, where they live in Stoves and hot houses all vvinter long, come seldome or little abroad, it is again very necessary, and therefore in those parts (saith *Herbastein*) much used. At Fessa in Africk, where the like inconvenience of keeping within doores is through heat, it is very laudable; and (as ^t Leo Afer

relates)

relates) as much frequented. A sport fit for idle Gentlewomen, Souldiers in Garrison, and Courtiers that have nought but love matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game. *D. Fulkes Metromachia* and his *Ouromachia*, vvith the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, Singing, Masking, Mumming, Stage-plaies, howsoever they be heavily censured by some severe *Catoes*, yet if opportunely & soberly used, may justly bee approved. *Melius est fodere, quam saltare*, saith *Austin*; but what is that if they delight in it? *Nemo saltat sobrius*. But in vvhat kinde *g Tullius*.

of dance? I know these sports have many oppugners, whole volumes writ against them; & some again, because they are now cold and wayward, past themselves, cavel at all such youthfull sportes in others, as he did in the comedy; they think them, *Illico nasci senes, &c.* Some out of proposterous zeal object many times triviall arguments, and because of some abuse, will quite take away the good use, as if they should forbid vvine, because it makes men drunk; but in my judgement they are too sterne: there is a time for all things, for my part, I vvill subscribe to the *kings declaration*, and vv as ever of that mind, those May-games, wakes, and Whitson-ales, &c. if they be not at unseasonable hours, may justly be permitted. Let them freely sing and dance, have their poppet-playes, hobby-horses, tabers, croudes, bag-pipes, &c. play at ball, and barley-breaks, & what sports & recreations they like best.

In *Franconia* a province of *Germany* (saith *Aubanus Bohemus*) the old folks after evening prayer, went to the ale-house, the younger sort to dance: and to say truth vvith *Salisburyensis*, *satius fuerat sic otuari, quam turpius occupari*, better doe so then worse, as vvithout question otherwise (such is the corruption of mans nature) many of them will do. For that cause, Playes, Masks, Jestes, Gladiators, Tumblers, Juglers, &c. and all that crew, is admitted and winked at: *Totajocularium scena procedit, & ideo spectacula admissa sunt*, *& infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otuari solent*: that they might bee busied about such toyes, that vvould otherwise more perniciously be idle. So that as *Tacitus* said of the Astrologers in *Rome*, vv ee may say of them, *genus hominem est quod in civitate nostra & vitabitur semper & retinebitur*, they are a deboshed companie most part, still spoken against, as vvell they deserve some of them (for I so relish and distinguish them as fiddlers, and musicians) and yet ever retained. *Evil is not to bee done* (I confesse) *that good may come of it*: but this is evil *per accidens*, and in a qualified sense, to avoide a greater inconvenience, may justly be tolerated. *S. Thomas Moore* in his *Vtopian Common-wealth*, *as hee will have none idle, so vvill he have no man labour over hard, to be toiled out like an horse, tis more then slavish infelicity, the life of most of our hired servants, & tradesmen else vvhere (excepting his Vtapians) but half the day allotted for work, and halfe for honest recreation, or vvhatsoever employment they shall think fit themselves*. If one halfe day in a vv eeke were allowed to our household servants for their merry meetings, by their hard masters, or in a yeare some feastes, like those *Roman Saturnals*, I thinke they vvould labour harder all the rest of their time, and both parties bee better pleased: but this needs not

h De mor. gent.

i Polycrat. l. 1. cap. 8.

k Idem Sarisburienfis.

† Hist. lib. 1.

l Nemo desidet otiosus, ita nemo asinus more ad servam non laborat, nam ea plusquam servilis aramma, que opificum vita est, exceptis Vtapiensibus, qui diem in 24 horas dividunt, sex duntaxat operi deputant, reliquum a somno & cibo cuiusq. arbitrio permittitur.

(you

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(you vvill say) for some of them doe nought but loiter all the week long.

This vvvhich I aime at, is for such as are *fracti animis* troubled in mind, to ease them, over-toiled on the one part, to refresh: over idle on the other, to keep themselves busied. And to this purpose, as any labour or imployment will serve to the one, any honest recreation will conduce to the other, so that it be moderate & sparing as the use of meat and drinke, not to spend all their life in gaming, playing, and pastimes, as too many gentlemen do, but to revive our bodies and recreate our souls with honest sports: of which as there be divers sorts, and peculiar to severall callings, ages, sexes, conditions, so there be proper for severall seasons, and those of distinct natures, to fit that varietie of humours vvvhich is amongst them, that if one vvill not, another may: some in Summer, some in Winter, some gentle, some more violent, some for the minde alone, some for the bodie and minde: (as to some it is both businesse and a pleasant recreation to oversee vvorkemen of all sorts, to build, plot, project, to make models, cast up accompts, &c.) some vvithout, some vvithin doores: new, old, &c. as the season serveth, and as men are inclined. It is reported of *Philippus Bonus*, that good Duke of *Burgundy* (by *Lodovicus Vives* in *Epist.* and *Pont.* † *Henter* in his historie) that the said Duke, at the marriage of *Elionora*, sister to the king of *Portugall* at *Bruges* in *Flanders*, vvvhich vvvas solemnized in the deepe of vvinter; vvhen as by reason of unseasonable vvweather hee could neither hawke nor hunt, and vvvas now tired vvith cards, dice, &c. and such other domesticall sports, or to see Ladies dance, vvith some of his courtiers, he would in the Evening vvvalke disguised all about the Towne. It so fortun'd, as he vvvas vvalking late one night, hee found a country fellow dead drunke, snorting on a Bulke, † he caus'd his followers to bring him to his Palace, and there stripping him of his old clothes, and attiring him after the Court fashion, when he waked, he and they vvvere all ready to attend upon his excellency, perswading him he vvvas some great Duke. The poore fellow admiring hovv he came there, was served in state all day long, after supper hee saw them dance, heard musick, and the rest of those Court-like pleasures: but late at night, vvhen he vvvas vvell tipl'd, and againe fast asleepe, they put on his old robes, and so conveyed him to the place vvhere they first found him. Now the fellow had not made them so good sport the day before, as he did vvhen he returned to himselfe; all the jest vvvas, to see how he^m looked upon it. In conclusion after some little admiration, the poore man told his friends hee had seene a vision, constantly beleev'd it, would not otherwise bee perswaded, and so the jest ended.ⁿ *Antiochus Epiphanes* vvould often disguise himselfe, steale from his Court, and goe into Merchants, Goldsmiths, and other tradesmens shops, sit and talke vvith them, and sometimes ride, or walke alone, and fall aboard vvith any Tinker, Clowne, Serving man, Carrier, or vvhomsoever hee met first. Sometimes hee did *ex insperato* give a poore fellow money, to see how he vvould looke, or on set purpose, lose his purse as hee went, to vvatch vvho found it, and vvithall how hee vvould be affected, and vvith such objects he vvvas much delighted. Many such trickes are ordinarily put in practice by great men, to exhilarate themselves and others, all vvvhich are harmelesse jests, and have their good uses.

† *Rerum Burgund. lib. 4.*

† *Iussit hominem deferri ad palatium & lecto ducali collocari, &c. mirari homo ubi se ed loci vider.*

^m *Quid interest, inquit Lodovicus Vives, (epist. ad Francisc. Bar. ducem) inter diem illius & nostros aliquot annos, nihil penitus, nisi quod, &c.*
ⁿ *Hen. Stephan. prefat. Herodoti.*

But

But amongst those exercises, or recreations of the minde within doors, there is none so generall, so aptly to be applyed to all sorts of men, so fit & proper to expell Idlenesse and Melancholy, as that of *Study*: *Studia senectutem oblectant, adolescentiam agunt, secundas res ornant, adversis perfugium & solatium præbent, domi delectant, &c.* finde the rest in *Tully pro Archia Poeta*. What so full of content, as to read, walke, and see Mappes, Pictures, Statues, Jewels, marbles, which some so much magnifie, as those that *Phidias* made of old so exquisite and pleasing to be beheld, that as *† Chrysostome* thinketh, if any man be sickly, troubled in minde, or that cannot sleep for griefe, and shall but stand over against one of *Phidias* Images, he will forget all care, or whatsoever else may molest him in an instant? There bee those as much taken with *Michael Angelo's*, *Raphael de Urbino's*, *Francesco Francia's* pieces, and many of those Italian and Dutch painters, which were excellent in their ages; and esteeme of it as a most pleasing sight, to view those neat Architectures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of severall sorts in a faire Gallery; artificiall workes, perspective glasses, old reliques, *Roman* Antiquities, variety of colours. A good picture is *falsa veritas, & muta poesis*: and though (as *° Vives* saith) *artificialia delectant, sed mox fastidimus*, artificiall toyes please but for a time; yet who is he that will not be moved with them for the present? When *Achilles* was tormented and sad for the losse of his dear friend *Patroclus*, his mother *Thetis* brought him a most elaborate and curious Buckler made by *Vulcan*, in which were engraven Sunne, Moone, Starres, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees, &c. with many pretty landskips, and perspective peeces: with sight of which he was infinitely delighted, and much eased of his grief.

* *Continuo eo spectaculo captus delinito marore
Oblectabatur, in manibus tenens dei splendida dona.*

* *Iliad. 19.*

Who will not be affected so in like case, or to see those wel furnished Cloisters and Galleries of the *Roman* Cardinals, so richly stored with all moderne Pictures, old Statues and Antiquities? *Cum se — — spectando re-crect simul & legendo*, to see their pictures alone and read the description, as *† Boisardus* well addes, whom will it not affect? which *Bozius*, *Pomponius Lætus*, *Marlianus*, *Schottus*, *Cavelerius*, *Ligorius*, &c. and hee himselfe hath well performed of late. Or in some Princes Cabinets, like that of the great Dukes in *Florence*, of *Felix Platerus* in *Basil*, or Noblemens houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-workes, and curious cuts of *Sadlier* of *Prage*, *Albertus Durer*, *Goltzius*, *Urintes*, &c. such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China* workes, frames, *Thaumaturgicall* motions, exoticke toyes, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not bee much lightened in his minde by reading of some inticing story, true or fained, where as in a glasse he shall observe what our fore-fathers have done, the beginnings, ruines, falls, periods of Common-wealths, private mens actions displayed to the life, &c. *† Plutarch* therefore calls them, *secundas mensas & bellaria*, the second course and junkets, because they were usually read at

† *Orat. 12. si quis animo fuerit afflictus aut æger, nec somnum admittens, is mihi videtur e regione stans talis Imaginis oblivisci omnium posse, que humane vite atrocia et difficitia accidere solent.*
o 3. *De anima.*

† *Topogr. Rom. part. 1.*

† *Quod heroum convivii legi solite.*

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† *Pluvines.*
* *Thibault.*

† As in travel-
ling the rest go
forward and
looke before
them, an Anti-
quary alone
looks round a-
bout him, see-
ing things past,
&c. hath a com-
pleat Horizon.
Janus Bisrons.
* *Cardan.*

* *Hondius*
præfat. Mercat-
oris.

p *Atlas Geog.*

Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, which will draw his attention along with it? To most kinde of men it is an extraordinary delight to study. For what a world of bookes offers it self, in all subjects, arts, and sciences, to the sweet content and capacity of the Reader? In *Arithmetick*, *Geometry*, *Perspective*, *Optick*, *Astronomie*, *Architecture*, *Sculpturâ*, *Picturâ*, of which so many and such elaborate Treatises are of late written, In *Mechanicks* and their mysteries, *Military matters*, *Navigati- on*, † riding of horses, * fencing, swimming, gardening, planting, great tomes of husbandry, *Cookery*, *Faulconry*, *Hunting*, *Fishing*, *Fowling*, &c. with exquisite pictures, of all sports, games, and what not? In *Musick*, *Metaphysicks*, *Naturall* and *Morall Philosophy*, *Philologie*, in *Policy*, *Heraldrie*, *Genealogy*, *Chronology*, &c. they afford great Tomes, or those studies of † *Antiquity*, &c. & * *quid subtilius Arithmeticis inventionibus, quid jucundius Musicis ratio- nibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationi- bus*? What so sure, what so pleasant? He that shall but see that Geometricall tower of *Garezenda* at *Bologne* in *Italy*, the steeple & clock at *Strasborrough*, will admire the effects of art, or that Engine of *Archimedes* to remove the earth it self if he had but a place to fasten his instrument: *Archimedes Coclea*, & rare devises to corrivate waters, musick instruments, & trifillable *Eccho's* again, again, and again repeated, with miriades of such. What vast Tomes are extant in *Law*, *Physick*, and *Divinity*, for profit, pleasure, practice, spe- culation, in verse or prose, &c? their names alone are the subject of whole vo- lumes, we have thousands of Authors of all sorts, many great Libraries full well furnished, like so many dishes of meat, served out for severall palates, and he is a very blocke that is affected with none of them. Some take an in- finite delight, to study the very languages wherein these books are written, *Hebrew*, *Greek*, *Syriacke*, *Chalde*, *Arabicke*, &c. Me thinks it would well please any man to look upon a Geographical Map, * *suavi animum delectati- one allicere, ob incredibilem rerum varietatem & jucunditatem, & ad plenio- rem sui cognitionem excitare*, *Chorographicall*, *Topographicall* delineati- ons, to behold as it were, all the remote Provinces, Townes, Cities of the World, and never to go forth of the limits of his study, to measure by the Scale and compasse, their extent, distance, examine their site. *Charles* the great as *Platina* writes, had three faire silver tables, in one of which superfi- cies was a large map of *Constantinople*, in the second *Rome* neatly engraved, in the third an exquisite description of the whole world, and much delight he tooke in them. What greater pleasure can there now be, then to view those elaborate Maps of *Ortelius*, *Mercator*, *Hondius*, &c? To peruse those books of Cities, put out by *Braunus*, and *Hogenbergius*? To read those ex- quisite descriptions of *Maginus*, *Munster*, *Merula*, *Boterus*, *Leander Alber- tus*, *Camden*, *Leo*, *Afer*, *Adricomius*, *Nic. Gerbelius*, &c? Those famous exp- editions of *Christoph. Columbus*, *Americus Vesputius*, *Marcus Polus* the *Vene- tian*, *Lod. Vertomannus*, *Aloysius Cadamustus*, &c? Those accurate diaries of *Portugals*, *Hollanders*, of *Bartison*, *Oliver à Nort*, &c. *Hacluits* voyages, *Pet. Martyrs* *Decades*, *Benzo*, *Lerius*, *Linschotens* relations, those *Hodæporicons* of *Iod. à Meggen*, *Brocard* the Monke, *Bredenbachius*, *Jo. Dublinius*, *Sands*, &c. to *Jerusalem*, *Egypt*, and other remote places of the world: those plea- sant

fant Itineraries of *Paulus Hentzerns*, *Jodocus Sincerus*, *Eques Polonus*, &c. to read *Bellonius* observations, *P. Gillins* his survaies; those parts of *America*, set out, and curiously cut in pictures, by *Fratres à Bry*. To see a well cut Herbal, Hearbs, Trees, Flowers, Plants, all vegetalls expressed in their proper colours to the life, as that of *Matthiolus* upon *Dioscorides*, *Delacampius*, *Lobel*, *Bauhinus*, and that last voluminous and mighty Herball of *Bestar of Noremberge*, wherein almost every Plant is to his owne bignesse. To see Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. all Creatures set out by the same Art, and truely expressed in lively colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by *Ælian*, *Gesner*, *Ulysses Aldrovandus*, *Bellonius*, *Rondoletius*, *Hippolytus Salvianus*, &c.* *Arcana cœli, nature secreta, ordinem universi scire, majoris felicitatis & dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.* What more pleasing studies can there be then the Mathematicks, Theoricke, or Practicke parts? As to survey land, make mappes, modell, dials, &c. with which I was ever much delighted my selfe. *Talis est Mathematica pulchritudo* (saith *Plutarch*) *ut his indignum sit divitiarum phaleras istas & bullas, & puellaria spectacula comparari;* such is the excellencie of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to bee compared to them: *crede mihi* (saith one) *extingui dulce erit Mathematicarum artium studio,* I could even live and dye with such meditations, and take more delight, true content of minde in them, then thou hast in all thy wealth and sport, how rich soever thou art. The like pleasure there is in all other studies, to such as are truely addicted to them, *† ea suavitas* (one holds) *ut cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli;* the like sweetnesse, which as *Circes* cup bewitcheth a student, hee cannot leave off, as well may witness those many laborious houres, dayes and nights, spent in the voluminous Treatises written by them; the same content. *† Julius Scaliger* was so much affected with Poetry, that hee brake out into a patheticall protestation, he had rather be the author of 12 verses in *Lucan*, or such an ode in *† Horace*, then Emperour of *Germany*. *Nicholas † Gerbelius* that good old man, was so much ravished with a few Greeke Authors restored to light, with hope and desire of enjoying the rest, that he exclaimes forthwith, *Arabibus atq; Indis omnibus erimus ditiores,* we shall be richer then all the *Arabicke*, or *Indian* princes; of such* esteeme they were with him, incomparable worth and value. *Seneca* prefers *Zeno & Chrysippus*, two doting *Stoicks* (he was so much enamoured on their works) before any Prince or Generall of an Army; and *Orontius* the Mathematician so farre admires *Archimedes*, that hee calls him, *Divinum & homine majorem*, a petty God, more then a man; and well he might for ought I see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules* or *Bacchus*, his fellow citizens for their warlike actions, *& si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt* (as *Cardan* notes) *Aristotle* is more knowne then *Alexander*, for we have a bare relation of *Alexanders* deeds, but *Aristotle* totus vivit in monumentis, is whole in his worke: yet I stand not upon this, the delight is it, which I aime at, so great pleasure, such sweet content

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* Cardan.

q Lib. de cupid.
divitiarum.r Leon Diggs
præfat. ad per.
pet. prognost.
† Plus capio vo-
luptatis &c.† Cardan præfat.
rerum variet.

† Poetices lib.

† Lib. 3. Ode 9.
Donec gratus
eram tibi, &c.
† De Pellopo-
nes. lib. 6. de
scrip. Grec.* Quos si inte-
gros habere-
mus, Dii boni,
quas opes, quos
thesauros tene-
remus.

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u Isaac Wake
muse regnantesx Si unquam
mibi in jatis sit,
ut captivus du-
car, si mibi da-
retur optio, hoc
cuperem carce-
re concludi, his
catenis illigari,
cum hisce cap-
tivis concate-
natis etatem
agere.y Epist. Primie-
ro. Plerumq. in
qua simulac pe-
dem posui, fori-
bus pessulum
abdo, ambitio-
nem autem, a-
morem, libidi-
nem, etc. exclu-
do, quorum pa-
rens est igna-
via, imperitia
nutrix, et in
ipso eternitatis
gremio, inter
tot illustres
animas sedem
mibi sumo, cum
ingenti quidem
animo, ut sub-
inde magnatum
me misereat,
qui jalicitem
hanc ignorant.
* Chil. 2. Cent.
1. adag. 1.

* Virg. eclog. 1.

† Founder of
our publike li-
brary in Oxon.
* Ours in
Christchurch
Oxon.

rent there is in study. ^u King JAMES 1605, when he came to see our University of Oxford, and amongst other *Ædifices*, now went to view that famous Library, renewed by S. Thomas Bodley, in imitation of *Alexander*, at his departure brake out into that noble speech, If I were not a King, I would be an University man; ^x And if it were so that I must be a Prisoner, if I might have my wish, I would desire to have no other prison then that Library, and to be chained together with so many good Authors. So sweet is the delight of study, the more learning they have (as hee that hath a dropsie, the more he drinks the thirstier hee is) the more they covet to learne, and the last day is prioris discipulus; harsh at first learning is, *radices amarae*, but *fructus dulces*, according to that of *Isocrates*, pleasant at last, the longer they live, the more they are enamoured with the Muses. *Heinsius* the keeper of the Library at *Leiden* in *Holland*, was mewed up in it all the year long, and that which to thy thinking should have bred a loathing, caused in him a greater liking. ^y I no sooner (saith he) come into the Library, but I bolt the doore to mee excluding lust, ambition, avarice, and all such vices, whose nurse is idlenesse the mother of Ignorance, and Melancholy her selfe, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones, and rich men that know not this happiness. I am not ignorant in the meane time (notwithstanding this which I have said) how barbarously and basely for the most part our ruder gentry esteeme of Libraries and books, how they neglect and contemne so great a treasure, so inestimable a benefit, as *Æsops* Cocke did the Jewell hee found in the dunghill, and all through error, ignorance and want of education. And 'tis a wonder withall to observe how much they will vainely cast away in unnecessary expences, *quot modis pereant* (saith ^{*} *Erasmus*) *magnatibus pecunia, quantum absumant alea, scorta, compotationes, profectiones non necessaria, pompæ, bella quasita, ambitio, colax, morio, ludio, &c.* what in hawkes, hounds, law-suites, vaine building, gurmundizing, drinking, sports, playes, pastimes, &c. If a well minded man to the Muses should sue to some of them for an exhibition, to the farther maintenance or enlargement of such a worke, be it Colledge, Lecture, Library, or whatsoever else may tend to the advancement of Learning, they are so unwilling, so averse, they had rather see these which are already, with such cost and care erected, utterly ruined, demolished or otherwise employed, for they repine many & grudge at such gifts and renewes so bestowed; and therefore it were in vaine, as *Erasmus* well notes, *vel ab his, vel à negotiatoribus qui se Mammona dediderunt, improbum fortasse tale officium exigere*, to sollicite or aske any thing of such men that are likely damn'd to riches; to this purpose. For my part I pity these men, *stultos jubeo esse libenter*, let them go as they are, in the catalogue of *Ignoramus*. How much on the other side, are all we bound that are schollers, to those Munificent *Ptolomies*, bountifull *Mæcenates*, heroicall Patrons, divine spirits, — ^{*} *qui nobis hac otia fecerunt, namq. erit ille mihi semper Deus* — that have provided for us so many well furnished Libraries as well in our publike Academies in most Cities, as in our private Colledges: How shall I remember † S. Thomas Bodley, amongst the rest, ^{*} *Otho Nicholson*, and the right reverend *John Williams* Lord Bishop of *Lincolne* (with many other pious acts) who besides that at S. Johns Colledge in Cambridge,

Cambridge, that in *Westminster*, is now likewise in *Fieri* with a librarie at *Lincolne* (a noble president for all corporate townes and cities to imitate) *O quam te memorem (vir illustrissime) quibus elogiis?* But to my taske again.

Whosoever he is therefore that is overrunne with solitarinesse, or carried away with pleasing melancholy and vaine conceits, and for want of imployment knowes not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy then this of study, to compose himself to the learning of some art or science. Provided alwayes that his malady proceed not from overmuch studie, for in such cases he addes fuell to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make a *Skeleton* of himselfe; or such inamoratoes as reade nothing but play-bookes, Idle Poems, Jestes, *Amadis de Gaul*, the *Knight of the Sun*, the *seven Champions*, *Palmerin de Oliva*, *Huon of Burdeaux*, &c. Such many times prove in the end as mad as *Don Quixot*. Studie is only prescribed to those that are otherwise idle, troubled in minde, or carried headlong with vaine thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject would doe the former no harme) and divert their continuall meditations another way. Nothing in this case better then study, *semper aliquid memoriter ediscant*, saith *Piso*, let them learn something without book, transcribe, translate, &c. Read the Scriptures, which *Hyperius lib. 1. de quotid. script. lec. fol. 77.* holds availeable of it selfe, *the mind is erected thereby from all worldly cares, and hath much quiet and tranquillitie.* For as * *Austin* vvell hath it, 'tis *scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior.* 'Tis the best *Nepenthe*, surest cordiall, sweetest alterative, present^t it diverter. For neither as† *Chrysostome* wel adds, *those boughs & leaves of trees which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the scripture doth recreate, & comfort a distressed soul, in sorrow and affliction.* Paul bids Pray continually; *quod cibis corpori, lectio animæ facit*, saith *Seneca*, as meat is to the body, such is reading to the soul. ^a *To be at leasure without books is another hell, & to be buried alive.* ^b *Cardan* calls a library the physick of the soul; ^c *Divine* authours fortifie the mind, make men bold & constant; & (as *Hyperius* adds) godly conference will not permit the mind to be tortured with absurd cogitations. *Rhasis* injoynes continuall conferenceto such melancholy men, perpetuall discourse of some historie, tale, poeme, newes, &c. *alternos sermones edere ac bibere, æquè jucundum quam cibis, sive potus*, vvhich feeds the minde as meat and drinke doth the body, and pleaseth as much: And therefore the said *Rhasis* not without good cause would have some body still talke seriously, or dispute with them, and sometimes ^d *to cavil and wrangle* (so that it break not out to a violent perturbation) *for such altercation is like stirring of a dead fire to make it burne afresh*, it whets a dull spirit, and will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with. ^e *Ferdinand* and *Alphonfus* kings of *Arragon* and *Sicily*, were both cured by reading the historie, one of *Curtius*, the other of *Livy*, when no prescribed physicke would take place. ^f *Camerarius* relates as

mum absurda cogitatione torqueri. d Altercationibus utantur, que non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat & tristatur in iis. e Bodin. prefat. ad meth. hist. f Operum subsc. cap. 15.

^z *Animus levatur inde a curis, multa quiete & tranquillitate fruens.*

* *Ser. 38. ad Fratres Erem.*

† *Hom. 4. de penitentia. Nam neq. arborum comæ pro pecorum tuguriis*

factæ, meridie per æstatem, optabilem exhibentes umbram

oves ita reficiunt, ac scripturarum lectio afflicta angore

animas solatur & recreat.

^a *Orium sine literis mors est, & vivi hominis sepultura, Seneca.*

^b *Cap. 99. l. 57 de rer. var.*

^c *Fortem reddunt animum & constantem, & primum colloquium non permittit ani-*

profundis cogita-

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g Hor.

h *Fatendum est cacumine Olympi constitutus supra ventos & procellas, & omnes res humanas.*

i In Ps. 36. *omnis morbus animi in scriptura habet medicinam, tantum opus est ut qui sit ager, non recuset potionem quam Deus temperavit.*
 k In moral. *speculum quo nos intueri possumus*
 l Hom. 28. *Ut incantatione virus fugatur, ita lectione malum.*

m *Iterum atq; iterum moneo, ut animam facere scripture lectione occupes.*

Masticat divinum pabulum meditatio.

* *Ad 2. definit. 2. elem. In disciplinis humanis nihil prestantius reperitur: quippe miracula quædam numerorum eruit tam abstrusa & recondita, tanta nihilominus facilitate & voluptate, ut, &c.*

† Which contained

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waight of brasse.

* *Vide Clavi-um in com. de Sacrobosco.*

much of Laurence Medices. Heathen Philosophers are so full of divine precepts in this kinde, that as some think they alone are able to settle a distressed mind. *Sunt verba & voces, quibus hunc lenire dolorem, &c. Epictetus, Plutarch, and Seneca, qualis ille, quæ tela, saith Lipsius, adversus omnes animi casus administrat, & ipsam mortem, quomodo vitia eripit, infert virtutes?* when I read Seneca, *hæc me thinkes I am beyond all humane fortunes, on the top of an hill above mortalitie.* Plutarch saith as much of Homer, for which cause belike Niceratus in Xenophon, was made by his parents to conne Homers Iliads and Odysses without booke, *ut in virum bonum evaderet*, as well to make him a good and honest man, as to avoid idlenesse. If this comfort may be got by Philosophy, what shall be had from Divinitie? What shall *An-*stin, Cyprian, Gregory, Bernards divi ne meditations afford us?

Qui quid sit pulchrum, quid turpe, quid utile, quid non, Plenius & melius Crisippo & Crantore dicunt.

Nay what shall the Scripture it selfe? Which is like an Apothecaries shop, wherein are all remedies for all infirmities of minde, purgatives, cordials, alteratives, corroboratives, lenitives, &c. Every disease of the soul, saith *An-*stin hath a peculiar medicine in the Scripture, this onely is required, that the sick man take the potion which God hath already tempered. *k Gregory calls it a glasse wherein wee may see all our infirmities, ignitum colloquium, Psalm. 118. 140. 1 Origen a Charme.* And therefore Hierome prescribes *Rusticus* the Monke, *m continually to read the Scripture, and to meditate on that which he hath reade: for as mastication is to meat, so is meditation on that which wee read.* I would for these causes wish him that is melancholy, to use both humane and divine authours, voluntarily to impose some taske upon himself, to divert his melancholy thoughts: To studie the art of memory, *Cosmus Rosselius, Pet. Ravennas, Scenkelius detectus, &c.* that will aske a great deale of attention: or let him demonstrate a proposition in *Euclide* in his five last bookes, extract a square root, or studie *Algebra*: Then which as ** Clavius* holds, in all humane disciplines nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easie withall and full of delight, *omnem humanum captum superare videtur.* By this meanes you may define *ex ungue leonem*, as the diverbe is, by his thumb alone the bignesse of *Hercules*, or the true dimensions of the great *† Colossus*, *Solomons temple, & Domitians Amphitheater* out of a little part. By this art you may contemplate the variation of the 23 letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compasse of the firmament, ten words may be varied 40320 severall wayes: by this art you may examine how many men may stand one by another in the whole superficies of the earth, some say 148456800000000 assignando singulis passum quadratum, how many men, supposing all the world as habitable as *France*, as fruitfull and so long lived may be born in 60000 years, and so may you demonstrate with ** Archimedes* how many Sands the masse of the whole world might containe if all sandie, if you did but first know how much a small cube as bigge as a Mustard-seed might hold, with infinite such. But in all nature what is there so stupend as to examine and calculate the motion of the planets, their magnitudes, apogeums, perigeums, excentricities, how farre distant from the

the earth, the bignesse, thickeffe, compasse of the Firmament, each starre, with their diameters and circumference, apparent *area*, *superficies*, by those curious helps of glasses, astrolabes, sextants, quadrants, of which *Tycho Brahe* in his mechanicks, opticks († divine opticks) Arithmetick, Geometry, and such like arts & instruments. What so intricate and pleasing, withall as to peruse and practise *Heron Alexandrinus* vvorks, *de spiritalibus*, *de machinis bellicis*, *de machinâ se movente*, *Jordani Nemorarii de ponderibus proposit.* 13. that pleasant tract of *Machometes Bragdedinus de superficierum divisionibus*, *Apollonius Conicks*, or *Commandinus* labours in that kinde, *de centro gravitatis*, with many such Geometricall Theorems, and Problems. Those rare instruments and mechanicall inventions of *Jac. Bessonus*, and *Cardan* to this purpose, with many such experiments intimated long since by *Roger Bacon* in his Tract de † *Secretis artis & nature*, as to make a chariot to move *sine animali*, diving boats, to walk on the water by art and to flie in the aire, to make severall cranes & pullies, *quibus homo trahat ad se mille homines*, lift up and remove great weights, Mills to move themselves, *Archita's Dove*, *Albertus* Brasen head, and such Thaumaturgicall vvorks. But especially to doe strange miracles by glasses, of which *Proclus* and *Bacon* vvrit of old, burning glasses, multiplying glasses, perspectives, *ut unus homo appareat exercitus*, to see as farre off, to represent solid bodies, by Cylinders and Concaves, to walke in the aire, *ut veraciter videant* (saith *Bacon*) *aurum & argentum & quicquid aliud volunt*, & *quum veniant ad locum visionis, nihil inveniant*, vvhich glasses are much perfected of late by *Baptista Porta* and *Galileus*, and much more is promised by *Maginus* and *Midorgius*, to bee performed in this kinde. *Otoconsticons* some speak of to intend hearing as the other doe sight; *Marcellus Vrencken* an *Hollender* in his epistle to *Burgravius*, makes mention of a friend of his that is about an instrument, *quo videbit quæ in altero Horizonte sint*. But our Alcumists me thinks, and *Rosie-Crosse* men afford most rarities, & are fuller of experiments: they can make gold, separate and alter metals, extract oyls, salts, lees, and doe more strange vvorks then *Geber*, *Lullius*, *Bacon*, or any of those Ancients. *Crollius* hath made after his master *Paracelsus*, *aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack lowder then any gunpowder, *Cornelius Dribla* a perpetuall motion, inextinguible lights, *linum non ardens*, with many such feats, see his booke *de naturâ elementorum*, besides hail, wind, snow, thunder, lightning, &c. those strange fire vvorks, devilish pettards and such like warlike machinations derived hence, of which reade *Tartalea* and others. *Ernestus Burgravius* a disciple of *Paracelsus* hath published a discourse, in which he specifies a lampe to bee made of mans blood, *Lucerna vitæ & mortis index*, so he termes it, which Chimically prepared 40. dayes and after vvard kept in a glasse, shall shew all the accidents of this life, *si lampas hic clarus, tunc homo hilaris & sanus corpore & animo, si nebulosus & depressus male afficitur, & sic pro statu hominis variatur, unde sumptus sanguis*, and which is most wonderfull, it dies with the party, *cum homine perit, & evanescit*, the lampe and the man whence the blood was taken, are extinguished together. The same Author hath another Tract of *Mumia* (all out as vaine and prodigious as the first) by which hee will cure most diseases, and transerre them from a man to a beast, by drawing blood from one,

† *Distantias
celorum sola
optica dijudi-
cat.*

† *Cap. 4. & 5.*

and

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† Printed at
London, Anno
1620.

* Late Astro-
nomy reader at
Gresham Col-
ledge,

† Printed at
London by
William Jones
1623.

* Prefat. Meth.
Astrol.

n Tor tibi sunt
dotes virgo,
quot sidera
celo.
* Daple Chri-
ste urbi bona
sit pax tempore
nostro.

and applying it to the other, *vel in plantam dirivare*, and an *Alexipharmacum*, of which Roger Bacon of old in his *Tract de retardanda senectute*, to make a man young againe, live three or foure hundred years. Besides *Panaceas*, *Martiall Amulets*, *unguentum armarium*, balsomes, strange extracts, elixars, and such like magico-magneticall cures. Now what so pleasing can there be as the speculation of these things, to reade and examine such experiments, or if a man be more mathematically given, to calculate, or peruse *Napiers Logarithmes*, or those tables of artificiall † *Sines* and *Tangents*, not long since set out by mine old Collegiate, good friend, and late fellow-Student of *Christ-church* in *Oxford*, * *M. Edmund Gunter*, which will performe that by addition and subtraction onely, which heretofore *Regiomontanus* Tables did by multiplication and division, or those elaborate conclusions of his † *Sector*, *Quadrant* and *Crossestaffe*. Or let him that is melancholy calculate Sphericall Triangles, cast a Nativitie, which howsoever some taxe, I say with * *Garcus*, *dabimus hoc petulantibus ingenis*, we will in some cases allow: or let him make an *Ephemerides*, reade *Suisset* the Calculators works, *Scaliger de emendatione temporum*, and *Petavins* his adversary, till he understand them, peruse subtile *Scotus* and *Zuarez* Metaphysicks, or school Divinity, *Occam*, *Thomas*, *Entisberus*, *Durand*, &c. If those other do not affect him, he may apply his minde I say to *Heraldry*, *Antiquity*, invent *Impresses*, *Emblemes*; make *Epithalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Palindrona* *Epigrammata*, *Anagrams*, *Chronograms*, *Acrosticks*, upon his friends names; or write a Comment upon *Alia Lelia Crispis*, as many idle fellows have assayed; and rather then do nothing, vary aⁿ verse a thousand waies with *Putean*, so torturing his wits, or as *Rainnerus* of *Lunenburg*, * 2150 times in his *Proteus poeticus*, or *Scaliger*, *Chrysolithus*, *Cleppisius*, and others have in like sort done. If such voluntary tasks, pleasure and delight, or crabbednesse of these studies, wil not yet divert their idle thoughts, and alienate their imaginations, they must bee compelled, saith *Christophorus à Vega*, *cogi debent*, l. 5. c. 14. upon some mulct, if they performe it not, *quod ex officio incumbat*, losse of credit or disgrace, such as are our publike University exercises. For, as he that plaies for nothing, will not heed his game; no more will voluntary imployment so thoroughly affect a Student, except hee be very intent of himselfe, and take an extraordinary delight in the study, about which hee is conversant. It should bee of that nature his businesse, which *volens nolens* he must necessarily undergoe, and without great losse, mulct, shame, or hinderance he may not omit.

Now for women, in stead of laborious studies, they have curious, needle-workes, Cut-workes, spinning, bone-lace, and many prettie devises of their owne making, to adorne their houses, Cushions, Carpets, Chaires, Stooles, (for shee eates not the bread of idlenesse, *Prov. 31. 27. quasi vit lanam & linum*) confections, conserves, distillations, &c. which they shew to strangers,

† *Chalonerus*
Lib. 9. de Rep.
Angl.

* *Hortus Coro-*
narius, medicus
& culinaris,
&c.

† *Ipsa comes præsensq; operis venientibus ultro*
Hospitibus monstrare solet, non segnitè horas
Contestata suas, sed nec sibi deperiisse.

Which to her guests she shewes, with all her pelfe,
Thus far my maides, but this I did my self.

This they have to busie themselves about, household offices, &c. * neate gardens

dens full of exotick, verficolour, diversly varied, sweet smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possesse, and much many times bragge of. Their merry meetings & frequent visitations, mutuall invitations in good towns, I voluntarily omit, which are so much in use, gossiping among the meaner fort, &c. old folkes have their beads, an excellent invention to keepe them from idleneffe, that are by nature melancholy, and past all affaires, to say so many *Paternosters*, *Avemaries*, *Creedes*, if it were not prophane and superstitious. In a word, body and minde must be exercised, not one, but both, and that in a mediocrity: otherwise it will cause a great inconvenience. If the body be overtyred, it tyres the minde. The minde oppresseth the body, as with students it oftentimes falls out, who (as ^o *Plutarch* observes) have no care of the body, but compell that which is mortall, to do as much as that which is immortall: that which is earthly, as that which is etheriall. But as the Oxe tyred, told the Camell, (both serving one master) that refused to carry some part of his burden, before it were long, hee should be compelled to carry all his packe, and skinneto boot (which by and by, the Oxe being dead fell out) the body may say to the soul, that will give him no respite or remission: a little after, an ague, *Vertigo*, *Consumption*, seizeth on them both, all his study is omitted, and they must be compelled to be sick together: He that tenders his own good estate, and health, must let them draw with equall yoke, both alike, ^p that so they may happily enjoy their wished health.

^o *Tom. 1. de sanit. tuend. Qui rationem corporis non habent, sed cogunt mortalem immortali, terrestrem aetherea equalem prestare industriam: Ceterum ut Camelo usu venit, quod ei bos praedixerat, cum eidem servirent domino &*

parte oneris levare illum Camelus recusasset, paulo post & ipsius cutem, & totum onus cogeretur gestare (quod mortuo bove impletum) Ita animo quoque contingit, dum defatigato corpori, &c. ^p Ut pulchram illam & amabilem sanitatem praestemus.

M E M B. 5.

Waking and terrible dreams rectified.

AS waking that hurts, by all means must be avoided, so sleep which so much helps, by like waies, ^q must be procured, by nature or art, inward or outward medicines, and to be protracted longer then ordinary, if it may be, as being an especiall help. It moystens and fattens the body, concocts, and helps digestion (as we see in Dormice, and those *Alpine* Mice that sleep all Winter) which *Gesner* speaks of, when they are so found sleeping under the snow in the dead of Winter, as fat as butter. It expells cares, pacifies the minde, refresheth the weary limbes after long work,

^q *Interdicenda Vigiliae, somni paulo longiores conciliandi. Altomarius cap. 7. Somnus supra modum prodest, quovis modo conciliandus Piso. 1 Ovid.*

^r *Somme quies rerum, placidissime somne deorum, Pax animi, quem cura fugit, qui corpora duris Fessa ministeriis mulces reparasq; labori.*

Sleep rest of things, O pleasing Deity,
Peace of the Soul, which cares dost crucifie,
Weary bodies refresh and mollifie. The chiefeft thing in all

Phyick ^{*} *Paracelsus* calls it, *omnia arcana gemmarum superans & metallo-*

^{*} *In Hippoc. Aphorif. Crato conf. 2. 1 lib. 2 duabus aut*

rum. The fittest time is two or three houres after supper, when as the meat is

tribus horis post cenam, quum jam cibus ad fundum ventriculi resederit, primum super latere dextro quiescendum, quod in tali decubitu jecur sub ventriculo quiescat, non gravans sed cibum calfaciens, perinde ac ignis lebetem qui illi admove-

tur. post primum somnum quiescendum latere sinistro, &c.

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o Animi per-
turbationes
summè fugien-
de, metus po-
tissimum et
tristitia; eorum-
que loco animus
demulcendus bi-
laritate, animi
constantia, bona
spe removendi
terrores, et eo-
rum consortium
quos non pro-
bant.
p Phantasia co-
rum placide
subvertende,
terrores ab ani-
mo removendi.
q Ab omni fixa
cogitatione quo-
vis modo aver-
tantur.
r Cuncta mala
corporis ab ani-
mo procedunt,
que nisi curen-
tur, corpus cu-
vari minime
potest, Char-
mid.
* Disputat.
An morbi gra-
viores corporis
an animi. Re-
noldo interpret.
ut parum absit
a furore, rapi-
tur a Lyceo in
concione, a
concione ad
mare, a mari in
Siciliam, &c.
Ira bilem mo-
vet, sanguinem
adurit, vitales
spiritus accen-
dit, mœstitia u-
niversum cor-
pus inrigidat,
calorem innatū
extinguit, ap-
petitum destru-
it, concoctionem
impedit, corpus
exsiccat, intel-
lectum perver-
git. Quamobrē
hec omnia pro-
sus vitanda
sunt, & pro virili fugienda. c De mel. c. 26. ex illis solum remedium, multi ex visis, auditis, &c. sanati sunt.

soul is the only pleasure of the World, as *Seneca* truly recites his opinion, not that of eating and drinking, which injurious *Aristotle* maliciously puts upon him, and for which he is still mistaken, *malè audit & vapulat*, slandered without a cause, and lashed by all posteritie. o Feare and Sorrow therefore are especially to be avoided, and the mind to be mitigated with mirth, constancy, good hope; vaine terror, bad objects are to be removed, and all such persons in whose companies they be not well pleased. *Gualter Bruel. Fernelius consil. 43. Mercurialis consil. 6. Piso, Jacchinus cap. 15. in 9. Rhafis, Capiuaccius, Hildesheim, &c.* all inculcate this as an especiall meanes of their cure, that their minds be quietly pacified, vaine conceits diverted, if it be possible, with terrors, cares, fixed studies, cogitations, and whatsoever it is that shall any way molest or trouble the Soul, because that otherwise there is no good to be done. The bodies mischiefs, as *Plato* proves, proceed from the Soul: and if the mind be not first satisfied, the body can never be cured. *Alcibiades* raves (saith * *Maximus Tyrius*) and is sick, his furious desires carry him from *Lyceus* to the pleading place, thence to the Sea, so into *Sicily*, thence to *Lacedamon*, thence to *Persia*, thence to *Samos*, then againe to *Athens*, *Critias* tyrannizeth over all the city; *Sardanapalus* is love-sicke, these men are ill affected all, and can never be cured, till their minds be otherwise qualified. *Crato* therefore in that often cited Counsell of his for a Noble man his patient, when he had sufficiently informed him in diet, aire, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est animæ accidentia corrigantur*, from which alone proceeds Melancholy; they are the fountaine, the subject, the hinges whereon it turnes, and must necessarily be reformed. For anger stirres choler, heats the bloud and vitall spirits; Sorrow on the other side refrigerates the body, and extinguisheth naturall heat, overthrowes appetite, hinders concoction, dries up the temperature, and perverts the understanding: Feare dissolves the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must to the uttermost of our power, and most seriously be removed. *Ælianus Montaltus* attributes so much to them, that hee holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients. Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisfied in their minds; *Galen* the common master of them all, from whose fountain they fetch water, brags lib. 1. de san. tuend. that he for his part hath cured diverse of this infirmity, *solum animis ad rectum institutis*, by right setting alone of their minds.

Yea but you will here infer, that this is excellent good indeed if it could be done, but how shall it be effected, by whom, what art, what meanes? *hic labor, hoc opus est.* 'Tis a naturall infirmity, a most powerfull adversary, all men are subject to passions, and Melancholy above all others, as being distempered by their innate humors, abundance of choler adust, weaknesse of parts, outward occurrences, and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, judgement, divine spirits, cannot moderate themselves in this behalfe, such as are found in body and minde, *Stoicks, Heroes, Homers, Gods*, all are passionate, and furiously carried sometimes; and how shall we that are already crazed, *fracti animis*,

sicke

sicke in body, sicke in minde, resist: wee cannot performe it. You may advise and give good precepts, as who cannot? But, how shall they bee put in practice? I may not deny but our passions are violent, and tyrannize over us, yet there bee meanes to curbe them; though they be head-strong, they may be tamed, they may be qualified, if he himselfe or his friends, will but use their honest endeavours, or make use of such ordinary helps, as are commonly prescribed.

He himselfe (I say) from the Patient himselfe, the first and chiefest remedy must be had, for if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his owne good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. Hee himselfe must doe his utmost indeavour to resist and withstand the beginnings. *Principiis obsta, Give not water passage, no not a little, Eccclus 25. 27.* If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his minde, vaine conceit, be it pleasing or displeasing, which so much affects or troubleth him, by all possible means he must withstand it, expell those vaine, false, frivolous imaginations, absurd conceits, fained feares and sorrowes; from which, saith *Piso*, this disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something else, perswading by reason, or howsoever to make a sudden alteration of them. Though hee have hitherto runne in a full career, and precipitated himselfe, following his passions, given reines to his appetite, let him now stop upon a sudden, curbe himself in; and as *Lemnius* adviseth, *strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creepe into his minde, most pleasing and amiable at first, but bitter as gall at last, and so head-strong, that by no reason, art, counsell, or perswasion they may bee shaken off.* Though he be farre gone, and habituated unto such phantalticall imaginations, yet as *Tully*, and *Plutarch* advise, let him oppose, fortifie, or prepare himselfe against them, by premeditation, reason, or as we doe by a crooked staffe, bend himselfe another way.

*Tutamen interea effugito quæ tristia mentem
Solicitant, proculesse iube curasq; metumque
Pallentem, ultrices iras, sint omnia lata.*

In the meantime expell them from thy mind,
Pale feares, sad cares, and griefes which doe it grind,
Revengefull anger, paine and discontent,
Let all thy soule be set on merriment.

Curas tolle graves, irasci crede profanum.

If it be idlenesse hath caused this infirmitie, or that he perceive himselfe given to solitarinesse, to walk alone, and please his mind with fond imaginations, let him by all meanes avoide it, 'tis a bosome enemy, 'tis delightfome melancholy, a friend in shew, but a secret devil, a sweet poyson, it will in the end be his undoing, let him goe presently, taske or set himself a worke, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length hee burne his body, so in the end hee will undoe himselfe: if it be any harsh object, ill company, let him presently goe from it. If by his

u Pro viribus
amittendum in
prædictis, tum
in aliis, a qui-
bus malum ve-
lut a primaria
causâ occasio-
nem natum
est, imaginati-
ones absurde
falsæ, et mæ-
stitia quæcunq;
subierit propul-
setur, aut aliud
agendo, aut ra-
tione persua-
dendo earum
mutationem
subito facere.
x Lib. 2. c. 16.
de occult. nat.
Quisquis buie
malo obnoxius
est, acriter obsi-
stat, & summâ
curâ obluete-
tur, nec ullo
modo foveat i-
maginationes
tacite obrep-
tes animo, blan-
das ab initio &
amabiles, sed
quæ adeo con-
valescunt, ut
nullâ ratione
excuti queant.
y 3. Tusc. ad
Apollonium.
z Fracastorinus.

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a *Epist. de secretis artis & nature cap. 7. de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus.*

b *Pro aliquo vituperio non indigneris, nec pro amissione alicujus rei, pro morte alicujus, nec pro carcere, nec pro exilio, nec pro alia re, nec irascaris, nec timeas, nec doleas, sed cum summa presentia hæc sustineas.*

c *Quod si incommoda adversitatis infortunia hoc malum invexerint, his infraetum animum opponas, Dei verbo ejusque fiducia te suffulcias, &c. Lemnius lib. 1. c. 16.*

d *lib. 2. de ira.*

owne default through ill diet, bad aire, want of exercise, &c. let him now beginne to reforme him selfe. *It would be a perfect remedie against all corruption, if as a Roger Bacon hath it, we could but moderate our selves in those six non-naturall things.* ^b If it be any disgrace, abuse, temporall losse, calumnie, death of friends, imprisonment, banishment, bee not troubled with it, doe not feare, be not angric, grieve not at it, but with all courage sustaine it. (*Gordonius lib. 1. c. 15. de conser. vit.*) ^c If it be sicknesse, ill successe, or any adversitie that hath caused it, oppose an invincible courage, fortifie thy selfe by Gods word, or otherwise, *mala bonis persuadenda*, set prosperitie against adversitie, as wee refresh our eyes by seeing some pleasant meadow, fountaine, picture, or the like: recreate thy minde by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you inferre againe, *facile consilium damus aliis*, wee can easily give counsell to others; every man, as the saying is, can tame a shrew but he that hath her; *si hic esses, aliter sentires*, if you were in our miserie, you would finde it otherwise, 'tis not so easily performed. We know this to be true, we should moderate our selves, but we are furiously carried, we cannot make use of such precepts, we are overcome, sick, *male sani*, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feele paine, as a melancholy man not to fear, not to be sad: 'tis within his bloud, his brains, his whole temperature, it cannot be removed. But he may choose whether he will give way too far unto it, he may in some sort correct himself. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to thinke still they see the picture of a dogge before them: Hee went for all this, *reluctante se*, to the Bath, and seeing there (as hee thought) in the water the picture of a dogge, with reason overcame this conceit, *quid cani cum balneo?* what should a dog doe in a Bathe? a meere conceit. Thou thinkest thou hearest and seest devils, blackemen, &c. 'tis not so, 'tis thy corrupt phantasie, settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art ficke, every man observes thee, laughes thee to scorne, perswade thy selfe 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavie, but why? upon what ground? consider of it: thou art jealous, timorous, suspicious, for what cause? examine it thoroughly, thou shalt finde none at all, or such as is to be contemned, such as thou wilt surely deride, and contemne in thy selfe, when it is past. Rule thy selfe then with reason, satisfie thy selfe, accustome thy selfe, weane thy selfe from such fond conceits, vaine feares, strong imaginations, restless thoughts. Thou maiest doe it, *Est in nobis assuescere* (as *Plutarch* saith) wee may frame our selves as wee will. As he that useth an upright shooe, may correct the obliquity, or crookednesse by wearing it on the other side; wee may overcome passions, if we will. *Quicquid sibi imperavit animus obtinuit*, as ^d *Seneca* saith, *nulli tam feri affectus, ut non disciplinâ perdomentur*, vvhathsoever the Will desires, she may command: no such cruell affections, but by discipline they may be tamed; voluntarily thou wilt not doe this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dul Jade, thou wilt reform it, fear of a vvhip will make thee do, or not doe. Doe that voluntarily then
vvhich

vvhich thou canst doe, and must doe by compulsion: thou mayst refraine if thou wilt, and master thine affections. As in a citie, (saith Melancthon) they doe by stubborne rebellious rogues, that will not submit themselves to politicall judgement, compell them by force, so must we doe by our affections. If the heart will not lay aside those vicious motions, and the phantasie those fond imaginations, wee have another forme of government to enforce and refraine our outward members, that they be not led by our passions. If appetite will not obey, let the moving facultie over-rule her, let her resist and compell her to doe otherwise. In an ague the appetite vvould drink: sore eyes that itch, vvould bee rubbed, but reason saith no, and therefore the moving facultie vvill not doe it. Our phantasie vvould intrude a thousand feares, suspicions, Chimeras upon us, but vve have reason to resist, yet we let it bee overborne by our appetite, ^tImagination enforceth spirits, which by an admirable league of nature compell the nerves to obey, and they our severall limmes: vvee give too much way to our passions. And as to him that is sicke of an ague, all things are distastefull and unpleasant, *non ex cibi vitio*, saith Plutarch, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousy, suspicion and the like, vve pull these mischiefs upon our ovvn heads.

If then our judgement be so depraved, our reason over-ruled, Will precipitated, that vve cannot seek our ovvn good, or moderate our selves, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our ovvn breast, *alitur vitium, crescitq; tegendo, &c.* and that vvhich vvvas most offensive to us, a cause of feare and griefe, *quod nunc te coquit*, another hell; for *strangulat inclusus dolor atq; exastuat intus*, grief concealed strangles the soul, but vvhen as vve shall but impart it to some discreet, trusty, loving friend, it is ^h instantly removed, by his counsell happely, wisdom, perswasion, advice, his good meanes, which we could not otherwise apply unto our selves. A friends counsell is a charm, and as a [†]Bull that is tied to a fig-tree, becomes gentle on a sudden (which some, saith ^{*}Plutarch, interpret of good words) so is a savage, obdurate heart mollified by faire speeches. *All adversity findes ease in complaining* (as [†]Isidore holds) and 'tis a solace to relate it,

^{*} Ἀγάθῃ ὁ παρὰ παρὸς ἐστὶν ἔτασσε.

Friends confabulations are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drinke to him that is hungry or athirst; Democritus Collyrium is not so soveraigne to the eyes as this is to the heart; good words are chearfull and powerfull of themselves, but much more from friends, as so many props, mutually sustaining each other like Ivie and a wal, which [†]Camerarius hath well illustrated in an Embleme. *Lenit animum simplex vel sepe narratio*, the simple narration many times easeth our distressed minde, & in the midst of greatest extremities, so divers have beene relieved, by ⁱexonerating themselves to a faithfull friend: hee sees that which wee cannot see for passion and discontent, hee pacifies our mindes, he wil ease our pain, assuage our anger, *quanta inde voluptas, quanta securitas*, Chrysostome adds, what pleasure, what security by that meanes! [†]Nothing so available, or that so much refresheth the soul of man. Tully, as I remember, in an Epistle to his deare friend Atticus, much condoles the de-

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c Cap. 3. de affect. anim.
 Or in civitatibus contumaces qui non cedunt politico imperio, vi coercendi sunt, ita Deus nobis indidit alteram imperii formam, si cor non deponit vitiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat, et loconotiva, quae herili imperio obtemperat, alteri resistat.
 f Imaginatio impellit spiritus, et inde nervi moventur, &c. & obtemperant imaginationi & appetitui mirabili sedere, ad exequendum quod jubent.
 g Ovid Trist. lib. 5.
 h Participes inde calamitatis nostrae sunt, & velut exonerata in eos sarcina onere levamur.
 Arist. Eth. lib. 9.
 † Camerarius embl. 26. cen. 2.
 * Sympof. lib. 6. cap. 10.
 † Epist. 8. lib. 3. Adversus fortuna habet in querelis levamentum, et malorum relatio, &c.
 * Alloquium, chari juvat, & solamen amici.
 † Embleme. 54. cent. 1.
 i As David did to Jonathan, 1 Sam. 20.
 † Seneca ep. 67.

fect

* Hic in civitate magna & turbā magna neminem reperire possumus quocum suspirare familiariter aut jocari libere possumus. Quare te expectamus, te desideramus, te arcessimus. Multa sunt enim quae me sollicitant & angunt, quae mihi videor aures tuas nactus, minus ambulationis sermone exhaurire posse. k Ovid. † De amicitia. l De tranquill. c. 7. Optimum est amicum fidelem nancisci in quem secreta nostra injundamus, nihil aequè oblectat animum, quam ubi sint preparata peccata, in qua tutū secreta de-

scendant, quorum conscientia aequè ac tua: quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusque ipse delectet. m Comment. l. 7. Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos, et animi vulnus quo affligimur: nihil ad reficiendum animum efficacius.

fect of such a friend. * I live here (saith he) in a great citie, where I have a multitude of acquaintance, but not a man of all that companie, with whom I dare familiarly breath, or freely jest. Wherefore I expect thee, I desire thee, I send for thee, for there bee many things which trouble and molest mee, which had I but thee in presence, I could quickly disburden my selfe in a walking discourse.

The like peradventure may he & he say with that old man in the Comedy,

Nemo est meorum amicorum hodie,

Apud quem expromere occulta mea audeam:

and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all meanes let him get some trusty friend, *semper habens Pylademque, aliquem qui curet Orestem*, a Pylades, to whom freely and securely he may open himself. For as in all other occurrences, so it is in this, *Si quis in caelum ascendisset, &c.* as he said in † Tully, If a man had gone to heaven, *seene the beautie of the skies, stars errant, fixed, &c.* *insuavis erit admiratio*, it will doe him no pleasure, except hee have some bodie to impart vvhath he hath seene. It is the best thing in the world, as ^l Seneca therefore adviseth in such a case, *to get a trusty friend, to whom we may freely and sincerely power out our secrets; nothing so delighteth and easeth the minde, as when we have a prepared bosome, to which our secrets may descend, of whose conscience wee are assured as our owne, whose speech may ease our succourlesse estate, counsell relieve, mirth expell our mourning, and whose very sight may be acceptable untous.* It was the counsell which that politicke ^m Commineus gave to all princes, and others distressed in mind, by occasion of Charles Duke of Burgundy, that was much perplexed, *first to pray to God, and lay himselfe open to him, and then to some speciall friend, whom we hold most deare, to tell all our grievances to him; nothing so forcible to strengthen, recreate and heale the wounded soule of a miserable man.*

SUBSECT. 2.

Helpe from friends by counsell, comfort, faire and foule meanes, witty devices, satisfaction, alteration of his course of life, removing objects, &c.



When the Patient of himselfe is not able to resist, or overcome these heart-eating passions, his friends or phyfician must be ready to supply that which is wanting. *Sua erit humanitatis & sapientiae* (which * Tully injoyneth in like case) *si quid erratum, curare, aut improvisum, sua diligentia corrigere.* They must all joyn, *nec satis medico*, saith * Hippocrates, *suum fecisse officium, nisi suum quoque agrotus, suum astantes, &c.* First they must especially beware, a melancholy discontented person (bee it in what kinde of melancholy soever) never be left alone or idle: but as Phyficians prescribe phyfick, *cum custodia*, let them not be left unto themselves, but with some company or other, least by that meanes they aggravate and increaseth their disease, *non oportet agros huiusmodi esse solos*

* Ep. 2. frat.

* Aphor. prim.

vel inter ignotos, vel inter eos quos non amant aut negligunt, as Rod. a Fonseca Tom. 1. consul. 35. prescribes. *Lugentes custodire solemus* (saith * Seneca) ne solitudine male utantur, we watch a sorrowfull person, lest he abuse his solitarinesse, and so should wee doe a melancholy man; set him about some businesse, exercise or recreation, which may divert his thoughts, and still keepe him otherwise intent; for his phantasie is so restless, operative and quick, that if it be not in perpetuall action, ever employed, it will work upon it self, melancholize, and be carried away instantly, with some feare, jealousy, discontent, suspition, some vaine conceipt or other. If his weakness be such, that hee cannot discern what is amisse, correct or satisfie, it behoves them by counsell, comfort, or perswasion, by faire or foule means, to alienate his mind, by some artificial invention, or some contrary perswasion, to remove all objects, causes, companies, occasions, as may any wayes molest him, to humour him, please him, divert him, and if it be possible, by altering his course of life, to give him security & satisfaction. If he conceal his grievances, & will not be known of them, ⁿ They must observe by his looks, gestures, motions, phantasie, what it is that offends, and then to applie remedies unto him: many are instantly cured, when their mindes are satisfied. ^o Alexander makes mention of a woman, that by reason of her husbands long absence in travell, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, shee was freed from all fear, without help of any other physicke restored to her former health. Trincavellius consil. 12. lib. 1. hath such a story of a Venetian, that being much troubled with melancholy, and ready to die for grief: when he heard his wife was brought to bed of a son, instantly recovered. As Alexander concludes, ^q If our imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause. No better way to satisfie, then to remove the object, cause, occasion, if by any art or meanes possible wee may finde it out. If he grieve, stand in feare, be in suspition, suspence, or any way molested, secure him, *Solvitur malum*, give him satisfaction, the cure is ended, alter his course of life, there needs no other Physicke. If the party be sad, or otherwise affected, consider (saith * Trallianus) the manner of it, all circumstances, and forthwith make a sudden alteration, by removing the occasions, avoid all terrible objects, heard or seen, ^r monstrous and prodigious aspects, tales of devils, spirits, ghosts, tragical stories, to such as are in feare they strike a great impression, renew many times, & recall such Chimera's and terrible fictions into their minds. ^s Make not so much as mention of them in private talke, or a dumbe shew tending to that purpose: such things (saith Galatcus) are offensive to their imaginations. And to those that are now in sorrow, ^t Seneca forbids all sad companions, and such as lament, a groaning companion is an enemy to quietnesse. ^x Or if there be any such party, at whose presence the patient is not well pleased, he must be removed: gentle speeches, and faire meanes must first be tried, no harsh language used, or uncomfortable words; and

* Epist. 10.

ⁿ Observando motus, gestus, manus, pedes, oculos, phantasiam, Pifo.

^o Mulier melancholia correpta ex longa viri peregrinatione, et iracundia omnibus respondens, quum maritus domum reversus, preter spem, etc. ^p Prae dolore moriturus, qui nuntiaturum esset uxorem peperisse filium, subito recuperavit.

^q Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare oportet, praesertim ubi malum ab his velut a primaria causa occasione habuerit.

^r Lib. 1. cap. 16 Si ex tristitia aut alio affectu caperit, speciem considera, aut aliud quid eorum, quae sub-

tota alterationem facere possunt. ^s Evitandi monstrifici affectus, etc. ^t Neque enim tam actio, aut recordatio rerum huiusmodi displicet, sed ita vel gestus alterius imaginationi adumbrare, vehementer molestum. Galat. de mor. cap. 7. u Tranquill. quoque hominum, a quorum consortio abhorrent, praesentia amovenda, nec sermonibus ingratis obtundendi; si quis insaniam ab insania sic curari aestinet, et proterve utitur, magis quam ager insanit. Crato consil. 184. Scoltziit.

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y Molliter ac
suaviter ager
tractetur, nec
adea adigatur
que non curat.

not expell, as some do, one madnesse with another, he that so doth, is madder then the Patient himself: all things must bee quietly composed, ever *sa non ever-tenda, sed erigenda*, things downe must not bee dejected, but reared, as *Crato* counselleth; y he must be quietly and gently used, and we should not doe any thing against his minde, but by little and little effect it. As an horse that starts at a drumme or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more couragious then before, and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects, they could not formerly away with. Many at first cannot endure the sight of a greene wound, a sick man, which afterward become good Chirurgians, bold Empericks: A horse starts at a rotten post a farre off, which comming neere, he quietly passeth. 'Tis much in the manner of making such kinde of persons, be they never so averse from company, bashfull, solitary, timorous, they may be made at last with those *Romane* Matrons, to desire nothing more then in a publike shew, to see a full company of gladiators breath out their last.

z O suspiciones,
curas, emula-
tionem, ambi-
tionem, iras, &c.
quas locus ille
ministrat, et
que jecissent
melancholicum.

If they may not otherwise be accustomed to brook such distastefull and displeasing objects, the best way then is generally to avoid them. *Montanus* *consil. 229.* to the Earle of *Monfort* a Courtier, and his Melancholy Patient, adviseth him to leave the Court, by reason of those continuall discontents, crosses, abuses, z cares, *suspicionem, emulationem, ambitionem, iras, &c.* *Maxima quæq; domus servis est plena superbis,* *anger, jealousie, which that place afforded, and which surely caused him to be so melancholy at the first.*

A company of scoffers and proud Jacks, are commonly conversant and attendant in such places, and able to make any man that is of a soft quiet disposition (as many times they do) *ex stulto insanum*, if once they humour him, a very Idiot, or starke mad. A thing too much practised in all common societies, and they have no better sport then to make themselves merry by abusing some silly fellow, or to take advantage of another mans weaknes. In such cases, as in a plague, the best remedy is, *cito, longè, tardè*: (for to such a party, especially if he be apprehensive, there can be no greater misery) to get him quickly gone, farre enough off, and not to be over hasty in his returne. If he be so stupid, that he do not apprehend it, his friend should take some order, and by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man Melancholy given, solitary, averse from company, please himselfe with such private and vaine meditations, though he delight in it, they ought by all means seeke to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that by reason of his meanes otherwise, will betake himselfe to no course of life, they ought seriously to admonish him, hee makes a noose to intangle himself, his want of imployment will be his undoing. If hee have sustained any great losse, suffered a repulse, disgrace, &c. if it bee possible, relieve him. If he desire ought, let him be satisfied; if in suspence, feare, suspicion, let him be secured: and if it may conveniently be, give him his hearts content; for the body cannot be cured till the minde be satisfied. † *Socrates* in *Plato* would prescribe no physicke for *Charmides* head-ach, till first he had eased

† Nisi prius a-
nimus turba-
tissimum cura-
set, oculi sine
capite, nec cor-
pus sine anima
curari potest.

eased his troublesome mind ; body and soul must be cured together, as head and eyes,

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* *Oculum non curabis sine toto capite,*

* E. græco.

Nec caput sine toto corpore,

Nec totum corpus sine animâ.

If that may not be hoped or expected, yet ease him with comfort, chearfull speeches, faire promises, and good words, perswade him, advise him. Many, saith ^a Galen, have been cured by good counsell and perswasion alone. Heaviness of the heart of man doth bring it down, but a good word rejoyceth it, Prov. 12. 25. and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health, Verse 18. *Oratio namq; saucii animi est remedium*, a gentle speech is the true cure of a wounded soule, as ^b Plutarch contends out of Æschylus and Euripides: If it be wisely administred, it easeth grief and pain, as diverse remedies do many other diseases: 'Tis incantationis instar, a charme, *Æstuantis animi refrigerium*, that true *Nepenthe* of Homer, which was no Indian plant or fained medicine, which *Epidamna* Thonis wife sent *Helena* for a token, as *Macrobius* 7. *Saturnal.* *Goropius Hermet.* lib. 9. *Greg. Nazianzen* and others suppose, but opportunity of speech: for *Helena's* boule, *Medea's* unction, *Venus* girdle, *Circes* cup, cannot so inchant, so forcibly move or alter as it doth. A letter sent or read will do as much, *multum allevor quum tuas literas lego*, I am much eased, as [†] Tully writ to *Pomponius Atticus*, when I read thy letters. Assuredly a wise and well spoken man may do what he will in such a case, a good Orator alone, as ^c Tully holds, can alter affections by power of his eloquence, comfort such as are afflicted, erect such as are depressed, expell and mitigate feare, lust, anger, &c. And how powerfull is the charme of a discreet and dear friend? *Ille regit dictis animos, & temperat iras*, What may not he effect? As ^d *Chremes* told *Menedemus*, Feare not, conceale it not O friend, but tell me what it is that troubles thee, and I shall surely help thee by comfort, counsell, or in the matter it selfe. ^e *Arnoldus* lib. 1. *breviar. cap.* 18. speaks of an usurer in his time, that upon a losse, much melancholy and discontent, was so cured. As *Imagination*, feare, grief, cause such passions; so concepts alone, rectified by good hope, counsell, &c. are able againe to helpe: and 'tis incredible how much they can do in such a case, as ^f *Trincavelius* illustrates by an example of a Patient of his. *Porphyrus* the Philosopher (in *Plotinus* life, written by him) relates, that being in a discontented humor through unsufferable anguish of minde, he was going to make away himself: but meeting by chance his master *Plotinus*, who perceiving by his distracted looks all was not well, urged him to confesse his griefe: which when he had heard, he used such comfortable speeches, that he redeemed him *è faucibus Erebi*, pacified his unquiet minde, insomuch that he was easily reconciled to himselfe, and much abashed to thinke afterwards, that hee should ever entertaine so vile a motion. By all means therefore, faire promises, good vvords, gentle perswasions are to be used, not to be too rigorous at first, ^g or to insult over them, not to deride neglect or contemne, but rather, as *Lemnius* exhorteth, to pity, & by all plausible meanes to seeke to reduce them: but if satisfaction may not be had, milde courtes, promises, comfortable speeches, and good counsell will not take place; then as *Christopherus à Vega* determines, lib. 3. cap. 14. de Mel. to handle

a Et nos non paucos sanavimus, animi moribus ad debitum revocatis. lib. 1. de sanit. tuend.
b Consol. ad Apollonium. Si quis sapienter suo tempore adhibeat. Remedia morbis diversis diversa sunt, dolentem sermo benignus subleuat.

† Lib. 12. epist.

c De nat. deorū, consolatur afflictos, deducit perterritos a timore, cupiditates inprimis, & iracundias comprimit.

d Heauton. Act. 1. Scen. 1. Ne metue, ne vere, crede inquam mihi, aut consolando, aut consilio, aut re juvero.

e Novifenerationem avarum apud meos sic curatum, qui multū pecuniam amiserat.

f Lib. 1. consil. 12. Incredible est quantum juvent.

g Nemo istiusmodi conditionis hominibus insultet, aut in illos sit severior, verum miseria potius indolescat, vicemque deplorat. lib. 2. cap. 16.

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h Cap. 7. Idem
Piso Laurenti-
us cap. 8.

i Quod timet
nihil est, ubi
cogitur et vi-
der.

k Una vice
blandiantur, una
vice ii sdem ter-
rorem incuri-
ant.

l Si vero fuerit
ex novo malo
audito, vel ex
animi acciden-
te, aut de amif-
sione mercium,
aut morte ami-
ci, introducun-
tur nova con-
traria his que
ipsum ad gau-
dia moveant,
de hoc semper
niti debemus,
&c.

m Lib. 3. cap.
14.

n Cap. 3. Ca-
stratio olim a
veteribus usa
in morbis de-
speratis, &c.

o Lib. 1. cap. 5.
sic morbum
morbo, ut cla-
vum clavo, re-
tundimus, &
malo nodo ma-
lum cuneum ad-
hibemus. Novi
ego qui ex su-
bito hostium in-
cursu, & ino-
pinato timore
quartanam de-
pulerat.

p Lib. 7. cap.
50. In acie pug-
nans febre
quartana libe-
ratus est.

q Iacchinus
cap. 15. in 9.
Rhafis Mont.
cap. 26.

r Lib. 1. cap. 16
aversantur eos
qui eorum af-
fectus ridet,
contemnunt. Si

vanas & vi-
peras comedis se putant,
concedere debemus, & spem de cura facere. r Cap. 8. de mel. l Cistam posuit ex Medicorum con-
silio prope eum, in quem alium se mortuum fingentem posuit, hic in cista jacens, &c.

them more roughly, to threaten and chide, saith^h *Altomarus*, terrifie some-
times, or as *Salvianus* will have them, to be lashed and whipped, as we do by
a starting horse, i that is affrighted without a cause, or as^k *Rhafis* adviseth,
one while to speake faire and flatter, another while to terrifie and chide, as they
shall see cause.

When none of these precedent remedies will availe, it will not be amisse,
which *Savonarola* and *Ælian Montaltus* so much commend, *clavum clavo*
pellere, l to drive out one passion with another, or by some contrary passion, as
they doe bleeding at nose by letting blood in the arme, to expell one feare
with another, one grief with another. m *Christopherus à Vega* accounts it
rationall Physicke, *non alienum a ratione*: and *Lemnius* much approves it, to
use an hard wedge to an hard knot, to drive out one disease with another, to
pull out a tooth, or wound him, to geld him saith[†] *Platerus*, as they did
Epilepticall patients of old, because it quite alters the temperature, that the
paine of the one may mitigate the griefe of the other; n and I knew one that
was so cured of a quartan ague, by the sudden coming of his enemies upon him.
If we may beleieve^o *Pliny*, whom *Scaliger* calls *mendaciorum patrem*, the
father of lies, *Q. Fabius Maximus* that renowned Consull of Rome, in
a battle fought with the King of the *Allobroges*, at the river *Isaurus* was
so rid of a quartan ague. *Valesius* in his controversies, holds this an ex-
cellent remedy, and if it be discretely used in this malady, better then any
Physick.

Sometimes againe by some p fained lye, strange news, witty device, ar-
tificiall invention, it is not amisse to deceive them. q As they hate those, saith
Alexander, that neglect or deride, so they will give eare to such as will sooth
them up. If they say they have swallowed frogges, or a snake, by all means grant
it, and tell them you can easily cure it: 'tis an ordinarie thing. *Philodotus*
the Physician cured a melancholy King, that thought his head was off,
by putting a leaden cap thereon, the waight made him perceive it, and
freed him of his fond imagination. A woman in the said *Alexander*,
swallowed a Serpent as shee thought, hee gave her a vomit, and con-
veyed a Serpent, such as shee conceived, into the bason, upon the sight
of it shee was amended. The pleasantest dotage that ever I read, saith
r *Laurentius*, was of a Gentleman at *Senes* in Italy, who was afraid to
pisse, least all the towne should bee drowned; the Physicians caused the
bells to be rung backward, and told him the towne was on fire, where-
upon he made water, and was immediatly cured. Another supposed his
nose so bigge that he should dash it against the wall if he stirred; his Phy-
sician tooke a great peece of flesh, and holding it in his hand, pinched him
by the nose, making him beleieve that flesh was cut from it. *Forestus obs.*
lib. 1. had a melancholy patient, who thought he was dead, shee put a fellow
in a chest, like a dead man by his beds side, and made him reare himselfe a little,
and eat: the melancholy man asked the counterfeit, whether dead men use to
eat meat, he told him yea, whereupon he did eat likewise and was cured. *Lem-*
nius lib. 2. cap. 6. de. 4. complex. hath many such instances, and *Jovianus*
Pontanus lib. 4. cap. 2. of Wisd. of the like: but amongst the rest I finde one
most

most memorable, registred in the French Chronicles, of an Advocate of Paris before mentioned, who beleevd verily hee was dead, &c. I read a multitude of examples, of melancholy men cured by such artificiall inventions.

SUBSECT. 3.

Musicke a remedy.

MAny and sundry are the meanes, which Philosophers and Physicians have prescribed to exhilarate a sorrowfull heart, to divert those fixed and intend cares and meditations, which in this maddly so much offend; but in my judgement none so present, none so powerfull, none so apposite as a cup of strong drinke, mirth, musicke, and merry company. *Ecclus 40. 20. Wine and Musicke rejoyce the heart.* ^u *Rhasis cont. 9. Tract. 15. Altomarus. cap. 7. Alianus Montaltus c. 26. Ficinus, Bened. Victor. Faventinus* are almost immoderate in the commendation of it, a most forcible medicine ^x *Jacchinus* calls it. *Jason Pratensis*, a most admirable thing, and worthie of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. *Musica est mentis medicina* ^y *maeste*, a roaring-meg against Melancholy, to reare and revive the languishing soule, ^y affecting not onely the eares, but the verie arteries, the vitall and animall spirits, it erects the minde, and makes it nimble, *Lemnius instit. cap. 44.* This it will effect in the most dull, severe and sorrowfull souls, ^z expell grieffe with mirth, and if there bee any cloudes, dust, or dregges of cares yet lurking in our thoughts, most powerfully it wipes them all away, *Salisburpolit. l. 1. c. 6.* and that which is more, it will performe all this in an instant: ^a *Cheare up the countenance, expell austeritie, bring in hilarity* (*Girald. Camb. cap. 12. Topog. Hiber.*) informe our manners, mitigate anger; *Athenæus* (*Dipnosophist. lib. 14. cap. 10.*) calleth it an infinite treasure to such as are endowd with it: *Dulcisonum reficit tristia corda melos*, *Eobannus Hessus*. Many other properties ^b *Cassiodorus epist 4.* reckons up of this our divine Musicke, not only to expell the greatest griefes, but it doth extenuate feares and furies, appeaseth cruelty, abateth heavinesse, and to such as are watchfull it causeth quiet rest, it takes away spleene and hatred, bee it instrumentall, vocall, with strings, winde, ^c *Quæ à spiritu, sine manuum dexteritate gubernetur, &c.* it cures all irksomnesse and heavinesse of the Soul. ^d Labouring men that sing to their worke, can tell as much, and so can souldiers when they goe to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musick animates. *It makes a childe quiet*, the nurses song, and many times the sound of a trumpet on a sudden, bells ringing, a carremans whistle, a boy singing some ballad tune early in the street, alters, revives, recreates a restless patient that cannot sleepe in the night, &c. In a word, it is so powerfull a thing that it ravisheth the soule, *regina sensuum*, the Queene of the senses, by sweete pleasure (which is an happy cure) and corporall tunes pacifie our incorporeall soule, *sine ore loquens, dominatum in animam exercet*, and carries it beyond it selfe, helps, elevates, extends it. *Scaliger exercit. 302.* gives a reason of these effects,

^u In 9. Rhasis. Magnam vim habet Musica. ^x Cap. de Mania. Admiranda projectores est, & digna expensione, quod sonorum concinnitas mentem emolliat, sistatq; procellosas ipsius affectiones.

^y Languens animus inde erigitur & reviviscit, nec tam aures afficit, sed & sonitu per arterias undiq; diffuso, spirituum virales tñ animales excitat, mentem reddens agilem, &c.

^z Musica venustate sua mentes severiores capit, &c.

^a Animos tristes subito exhilarat, nubilos vultus serenat, austeritatem reponit, jucunditatem exponit, barbariemq; facit deponere gentes, mores instituit, iracundiam mitigat.

^b Cythara tristitiam jucundat, timidos

^c Pet. Aretine. ^d Castilio de aulic. lib. 1. fol. 27.

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*Quod spiritus
qui in corde a-
gitant, tremu-
lum & subfal-
lantem recipi-
unt aerem in
pectus, & inde
excitantur, &
spiritu muscoli
moventur, &c.
† Arbores radi-
cibus avulse,
&c.*

*f M. Carew of
Anthony in de-
scrip. Cornwall
saith of Sailes,
that they will
come and
shew them-
selves dancing
at the sound of
a trumpet, fol.
35. 1. & fol.
154. 2. booke.*

*g De cervo, e-
quo, cane, urso
idem comper-
tum, musica
afficiuntur.*

*h Numen inest
numeris.*

*i Sæpe graves
morbos modu-
latum carmen
abegit, Et de-
speratis concili-
avit opem.*

*k Lib. 5. cap. 7.
Mœrentibus*

*merorem adi-
mam, letantem
vero seipso red-
dam hilariorum
quantem cali-
diorum, religio-
sum divinonum
mine correptum,
& ad De-
os colendos pa-
riorum.*

*l Natalis Co-
mes Myrb lib. 4
cap. 12.*

*m Lib. 5. de rep.
Curat musica
furorem Sancti
Viri.*

*n Exilire è
convivio. Car-
dan, subtil.
lib. 13.*

o Iliad. 1.

** Libro 9. capit. 1. Psaltrias, Sambucistrasq; & convivialia tudorum oblectamenta addita epulis ex Asia invexit in urbem.*

because the spirits about the heart take in that trembling and dancing aire into the body, are moved together, and stirred up with it, or else the minde as some suppose, harmonically composed, is roused up at the tunes of musick. And 'tis not onely men that are so affected, but almost all other creatures. You know the tale of Hercules Gallus, Orpheus, and Amphion, felices animas Ovid calls them, that could saxa movere sono testudinis, &c. makes stocks and stones, as well as beasts, and other animals dance after their pipes: the dog and hare, wolfe and lambe, vicinumque lupo præbuit agnatus, clamosus graculus, stridula cornix, & Jovis aquila, as Philostratus describes it in his images, stood all gaping upon Orpheus, and † trees pulled up by the roots, came to heare him, Et comitem quercum pinus amica trahit.

Arion made fishes follow him, which, as common experience evinceth, are much affected with musicke. All singing birds are much pleased with it, especially Nightingales, if wee may beleieve Calcagninus; and Bees amongst the rest, though they be flying away, when they heare any tingling sound, will tarrie behinde. ‡ Harts, Hindes, Horses, Dogs, Beares, are exceedingly delighted with it. Scal. exerc. 302. Elephants Agrippa addes lib. 2. cap. 24. and in Lydia in the midst of a lake there be certain floating Ilands, (if ye will beleieve it) that after musicke will dance.

*But to leave all declamatory speeches in praise of divine Musick, I will confine my selfe to my proper subject: besides that excellent power it hath to expell many other diseases, it is a soveraigne remedy against Despaire and Melancholy, and will drive away the devil himselfe. Canus a Rhodian Fidler in^k Philostratus, when Apollonius was inquisitive to know what hee could do with his pipe, told him, That he would make a melancholy man merrie, and him that was merry much merrier then before, a lover more inamoured, a religious man more devout. Ismenias the Theban, Chyron the Centaure is said to have cured this and many other diseases by musicke alone: as now they doe those, saith^m Bodine, that are troubled with S. Vitus bedlam dance.ⁿ Timotheus the Musician compelled Alexander to skip up & downe, and leave his dinner (like the tale of the Frier and the Boy) whom Austin de civ. Dei. lib. 17. cap. 14. so much commends for it. Who hath not heard how Davids harmony drove away the evil spirits from king Saul, 1. Sū. 16. and Elisha when he was much troubled by importunate kings, called for a Minstrel, and when he played, the hand of the Lord came upon him, 2. King. 3. Jason Pratensis c. de Mania hath many examples, how Clinias & Empedocles cured some desperately melancholy, and some mad, by this our Musicke. Which because it hath such excellent vertues, belike Homer brings in Phe-
mus playing, and the Muses singing at the banquet of the gods. Aristotle polit. l. 8. c. 5. Plato 2. de legibus, highly approve it, and so do all Politicians. The Greekes, Romans, have graced Musicke, and made it one of the liberall sciences, though it be now become mercenarie. All civill commonwealths allow it: Cneius Manlius (as^{*} Livius relates) A^o ab urb. cond. 567. brought first out of Asia to Rome singing wenches, players, jesters, and all kinde of musick to their feasts. Your Princes, Emperours, and persons of any quality, maintaine it in their Courts; No mirth without musicke. S^r.*

Thomas Moore in his absolute *Utopian* common-wealth, allowes musicke as an appendix to every meale, and that throughout, to all sorts. *Epictetus* calls *mensam mutam, prae sepe*, a table without musicke a manger; for the concert of Musicians at a banquet, is a carbuncle set in gold, & as the signet of an Emerald well trimmed with gold, so is the melodie of Musicke in a pleasant banquet.

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Ecclus 32. v. 5, 6. *P* Lewes the eleventh when he invited Edward the fourth to come to Paris, told him that as a principall part of his entertainment, hee should heare sweet voices of children, *Ionicke* and *Lydian* tunes, exquisite Musicke, hee should have a — and the Cardinall of *Burbon* to be his confessor, which he used as a most plausible argument: as to a sensuall man indeed it is. † *Lucian* in his booke *de saltatione* is not ashamed to confesse that

p *Comineus*.

he tooke infinite delight in singing, dancing, musick, vvomens companie, and such like pleasures, and if thou (saith hee) didst but heare them play and dance, I know thou wouldst be so well pleased with the object, that thou wouldst dance for company thy self, without doubt thou wilt bee taken with it. So *Scaliger* ingeniously confelleth, *exercit.* 274. ¶ I am beyond all measure affected with musicke, I doe most willingly behold them dance, I am mightily detained and allured with that grace and comelinesse of faire women, I am well pleased to bee idle amongst them. And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwaies, his disease proceede not originally from it, that he bee not some light *inamurato*, some idle phantastick, who capers in conceit all the day long, and thinkes of nothing else, but how to make Jigs, Sonnets, Madrigals, in commendation of his Mistresse. In such cases Musicke is most pernicious, as a spur to a free horse, will make him run himself blinde, or break his winde, *Incitamentum enim amoris musica*, for Musicke enchants, as *Minander* holds, it will make such melancholy persons mad, and the sound of those Jiggs, and Horne-pipes will not bee removed out of the eares a weeke after. * *Plato* for this reason forbids Musicke and wine to all young men, because they are most part amorous, *ne ignis addatur igni*, least one fire increase another. Many men are melancholy by hearing Musicke, but it is a pleasing melancholy that it causeth, and therefore to such as are discontent, in wo, fear, sorrow, or dejected, it is a most present remedy, it expels cares, alters their grieved mindes, and easeth in an instant. Otherwise, saith *Plutarch*, *Musica magis dementat quam vinum*; Musicke makes some men mad as a tygre; like *Astolphos* horne in *Ariosto*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleepe, it hath divers effects: and *Theophrastus* right well prophesied, that diseases were either procured by Musicke, or mitigated.

† *Ista liberter & magna cum voluptate spectare soleo. Et scio te illecebris hisce capium iri & in super tripudiatum; haud dubie demulcere.*
¶ In musicis supra omnem fidem capior et oblector, choreas libentissime aspicio, pulchrarum feminarum venustate detineor, otari inter has solutus curis possum.

* 3. De legibus.

¶ *Sympos. quaest.*
5 *Musica multos magis dementat quam vinum.*
¶ *Animi morbi vel a musica curantur vel inferuntur.*

SUBJECT. 4.

Mirth and merry companie, faire objects, remedies.



Mirth and merrie company may not bee separated from Musicke, both concerning and necessarily required in this businesse. Mirth (saith *Vives*) purgeth the blood, confirmes health, causeth a fresh, pleasing, and fine colour, prorogues life, whets the wit, makes the body young, lively and fit for any manner of imployment. The merrier heart,

¶ *Lib. 3. de anima. Letitia purgat sanguinem, valetudinem conservat, colorem inducit florentem, nitidum, gratum.*

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u spiritus temperat, calorem excitat, naturalem virtutem corroborat, juvenile corpus diu servat, vitam prorogat, ingenium acutit, et hominem negotiis quibuslibet aptiorem reddit, Schola Salern.
 x Dum conrumeliâ vacant, & festiva lenitate mordent, medicos animi egritudines sanari solent, etc.
 y De mor. fol. 57. Amamus ideo eos qui sunt faceti & jucundi.
 z Regim. sanit. part. 2. Nota, quod amicus bonus, & dilectus socius, narrat omnibus suis jucundis superat omnem melodiam.
 a Lib. 21. cap. 27.
 b Comment. in 4. Odys.
 c Lib. 26. c. 15.
 d Homericum illud Nepenthes quod mororem tollit, & euthimiam, & hilaritatem parit.
 * Plaut. Bacch.
 d De egritudine capitis. Omni modo generet letitiam in iis, de iis que audiuntur et videntur, aut odorantur, aut gustantur, aut quocumque modo sentire possunt, & aspectu formarum multi decoris & ornatus, & negotiatione jucunda, & blandientibus ludis, & promissis distrahantur eorum animi, de re aliqua quam timeant & dolent. e Utantur venationibus, ludis, jocos, amicorum consortiis, que non sinunt animum turbari, vino et cantu, et loci mutatione, et biberiâ, et gaudio, ex quibus precipue delectantur. f Piso. ex fabulis & ludis querenda delectatio. His versetur qui maxime grati sunt, cantus & chorea ad letitiam prosunt. g Precipue valet ad expellendam melancholiam stare in cantibus, ludis, et sonis, et habitare cum familiaribus, et precipue cum pueris jucundis. † Par. 5. de avocamentis lib. de absolviendo luctu. h Corporum complexus, cantus, ludi, forma, &c.

heart, the longer life; *A merry heart is the life of the flesh*, Prov. 14. 30. *Gladnesse prolongs his dayes*, Eccles 30. 22. and this is one of the three *Salernitan Doctors*, D. Merriman, D. Diet, D. Quiet, ^a which cures all diseases — *Mens hilaris, requies, moderata dieta*. * *Gomesius præfat. lib. 3. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) we cure many passions of the minde, in our selves, and in our friends: which ^y *Galateus* assigns for a cause why we love merrie companions: and well they deserve it, being that as ^z *Magninus* holds, a merry companion is better then any musick, and as the saying is, *comes jucundus in viâ pro vehiculo*, as a wagon to him that is wearied on the way. *Jucunda confabulatio, sales, joci*, pleasant discourse, jests, conceits, merrietales, *melliti verborum globuli*, as *Petronius*, ^a *Pliny*, ^b *Spondanus*, ^c *Calius*, and many good Authours pleade, are that sole *Nepenthes* of *Homer*, *Helena's* boule, *Venus* girdle, so renowned of old † to expell griefe and care, to cause mirth and gladnesse of heart, if they be rightly understood, or seasonably applied. In a word,

* *Aamor, voluptas, Venus, gaudium, Jocus, ludus, sermo suavis, suaviatio,*

are the true *Nepenthes*. For these causes our Physicians generally prescribe this as a principall engine, to batter the walls of melancholy, a chiefe antidote, and a sufficient cure of it self. By all meanes (saith ^d *Mesue*) procure mirth to these men in such things as are heard, seene, tasted, or smelled, or any way perceived, and let them have all enticements, and faire promises, the sight of excellent beauties, attires, ornaments, delightfull passages, to distract their minds from feare and sorrow, and such things on which they are so fixed and intent. ^e Let them use hunting, sports, playes, jests, merry company, as *Rhasis* prescribes, which will not let the minde bee molested, a cup of good drinke now and then, heare musick, and have such companions, with whom they are especially delighted; ^f merry tales or toyes, drinking, singing, dancing, and whatsoever else may procure mirth: and by no meanes, saith *Guianerius*, suffer them to be alone. *Benedictus Victorius Faventinus*, in his Empericks, accompts it an especial remedy against melancholy, *sto hear & see singing, dancing, maskers, mummers, to converse with such merry fellows, and faire maides*. For the beautie of a woman cheareth the face, *Eccles 36. 22.* † Beautie alone is a soveraigne remedy against feare, griefe, and all melancholy fits; a charme, as *Peter de la Seine* and many other writers affirme, a banquet it selfe; he gives instance in discontented *Menelaus* that was so often freed by *Helena's* faire face: and ^h *Tully*, 3. *Tusc.* cites *Epicurus* as a chiefe patron of this Tenent. To expell griefe, and procure pleasance, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, playes, and above the rest, exquisite beauties, quibus oculi jucunde moventur & animi, are most powerfull meanes, *obvia forma*, to meet, or see a faire maide passe by, or to be in company with her. He found it by experience, and made good use of it in his owne person, if *Plutarch* bely him not, for he reckons up the names of some more elegant

pieces,

pieces, ^b *Leontia*, *Boedina*, *Hedicia*, *Nicedia*, that were frequently seen in *Epicurus* garden, and very familiar in his house. Neither did he try it himself alone, but if we may give credite to [†] *Athenens*, he practised it upon others. For when a sad and sicke patient was brought unto him to be cured, hee laid him on a downe bed, crowned him with a garland of sweet smelling flowres, in a faire perfumed closet delicately set out, and after a potion or two of good drinke, which hee administred, he brought in a beautifull young * wench that could play upon a Lute, sing and dance, &c. *Tully* 3. *Tusc.* scoffes at *Epicurus* for this his prophane physicke (as well hee deserved) and yet *Phavorinus* and *Stobæus* highly approve of it, most of our looser Physicians in some cases, to such parties especially allow of this, and all of them will have a melancholy, sad, discontented person, make frequent use of honest sports, companies, and recreations, & *incitandos ad venerem*, as * *Rodericus à Fonseca* will, *aspectu & contactu pulcherri marum & feminarum*, to be drawn to such consorts, whether they will or no. Not to be an auditor only, or a spectator, but sometimes an actor himselfe. *Dulce est desipere in loco*, to play the fool now and then, is not amisse, there is a time for all things. Grave *Socrates* would be merry by fits, sing, dance, and take his liquor too, or else *Theodoret* belies him; so would old *Cato*, [†] *Tully* by his own confession, and the rest. *Xenophon* in his *Sympos.* brings in *Socrates* as a principall Actor, no man merrier then himselfe, and sometimes he would ^c ride a cocke-horse with his Children,

—equitare in arundine longâ, (Though *Alcibiades* scoffed at him for it) and well he might, for now and then (saith *Plutarch*) the most vertuous, honest, and grave men will use feasts, jests, and toyes, as we do sauce to our meats. So did *Scipio* and *Lælius*,

* *Qui ubi se à vulgo & scenâ in secreta remorant,*
Virtus Scipiade & mitis sapientia Læli,
Nugari cum illo, & discincti ludere, donec
Decoqueretur olus soliti—

Valorous *Scipio* and gentle *Lælius*,
Removed from the scene and rout so clamorous,
Were wont to recreate themselves their robes laid by,
Whilst supper by the cooke was making ready.

Machiavel in the 8 booke of his *Florentine* history, gives this note of *Cosmus Medices*, the wisest and gravest man of his time in *Italy*, that hee would now and then play the most egregious foole in his carriage, and was so much given to jesters, players, and childish sports, to make himselfe merry, that hee that should but consider his gravitie on the one part, his folly and lightnesse on the other, would surely say, there were two distinct persons in him. Now mee thinkes hee did well in it, though ^e *Salisburiensis* bee of opinion, that Magistrates, Senatours, and grave men, should not descend to lighter sports, *ne respub. ludere videatur*: But as *Themistocles*, still keepe a sterne and constant carriage. I commend *Cosmus Medices*, and that *Castrucius Castrucanus*, then whom *Italy* never knew a worthier Captaine, another *Alexander*, if ^h *Machiavel* do not deceive us in his life: when a friend of his reprehended him for dancing beside his dignity (belike at some cushman dance) hee told him again, *qui sapit interdiu, vix unquam noctu desipit*, he that is wise in the day, may dote a little in the night. *Paulus Jovius* relates as much of Pope *Leo*

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^b *Circa hortos Epicuri frequentes.*
[†] *Dynoposoph. lib. 10. Coronatus florido serotino incensens odoribus, in calcitrâ plumeâ collocavit, dulciculum potione propinans psalteriam adduxit, &c.*
* *Ut reclinatâ suaviter in lectum puellâ, &c.*
* *Tom. 2. consult. 85.*

[†] *Epist. fam. lib. 7. 22. epist. Heri demum bene potus, serotino redieram.*
^c *Valer. Max. cap. 8. lib. 8. Interpositâ arundine cruribus suis, cum filiis ludens, ab Alcibiade risus est.*
* *H. r.*

^f *Hominibus facietis, & ludis puerilibus ultra modum deditus, adeo ut si cui in eo tam gravitatem, quam levitatem considerare liberet, duas personas distinctas in eo esse diceret.*
^g *De nugis curial. lib. 1. cap. 4. Magistratus et viri graves, a ludis levioribus arcendi.*
^h *Machiavel vita ejus. Ab amico reprehensus, quod præter dignitatem tripudiis operam daret, respondet, &c.*

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† There is a
time for all
things, to
weepe, laugh,
mourn, dance,
Ecclef. 3. 4.
i Hor.
k Sir John
Harrington,
epigr. 50.

Decimus, that he was a grave discreet stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether † unfit or mis-beseeming the gravity of such a man, if that *Decorum* of time, place, and such circumstances be observed. i *Misce stultitiam consiliis brevem*; & as ^k he said in an E-

pigram to his wife, I would have every man say to himself, or to his friend,

Moll, once in pleasant company by chance,

I wisht that you for company would dance,

Which you refus'd, and said, your years require,

Now, Matron-like, both manners and attire.

Well Moll, if needs you will be matron-like,

Then trust to this, I will thee matron like:

Yet so to you my love may never lessen,

As you for Church, house, bed, observe this lesson:

Sit in the Church as solemne as a Saint,

No deed, word, thought, your due devotion taint:

Vaile if you will your head, your soul reveale

To him that only wounded souls can heale:

Be in my house as busie as a Bee,

Having a sting for every one but me;

Buzzing in every corner, gathering hony:

Let nothing waste, that costs or yeeldeth mony.

† And when thou seest my heart to mirth incline,

Thy tongue, wit, bloud, warme with good cheere and wine:

Then of sweet sports let no occasion scape,

But be as wanton, toying as an Ape.

Those old ^l Greekes had their *Lubentiam Deam*, goddesse of Pleasance, and the *Lacedemonians* instructed from *Lycurgus*, did *Deo Risui* sacrifice, after their warres especially, and in times of peace, which was used in *Theffaly*, as it appeares by that of ^m *Apuleius*, who was made an instrument of their laughter himself: ⁿ Because laughter and merriment was to season their labours and modester life, ^o *Risus enim, divum atq; hominum est aterna voluptas*. Princes use jesters, players, and have those masters of revels in their courts. The Romans at every supper (for they had no solemne dinner) used Musick, Gladiators, Jestors, &c. as ^{*} *Suetonius* relates of *Tiberius*, *Dion* of *Commodus*, and so did the Greekes. Besides Musick, in *Xenophons Sympos. Philippus* *ridendi artifex*, *Philip*, a Jester, was brought to make sport. *Paulus Jovius* in the eleventh book of his history, hath a pretty digression of our English customes, which howsoever some may misconster, I for my part, will interpret to the best. ^{*} The whole nation beyond all other mortall men, is most given to banqueting and feasts, for they prolong them many houres together, with dainty cheere, exquisite musicke, and facete jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night. *Volateran* gives the same testimony of this Island, commending our joviall manner of entertainment, and good mirth, and mee thinkes hee saith well, there is no harme in it, long may they use it, and all such modest sports. *Ctesias* reports of a *Persian* king, that had 150 maides attending at his table, to play, sing and dance by turnes; and ^p *Lil. Geraldus* of an *Egyptian* prince, that kept nine Virgines still to waite upon him, and those of most excellent feature, and sweete voices,

† *Lucretia toto
fis licet usq;
die, Thaida no-
ste volo.*

l *Lil. Giraldus
hist. deor. Syn-
tag. 1.*

m *Lib. 2. de
aur. af.*

n *Et quod risus
esser laboris &
modesti vultus
condimentum.*

o *Calceag. epig.
* Cap. 61. In
deliciis habuit
scurras &
adulatores.*

* *Universa
gens supra
mortales cete-
ros convivio-
rum studiosissi-
ma. Ea enim
per varias &
exquisitas da-
pes, interpositis
musicis & jo-
culatoribus, in
multas sapius
horas extra-
hant, ac subinde
productis chore-
is & amoribus
feminarum in-
dulgent, &c.*

p *Syntag. de
Musis.*

voices, which afterward gave occasion to the Greekes of that fiction of the nine Muses. The King of *Aethiopia* in *Africke*, most of our *Asiatick* Princes have done so and do; those *Sophies*, *Mogors*, *Turkes*, &c. solace themselves after supper amongst their Queenes and Concubines, *quæ jucundioris oblectamenti causa* († faith mine author) *coram rege psallere & saltare consueverant*, taking great pleasure to see and heare them sing and dance. This & many such meanes, to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to every melancholy man,

¶ *Utere conviviis, non tristibus utere amicis,*

Quos nuga & risus, & joca salsa juvant.

Feast often, and use friends not still so sad,

Whose jests and merriments may make thee glad.

Use honest and chaste sports, scenicall shewes, playes, games;

¶ *Accedant juvenumq; Chori, mistaq; puellæ.*

And as *Marsilius Ficinus* concludes an Epistle to *Bernard Canisianus*, and some other of his friends, will I this Tract to all good Students, *Live merrily*, O my friends, free from cares, perplexitie, anguish, griefe of minde, live merrily, *lætitia cœlum vos creavit*: Again and again I request you to bee merry: if any thing trouble your hearts or vex your souls, neglect and contemne it, *let it passe*. * And this I enjoyne you, not as a *Divine* alone, but as a *Physician*, for without this mirth, which is the life and quintessence of *Physick*, *medicines*, and whatsoever is used and applyed to prolong the life of man, is dull, dead, and of no force. *Dum fata sinunt, vivite læti* (Seneca) I say be merry.

* *Nec lusibus virentem*

Viduemus hanc juveniam.

It was *Tiresias* the Prophets counsell to *Menippus*, that travelled all the world over, even downe to hell it selfe to seeke content, and his last farewell to *Menippus*, to be merry. † Contemne the world (faith he) and count that is in it vanity and toies, this only covet all thy life long; bee not curious, or over sollicitous in any thing, but with a well composed and contented estate to enjoy thy self, and above all things to be merry.

¶ *Si Numerus uti censet sine amore jociisque,*

Nilest jucundum, vivas in amore jociisque.

Nothing better, (to conclude with *Solomon Eccles. 3. 22.*) then that a man should rejoyce in his affaires. 'Tis the same advice which every *Physician* in this case rings to his Patient, as *Capivaccius* to his, *avoid over much study* and perturbations of the minde, and as much as in thee lies, live at hearts ease: *Prosper Calenus* to that melancholy Cardinall *Cæsius*, *amidst thy serious studies and businesse, use jestes and conceits, playes, and toyes, and whatsoever else may recreate thy minde*. Nothing better then mirth and merry company in this malady. ‡ It beginnes with sorrow (faith *Montanus*) it must be expelled with hilaritie.

But see the mischief, many men knowing that merry company is the only medicine against Melancholy, will therefore neglect their businesse, & in

mum potes vitam bilarem traducas. a Hildesheim spicel. 2. de Mania. fol. 161. Studia literarum & animi perturbationes fugiat, & quantum potest jucunde vivat. b Lib. de atrabile. Gravioribus curis ludos & facetias aliquando interponere, jocos, & quæ solent animum relaxare. c Consil. 30. Mala valetudo aucta & contracta est tristitia, ac propterea exhilaratione animi removenda.

† *Athenens lib.*

12. & 14. *affi-*

daus mulierum

vocibus, cantu-

que symphonie

Palatium Per-

sarum regis to-

tum personabat

Iovius hist. lib.

18.

q *Eobanus Hes-*

sus.

r *Fracassorius.*

f *Vivite ergo*

læti, O amici,

procul ab angu-

stia, vivite læ-

ti.

t *Iterum precor*

& obtestor, vi-

vite læti: illud

quod cor urit,

negligite.

u *Læti in præ-*

sens animus

quod ultra ode-

rit curare. Hor.

Hee was both

Sacerdos &

Medicus.

x *Hec autem*

non tam ut Sa-

cerdos, amici,

mando vobis,

quàm ut medi-

cus, nam absq;

hac una tan-

quam medici-

narum vita,

medicinz om-

nes ad vitam

producendam

adhibita mori-

untur: vivite

læti.

* *Locheus A-*

nacreon.

y *Lucian. Ne-*

cyomantia.

Tom. 2.

z *Omnia mun-*

dana nugas æ-

stima. Hoc so-

lum tota vita

persequere, ut

præsentibus be-

ne compositis,

minime curio-

sus, aut ulla in

re sollicitus,

quàm pluri-

310
302* Athen. dypno-
soph. lib. 1.

another extreme, spend all their dayes among good fellowes in a Taverne or an Ale-house, and know not otherwise how to bestow their time but in drinking; Malt-wormes, men-fishes, or water-snakes, * *Qui bibunt solum ranarum more, nihil comedentes*, like so many frogges in a puddle. 'Tis their sole exercise to eate, and drinke; to sacrifice to *Volupia*, *Rumina*, *Edulica*, *Potina*, *Mellona*, is all their religion. They wish for *Philoxenus* necke, *Jupiters trinotium*, and that the Sun would stand still as in *Josua's* time, to satisfie their lust, that they might *dies noctesq; pergracari & bibere*. Flourishing vvits, and men of good parts, good fashion, good worth, basely prostitute themselves to every roagues company, to take Tobacco and drinke, to roare and sing scurrile songs in base places.

d Juven. sat. 8.

d *Invenies aliquem cum percussore jacentem, Permistum nautis, aut furibus, aut fugitivis.*

Which *Thomas Erastus* objects to *Paracelsus*, that he would lie drinking all day long, with Car-men and Tapsters in a Brothell-house, is too frequent amongst us, with men of better note: like *Timocreon* of *Rhodes*, *multa bibens & multa vorans, &c.* They drowne their wits, seeth their braines in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, dropsies, calentures, tremor, get swoln juglers, pimpled red faces, sore eyes, &c. heat their livers, alter their complexions, spoil their stomacks, overthrow their bodies; for drink drowns more then the sea and all the rivers that fall into it, (meere funges and Caskes) confound their soules, goe from *Scylla* to *Charybdis*, and use that which is an helpe, to their undoing.

e Hor.

f *Proffard hist. lib. 1. Hispani cum Anglorum vires ferre non possent, in fugam se dederunt, &c. Precipites in fluvium se dederunt, ne in hostium manus venirent.*

f Ter.

g Hor.

e *Quid refert morbo an ferro pereamve ruinâ?*

† When the black Prince went to set the exil'd king of *Castile* into his kingdom, there was a terrible battell fought betwixt the *English* and the *Spanish*: at last the *Spanish* fled, the *English* followed them to the river side, where some drowned themselves to avoid their enemies, the rest were killed. Now tell mee what difference is betwixt drowning and killing? As good bee melancholy still, as drunken beasts and beggers. Company a sole comfort, and an onely remedy to all kinde of discontent, is their sole miserie and cause of perdition. As *Hermione* lamented in *Euripedes*, *Mala mulieres me fecerunt malam*, Evil company marr'd her, may they justly complaine, bad companions have beene their bane. For, † *malus malum vult ut sit sui similis*, one drunkard in a company, one theefe, one whoremaster, will by his good will, make all the rest as bad as himselfe,

—g Et si

Nocturnos jures te formidare vapores,

bee of what complexion you will, inclination, love or hate, bee it good or bad, if you come amongst them, you must doe as they doe; yea, though it bee to the prejudice of your health, you must drinke *venenum pro vino*. And so like *Grasse-hoppers*, whilst they sing over their cuppes all Summer, they starve in Winter; and for a little vaine merriment, shall finde a sorrowfull reckoning in the end.

h *Hæd. 2. 2.*

SECT.

S E C T. 3.

M E M B. 1. S U B S E C T. 1.

A Consolatorie Digression, containing the Remedies of all manner of discontents.

BEcause in the precedent Section, I have made mention of good counsel, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yeeld, & many times a sole sufficient cure of themselves; I have thought fit in this following Section, a little to digresse, (if at least it bee to digresse in this subject) to collect and glean a few remedies, and comfortable speeches out of our best Orators, Philosophers, Divines, and fathers of the Church, tending to this purpose. I confesse, many have copiously written of this subject, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius*: and some of late, *Sadoletus, Cardan, Budaus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard, &c.* And they so well, that as *Hierome* in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dried up, they might bee copiously irrigated from those fruitfull well-springs: And I shall but *actum agere*; yet because these tracts are not so obvious and common, I will Epitomize, and briefly insert some of their divine precepts, reducing their voluminous and vast Treatises to my small scale, for it were otherwise impossible to bring so great vessels into so little a creeke. And although (as *Cardan* said of his book *de consol*) *I know before hand, this tract of mine many will contemne and reject, they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches, they that are miserable and unhappie, think them unsufficient to ease their grieved mindes, and comfort their miserie*: Yet I will goe on, for this must needs doe some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the unconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of this, it cannot choose but give some content and comfort. *'Tis true, no medicine can cure all diseases, some affections of the mind are altogether incurable, yet these helpes of art Physicke and Philosophy must not bee contemned.* *Arrianus* and *Plotinus* are stiffe in the contrarie opinion, that such precepts can do little good. *Boethius* himself cannot comfort in some cases, they will reject such speeches like bread of stones, *Insana stultæ mentis hæc solatia.* Words adde no courage, (which ** Catiline* once said to his souldiers) a *Captaines* Oration doth not make a coward a valiant man: And as *Job* † feelingly said to his friends, *you are but miserable comforters all.* 'Tis to no purpose in that vulgar phrase to use a companie of obsolete sentences, and familiar sayings: As † *Plinius secundus* being now sorrowfull and heavy for the de-

† Lib. de lib. propriis. Hos libros scio multos spernere, nam felices his se non indigere putant, infelices ad solationem miserie non sufficere. Et tamen felicibus moderationem, dum inconstantiam humane felicitatis docent præstant, infelices si omnia recte estimare velint felices reddere possunt.
k Nullum medicamentum omnes sanare potest, sunt affectus animi qui prorsus sunt in-

sanabiles, non tamen artis opus sperni debet, aut medicina, aut philosophia. * *Salust.* Verba virtutem non addant, nec imperatoris oratio facit e timido fortem. † *Iob* cap. 16. † *Epi.* 13. lib. 1.

3/2304

Hor.

m Lib. 2. El.
says cap 6.

n Alium pau-
pertas, alium
orbitas, hunc
morbi, illum ti-
mor, alium in-
juria, hunc infi-
dia, illum uxor,
filii distrabunt,
Cardan.

o Boethius. l. 1.
met. 5.

p Apuleius 4.
florid. Nihil bo-
mini tam pro-
spere datum di-
vinitus, quin ei
admixtum sit
aliquid diffi-
cultatis, in am-
plissima quâq;
letitia subest
quidam queri-
monia, conjuga-
tione quadam
mellis & jellis.
q Si omnes pre-
mantur, quis
tu es qui solus
evadere cupis
ab eâ lege que
neminem præ-
terit? cur te
non mortalem
factum &
universi orbis
regem fieri non
doles?

r Puteanus ep.

75. Neq; cui-

quam præcipue dolendum eo quod accidit universis.

inquis, euge quid agemus? ubi pro Epithalamio Bellonæ flagellum, pro musica harmoniâ terribilium lituorum et tubarum au-

dias clangorem, pro tedis nuptialibus, villarum, pagorum, urbium videas incendia; ubi pro júbilo lamenta, pro risu fletus æ-

rem complent. Ita est profecto, & quisquis hæc videre abnuis, huic seculi parum aptus es, aut potius nostrorum omnium con-

ditionem ignoras, quibus reciproco quadam nexu lata tristibus, tristia letis invicem succedunt.

parture of his deare friend, *Cornelius Rufus* a Roman Senator, wrote to his fellow *Tiro* in like case, *Adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nunquam: nam quæ audiui, quæ legi omnia, tanto dolore superantur*, either say something that I never read nor heard of before, or else hold thy peace. Most men will here except, triviall consolations, ordinarie speeches, and known perswasions in this behalfe will bee of small force; what can any man say that hath not beene said: to what end are such paraneticall discourses? you may as soon remove mount *Caucasus*, as alter some mens affections. Yet sure I thinke they cannot choose but doe some good, comfort and ease a little, though it be the same againe, I will say it, & upon that hope I will adventure. *Non meus hic sermo*, tis not my speech this, but of *Seneca, Plutarch, Epictetus, Austin, Bernard, Christ and his Apostles*. If I make nothing, as *Mountaigne* said in like case, I will marre nothing, tis not my doctrine but my study, I hope I shall doe nobody wrong to speake what I thinke, and deserve not blame in imparting my minde. If it be not for thy ease, it may for mine own; so *Tully, Cardan, and Boethius* wrote *de consol.* as well to helpe themselves, as others; bee it as it may, I will essay.

Discontents and grievances are either generall or particular; generall are wars, plagues, dearthes, famine, fires, inundations, unseasonable weather, Epidemical diseases which afflict whole kingdomes, territories, cities: or peculiar to private men, as cares, crosses, losses, death of friends, poverty, want, sicknesse, orbities, injuries, abuses, &c. Generally all discontent, *hominines quatinus fortune salo*. No condition free, *quisq; suos patimur manes*. Even in the mid't of our mirth and jollity, there is some grudging, some complaint; as *he* saith, our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as *Cardan* inferres, *who art thou that hopest to goe free? Why dost thou not grieve, thou art a mortall man, and not governour of the world? Ferre quam fortem patiuntur omnes, Nemo recuset; If it be common to all, why should one man be more disquieted then another? If thou alone wert distressed, it were indeed more irksome and lesse to bee indured, but when the calamity is common, comfort thy selfe with this, thou hast more fellows, Solamen miseris socios habuisse doloris*, tis not thy sole case, and why shouldst thou be so impatient? *I but alas we are more miserable then others, what shall we doe? Besides private miseries, we live in perpetuall fear, and danger of common enemies, we have Bellona's whips, and pitifull out-cries, for Epithalamiums; for pleasant musicke, that fearfull noise of Ordnance, Drummes, and warlike Trumpets still sounding in our eares; in steed of nuptiall Torches, wee have firing of Townes, and Cities; for triumphs, lamentations; for joy, teares.* So it is, and so it was, and ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condi-

tion of all men, to whom so long as they live, with a reciprocall course, joyes and sorrowes

sorrowes

sorrows are annexed, and succeed one another. It is inevitable, it may not be avoided, and why then shouldst thou be so much troubled? *Grave nihil est homini quod fert necessitas*, as ^u Tully deemes out of an old Poet, that which is necessarie, cannot be grievous. If it be so, then comfort thy selfe in this, ^x That whether thou wilt or no, it must be indured: make a vertue of necessity, and conforme thy selfe to undergo it, ^y *Silonga est, levis est, si gravis est, brevis est*, If it be long, 'tis light, if grievous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, yet time will weare it out, custome will ease it; ^z oblivion is a common medicine for all losses, injuries, griefes, and detriments whatsoever, ^a and when they are once past, this commodity comes of infelicitee, it makes the rest of our life sweeter unto us: ^b *Atque hæc olim meminisse juvabit*, the privation and want of a thing many times makes it more pleasant and delight some then before it was. We must not think the happiest of us all to escape here without some misfortunes,

— ^c *Ufz, adeo nulla est sincera voluptas, Solicitumq, aliquid latet interuenit,* —

Heaven and earth are much unlike, ^d Those heavenly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have divers hinderances, oppositions, still crossing, interrupting their endeavours and desires, and no mortall man is free from this law of nature. Wee must not therefore hope to have all things answer our own expectation, to have a continuance of good successe and fortunes, *Fortuna nunquam perpetuo est bona*. And as *Minutius Felix* the Roman Consull told that insulting *Coriolanus*, drunke with his good fortunes, looke not for that successe thou hast hitherto had, ^e *It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite & adverse*. Even so it fell out to him as he foretold. And so to others, even to that happinesse of *Augustus*, Though he were *Jupiters* Almoner, *Pluto's* Treasurer, *Neptunes* Admirall, it could not secure him. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalva's*, and most famous mens, that as ^{*} *Jovius* concludes, it is almost fatal to great princes, through their own default or otherwise circumvented with envie and malice, to lose their honours, and dye contumeliously. 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum*,

There's no perfection is so absolute,

That some impurity doth not pollute.

Whatsoever is under the Moone is subject to corruption, alteration, and so long as thou livest upon earth looke not for other. ^f *Thou shalt not here finde peaceable and chearfull dayes, quiet times, but rather cloudes, stormes, calumnies, such is our fate*. And as those errant planets in their distinct orbes, have their severall motions, sometimes direct, stationarie, Retrograde, in *Apogeo*, *perigeo*, orientall, occidentall, combust, ferall, free, and as our Astrologers will, have their fortitudes & debilities, by reason of those good and bad irradiations, conferred to each other, site in the heavens, in their terms,

sententia successerint, ita ut nulla in re fortuna sit ei adversata. ^{*} *Vir. Gonsalvi lib. ult. ut ducibus fatale sit clarissimis a culpa sua, secus circumveniri cum malitia & invidia, imminutaque dignitate per contumeliam mori.* ^f *In terris purum illum aethrem non inuenies, & ventos serenos, nimbos potius, procellas, calumnias.* *Lips. cent. misc. ep. 8.*

houses,

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^u *In Tus. è veteri poetâ.*

^x *Cardan lib. 1. de consol. Est consolationis genus non leve, quod a necessitate fit: siue feras, siue non feras, ferendum est tamen.*

^y *Seneca.*

^z *Omni dolori tempus est, medicina ipsum luctum extinguit, injurias delet, omnis mali oblivionem adfert.*

^a *Habet hoc quoq, commodi omnis infelicitas, suaviorem vitam cum abierit, relinquit.*

^b *Virg.*

^c *Ovid.*

^d *Lorchan, Sunt namq, infera superis, humana terrenis longe disparia. Etenim beate mentes feruntur libere, & sine ullo impedimento, stelle, æthereiq, orbes cursus, & conversiones suas jam seculis innumerabilibus constantissime conficiunt: verum homines magna angustia. Neg, hæc nature lege est quisquam mortalium solutus.*

^e *Dionysius Halicar. lib. 8. non enim unquam contigit, nec possunt homines natos inuenies quaquam, cui omnia ex animi*

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houses, case, detriments, &c. So we rise and fall in this world, ebbe and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities as well from our selves as others.

g Si omnes homines sua mala suasque curas in unum cumulum conferrent, æquis divisi portionibus, &c.

Yea, but thou thinkest thou art more miserable then the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhappy, none so bad as thy self. Yet if as *Socrates* said, *g All the men in the world should come and bring their grievances together, of body, minde, fortune, sores, ulcers, madnesse, epilepsies, agues, and all those common calamities of beggerie, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion, or be as thou art? Without question thou wouldst be as thou art.* If some *Jupiter* should say, to give us all content,

h Hor. fer. lib. 1.

h Jam faciam quod vultis, eris tu qui modo miles, Mercator, tu consultus modo rusticus, hinc vos, Vos hinc mutatis discedite partibus, eia Quid statis? nolunt.

Well be't so then: you master souldier
Shall be a merchant, you fir Lawyer
A country Gentleman, go you to this,
That side you, why stand yee? It's well as 'tis.

i Quod unusquisque propria mala novit, aliorum nesciat, in causa est, ut se inter alios miserum putet. Cardan. lib. 3. de consol. Plutarch de consol. ad Apollonium. k Quam multos putas qui se cælo proximios putarent, et eodem regulos si de fortune tue reliquiis pars illi minima contingat. Boeth. de consol. lib. 2. prof. 4.

i Every man knowes his own, but not others defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their own misfortunes, not to examine or consider other mens, not to conferre themselves with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they have, to ruminate on their adversity, but not once to thinke on their prosperity; not what they have, but what they want; to look still on them that go before, but not on those infinite numbers that come after.

k Whereas many a man would thinke himself in heaven, a petty Prince, if he had but the least part of that fortune which thou so much repinest at, abhorrest and accountest a most vile, and wretched estate. How many thoulands want that which thou hast; how many myriades of poore slaves, captives, of such as worke day and night in cole-pits, tin-mines, with sore toil to maintain a poore living; of such as labour in body and minde, live in extreme anguish, and pain, all which thou art free from? O fortunatos nimium bona si sua norint; Thou art most happy if thou couldst be content, and acknowledge thy happinesse; Rem carendo, non fruendo cognoscimus, when thou shalt hereafter come to want, that which thou now loathest, abhorrest, and art weary of, and tired with; when 'tis past thou wilt say thou werst most happy; and after a little misse, with all thine heart, thou hadst the same content again, might 'st lead but such a life; a world for such a life: the remembrance of it is pleasant. Be silent then, rest satisfied, *desine, intuensque in aliorum infortunia solare mentem*, comfort thy self with other mens misfortunes; and as the moldwarpe in *Æsop*e told the fox, complaining for want of a tail, and the rest of his companions, *tacete quando me oculis captum videtis*, you complain of toies; but I am blinde; be quiet, I say to thee be thou satisfied. It is *m* recorded of the hares, that with a generall consent they went to drown themselves, out of a feeling of their misery; but when they

l Hesiod. Esto quod es, quod sunt alii, sine quemlibet esse; Quod non es, nolis; quod potes esse, velis. m Æsopi fab.

faw

saw a company of frogs more fearfull then they were; they began to take courage, and comfort again. Confer thine estate with others. *Similes aliorum respice casus, mitius ista feres.* Be content and rest satisfied; for thou art well in respect of others; be thankfull for that thou hast, that God hath done for thee, he hath not made thee a monster, a beast, a base creature, as he might; but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. *Quicquid vult habere nemo potest*, no man can have what he will, *Illud potest nolle quod non habet*, he may chuse, whether he will desire that which he hath not: Thy lot is false, make the best of it. *If we should all sleep at all times*, (as *Endimion* is said to have done) *who then were happier then his fellow?* Our life is but short, a very dream; and while we look about *Immortalitas adest*, eternity is at hand: *Our life is a pilgrimage on earth, which wise men passe with great alacrity.* If thou be in woe, sorrow, want, distresse, in pain, or sicknesse; think of that of our Apostle, *God chastiseth them whom he loveth: They that sow in tears, shall reap in joy*, *Psal. 126. 6.* As the furnace proveth the potters vessell, so doth temptation trie mens thoughts, *Eccl. 25. 5.* 'tis for thy good, *Periisses nisi periisses*: Hadst thou not been so visited, thou hadst been utterly undone; as gold in the fire, so men are tried in adversity. *Tribulatio ditat*: And which *Cameraarius* hath well shadowed in an Embleme of a thresher and corn,

Si tritura absit paleis sunt abdita grana,

Nos crux mundanis separat a paleis:

As threshing separates from straw the corn,

By crosses from the worlds chaffe are we born.

'Tis the very same which **Chrysostome* comments, *hom. 2. in 3. Mat.* Corn is not separated but by threshing, nor men from worldly impediments but by tribulation.

'Tis that which *†Cyprian* ingeminates, *Ser. 4. de immort.* 'Tis that which **Hierom*, which all the Fathers inculcate, so are we catechised for eternity. 'Tis that which the proverb insinuates, *Nocumentum, documentum*; 'Tis that which all the world rings into our ears. *Deus unicum habet filium sine peccato, nullum sine flagello*: God saith *†Austin*, hath one son without sin, none without correction.

An expert sea-man is tried in a tempest, a runner in a race, a Captain in a battle, a valiant man in adversity, a Christian in temptation & misery. *Basil. hom. 8.* We are sent as so many souldiers into this world, to strive with it, the flesh, the devil; our life is a warfare, and who knows it not? *†Non est ad astra mollis e terris via*:

and therefore peradventure this world here is made troublesome unto us, that, as *Gregory* notes, we should not be delighted by the way, and forget whither we are going.

**Ite nunc fortes, ubi celsa magni*

Ducit exempli via, cur inertes

Terga nudatis? superata tellus

Sydera donat.

Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances; on the other side you have many pleasant sports, objects, sweet smells, delightfull tastes, musick, meats, herbs, flowers, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, condemned; yet comfort thy self, as it was said to *Agar* in the wilderness, *God sees thee, he takes notice of thee*: There is a God above that can vindicate thy cause, that can relieve thee. And surely **Seneca* thinks he takes delight in seeing thee. *The gods are well pleased when they see great men contending with adversity*; as we are to see men fight, or a man with a beast. But these are toies in

R r

respect,

n *Seneca.*

o *Si dormire*

semper omnes,

nullus alio feli-

cior esset. Cavi.

p *Seneca de ira.*

q *Plato, Axio-*

cho. An ignora-

vitam hanc pe-

reginationem,

&c. quam sapi-

entes cum gau-

dio percurrunt.

r *Sic expedit,*

medicus non dat

quod patiens

vult, sed quod

ipse bonum scit.

* *Erumentum*

non egreditur

nisi tritura-

tum, &c.

† *Non est pena*

damnantis sed

flagellum cor-

rigentis.

* *Ad heredita-*

tem eternam

sic erudimur.

† *Confess. 6.*

† *Naucletum*

tempestas, ath-

letam stadium,

ducem pugna,

magnanimum

calamitas,

Christianum

vero tentatio

probat & exa-

minat.

† *Sen. Herc. fur.*

u *Ideo Deus as-*

peru fecit iter,

ne dum dele-

stantur in via

obliviscantur

eorum quae sunt

in patria.

x *Boethius l. 5.*

met. ult.

y *Boeth. pro. ult.*

Manet spectator

cunctorum de-

super praesens

deus, bonis pra-

emia, malis sup-

plicia dispen-

sans.

* *Lib. de provid.*

voluptatem ca-

piunt dii si-

quando magnos

viros colluctan-

tes cum cala-

mitate vident.

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† Ecce spectaculum Deo dignum. Vir fortis mala fortuna compositus.
z 1 Pet. 5.7.
Psal. 55. 22.

respect, † Behold, saith he, a spectacle worthy of God: A good man contented with his estate. A tyrant is the best sacrifice to Jupiter, as the ancients held, and his best object a contented minde. For thy part then rest satisfied, cast all thy care on him, thy burden on him, rely on him, ^z trust on him, and he shall nourish thee, care for thee, give thee thine hearts desire; say with David, God is our hope & strength, in troubles ready to be found, Psal. 46. 1. for they that trust in the Lord shall be as mount Sion, which cannot be removed, Psal. 124. 1, 2. as the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever.

MEME. 2.

Deformity of body, sicknesse, basenesse of birth, peculiar discontents.

PArticular discontents and grievances, are either of body, minde, or fortune; which as they wound the soul of man, produce this melancholy, and many great inconveniences; by that antidote of good counsel and perswasion may be eased or expelled. Deformities and imperfections of our bodies: as lameness, crookednesse, deafnesse, blindness, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not, but that thou maist be a good, a wise, upright, honest man. ^a Seldome, saith Plutarch, honesty and beauty dwell together, and oftentimes under a thread-bare coat, lies an excellent understanding, *sapè sub attritâ latitat sapientia veste*. * Cornelius Mussus that famous preacher in Italy, when he came first into the pulpit in Venice, was so much contemned by reason of his outside, a little, lean, poore, dejected person, † they were all ready to leave the church, but when they heard his voice they did admire him, and happy was that Senator could enjoy his company, or invite him first to his house. A silly fellow to look to, may have more wit, learning, honesty, then he that struts it out *Ampullis jactans*, &c. *grandia gradiens*, and is admired in the worlds opinion: *Vilis sâpe cadus nobile nectâr habet*, The best wine comes out of an old vessel. How many deformed princes, kings, emperours, could I reckon up, philosophers, orators? Hannibal had one eye, Appius Claudus, Timoleon, blinde; Muleasses king of Tunis, John king of Bohemia, and Tiresias the prophet. ^b The night hath his pleasure; and for the losse of that one sense such men are commonly recompensed in the rest; they have excellent memories, other good parts, musick, and many recreations; much happines, great wisdom, as Tully well discourseth in his † Tusculan questions: Homer was blinde, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes? Democritus was blinde, yet as Laertius writes of him, he saw more then all Greece besides, as ^c Plato concludes, *Tum sane mentis oculus acute incipit cernere, quum primum corporis oculus deflorescit*, when our bodily eyes are at worst, generally the eyes of our soul see best. Some Philosophers and divines have evirated themselves, and put out their eyes voluntarily the better to contemplate. Angelus Politianus had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his works. Æsop was crooked, Socrates pur-blinde, long-legged, hairy; Democritus withered, Seneca lean and harsh, ugly to behold, yet shew me so many flourishing wits, such divine spirits: Horace a little blear-eyed contemptible fellow, yet who so sententious and wise? Marcilius Picinus, Faber Stapulensis, a couple

^a Raro sub eodem lare honestas & forma habitant.

* Josephus Mussus vita ejus.

† Homuncio brevis, macilentus, umbra hominis, &c.

Ad stuporem ejus eruditionem & eloquentiam admirati sunt.

^b Nox habet suas voluptates.

† Lib. 5. ad finem, cæcus potest esse sapiens & beatus, &c.

^c In Convivio lib. 25.

a couple of dwarfs, * *Melancthon* a short hard favoured man, *parvus erat*, *sed magnus erat*, &c. yet of incomparable parts all three. † *Ignatius Loiola* the founder of the *Jesuits*, by reason of an hurt he received in his leg, at the siege of *Pampelona* the chief town of *Navarre* in *Spain*, unfit for wars and lesse serviceable at court, upon that accident betook himself to his beads, and by those means got more honour, then ever he should have done with the use of his limbs, and properness of person; † *Vulnus non penetrat animum*, a wound hurts not the soul. *Galba* the emperor was crook backed, *Epictetus* lame; that great *Alexander* a little man of stature, * *Augustus Caesar* of the same pitch: *Agessilaus*, *despicibilis formâ*, *Boccharis* a most deformed prince as ever *Egypt* had; yet as † *Diodorus Siculus* records of him, in wisdom and knowledge far beyond his predecessors. *A. Dom. 1306*. *Uladeslaus Cubitalis* that pigmy king of *Poland* reigned & fought more victorious battels, then any of his long shanked predecessors. *Nullam virtus respuit staturam*, Vertue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish, dull, & leaden spirits. What's in them? * *Quid nisi pondus iners stolidâq; ferocia mentis*, What in *Maximinus*, *Ajax*, *Caligula*, and the rest of those great *Zanzummins*, or giganticall *Anakims*, heavie, vast, barbarous lubbers?

—*si membra tibi dant grandia Parca,*

Mentis egēs? Their body, saith † *Lemnius*, is a burden to them, and their spirits not so lively, nor they so erect and merry: *Non est in magno corpore micajalis*: a little diamond is more worth then a rocky mountain: Which made *Alexander Aphrodiseus* positively conclude, *The lesser the twiser, because the soul was more contracted in such a body*. Let *Bodine* in his 5. cap. method. hist. plead the rest: the lesser they are, as in *Asia*, *Greece*, they have generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, but *belli pusilli*, little men are pretty,

Sed se bellus homo est Cotta, pusillus homo est.

Sicknesse, diseases, trouble many, but without a cause, † *It may be 'tis for the good of their souls*: *Pars fati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sicknes is the mother of modesty, putteth us in minde of our mortality, & when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know our selves. † *Pliny* calls it, the sum of philosophy, *If we could but perform that in our health, which we promise in our sicknesse*. *Quum infirmi sumus, optimi sumus*; for what sick man (as † *Secundus* expostulates with *Rufus*) was ever lascivious, covetous, or ambitious; he envies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales, &c. And were it not for such gentle remembrances, men would have no moderation of themselves, they would be worse then tigers, wolves, & lions: who should keep them in awe: princes, masters, parents, magistrates, judges, friends, enemies, fair or foul means cannot contain us, but a little sicknes (as † *Chrysostome* observes) will correct and amend us. And therefore with good discretion, * *Jovianus Pontanus* caused this short sentence to be engraven on his tombe in *Naples*: *Labour, sorrow, grief, sicknesse, want and woe, to serve proud masters, bear that superstitious yoke, and bury your dearest friends, &c. are the savces of our life*. If thy disease be continuat & painfull to thee, it will not surely last: and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternall weight of glory, 2 Cor. 4. 17. bear it with patience: women endure much

do superveniens, omnia correxit. * *Nat. Chytræus Europ. deliciis*. Labor, dolor, aegritudo, luctus, servire superbis dominis, jugum terre superstitionis, quos habet charos sepelire, &c. condimenta vite sunt.

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* *Joachimus Camerarius vit. ejus.*
† *Riber. vit. ejus.*

d *Macrobius.*

* *Sueton. c. 79.*

† *Lib. 1. Corpore exili & despecto, sed ingenio & prudentia longe ante se reges ceteros præveniens.*
c *Alexander*

Gaguinus hist. Poland. a. Corpore parvus eram, cubito vix altior uno.
Sed tamen in parvo corpore magnus eram.
* *Ovid.*

f *Lib. 2. cap. 20. oneri est illis corporis moles, & spiritus minus viridi.*

† *Corpore breves prudentiores quum coarctata sit anima. Ingenio pollet cui vim natura negavit.*

g *Multis ad salutem anime profuit corporis aegritudo.* *Petrarch*

h *Lib. 7. Summa est totius Philosophiæ, si tales, &c.*

† *Plinius epist. 7. lib. Quem infirmum libido sollicitat, aut avaritia, aut honores? nemini invidet, neminem miratur, neminem despicit, sermone maligno non alitur.*

† *Non terret princeps, magister, parens, Judex, at aegritudo.*

† *Non terret princeps, magister, parens, Judex, at aegritudo.*

i Non tam mari
quam prelio
virtus, etiam
lecto exhibetur:
vincetur aut
vincet; aut tu
febrem relin-
ques, aut ip-
sa te, Seneca.

† Tullius lib. 7.
fam. ep. Vesica
morbo laborans,
& urine mit-
tende difficul-
tate tanta, ut
vix incrementū
caperet; repel-
lebat hæc omnia
animi gaudium
ob memoriam
inventorum.

k Boeth. lib. 2.
pr. 4. Huic sen-
sus exuperat, sed
est pudori dege-
ner sanguis.

l Gaspar Ens
polit. thes.

m Alii prope-
curia emunt no-
bilitatem, alii
illam lenocinio,
alii veneficiis,
alii parricidiis,
multa perditio
nobilitatē con-
ciliat, plerūq;
adulatione, de-
tractione, calū-
niis, etc. Agrip-
pe vanit. scien-
tia Ex homicidio
sepe orta nobi-
litas, et strenua
carnificina.

o Plures ob pro-
stitutas filias,
uxores, nobiles
facti, multos
venationes, ra-
pina, caedes,
prestigia, &c.
† Sat. Menip.

p Cum enim hos
dici nobiles vi-
demus, qui divi-
tiis abundant,
divitiæ vero
raro virtutis
sunt comites,
qui non vidit

ortum nobilitatis degenerem? hunc usura ditant, illum spolia, proditioes, hic veneficiis ditatus, ille adulationibus, huic adul-
teria lucrum præbent, nonnullis mendacia, quidam ex conjugis questum faciunt, plerūq; ex natis, &c. Florent. hist. lib. 3.

sorrow in child-bed, and yet they will not contain, and those that are barren, with for this pain: be courageous, there is as much valour to be shewed in thy bed, as in an army, or at a sea-fight: aut vincetur, aut vincet, thou shalt be rid at last. In the mean time, let it take his course, thy minde is not any way disabled. Bilibaldus Pirkimerus, Senator to Charles the fifth, ruled all Germany, lying most part of his dayes sick of the gout upon his bed. The more violent thy torture is, the lesse it will continue: and though it be severe and hideous for the time, comfort thy self as martyrs do, with honour and immortality. † That famous philosopher Epicurus, being in as miserable pain of stone and collick, as a man might endure, solaced himself with a concept of immortality, the joy of his soul for his rare inventions, repelled the paine of his bodily torments.

Baseness of birth is a great disparagement to some men, especially if they be wealthy, bear office, and come to promotion in a common-wealth, then (as he observes) if their birth be not answerable to their calling, and to their fellows, they are much abashed & ashamed of themselves. Some scorn their own father and mother, deny brothers and sisters, with the rest of their kindred and friends, & wil not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatnes, to have such beggarly beginnings. Simon in Lucian, having now got a little wealth, changed his name from Simon to Simonides, for that there were so many beggars of his kin, & set the house on fire where he was born, because no body should point at it. Others buy titles, coats of armes, and by all means skrew themselves into ancient families, falsifying pedegrees, usurping scutchions, & all because they would not seem to be base. The reason is, for that this gentility is so much admired by a company of outsidies, and such honour attributed unto it, as amongst Germans, Frenchmen, and Venetians, the gentry scorn the commonalty, & will not suffer them to match with them; they depresse, & make them as so many asses, to carry burdens. In our ordinary talk and fallings out, the most opprobrious, and scurrile name we can fasten upon a man, or first give, is to call him base rogue, beggarly rascall, and the like: Whereas in my judgement, this ought of all other grievances to trouble men least. Of all vanities and fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth? Tantane vos generis tenuit fiducia vestri?

It is non ens, a mear flash, a ceremony, a toy, a thing of naught. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. m Oppression, fraud, cosening, usury, knavery, baudry, murther and tyranny, are the beginning of many ancient families; n One hath been a bloud-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan & poore widow, and for that he is made a lord or an earle, & his posterity gentlemen for ever after. Another hath been a bawd, a pander to some great men, a parasite, a slave, o prostituted himself, his wife, daughter, to some lascivious prince, and for that he is exalted. Tiberius preferred many to honours in his time, because they were famous whore-masters & sturdy drinkers; many come into this parchment row (so tone calls it) by flattery or cosening, search your old families, and you shall scarce find of a multitude (as Aeneas Sylvius observes) qui scelus ortum non habent, that have not a wicked beginning; Aut qui vi & dolo eo fastigii non ascendant, as that plebeian in P. Machiavel in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villany, or such indirect means. They are

commonly

commonly able that are wealthy, vertue and riches seldome settle on one man: who then sees not the base beginning of nobility? spoiles enrich one, usury another, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witnesse a sixth, adultery the seventh, &c. One makes a fool of himself to make his Lord merry, another dandles my young master, bestowes a little nag on him, a third marries a crackt piece, &c. Now may it please your good worlship, your lordship, who was the first founder of your family? The Poet answers,

¶ Aut Pastor fuit, aut illud quod dicere nolo.

Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? That thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now, married women are all honest, thou art his sons sons son, begotten & born *infra quatuor maria*, &c. Thy great great great grandfather was a rich citizen, and then in all likelihood a usurer, a lawyer, and then a — a courtier, and then a — a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his vertues, fortunes, titles; so then, what is your gentry, but as *Hierom* saith, *Opes antiquae, inveteratae divitiae* ancient wealth: that is the definition of gentility. The father goes often to the divel, to make his son a gentleman. For the present, what is it? It began (saith *Agrippa*) with strong impiety, with tyranny, oppression, &c. and so it is maintained: wealth began it (no matter how got) wealth continueth and increaseth it. Those *Roman* knights were so called, if they could dispend *per annum* so much. In the kingdome of *Naples* & *France*, he that buyes such lands, buyes the honour, title, barony together with it, and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, ** nobiliorem ex censu judicant*, our nobles are measured by their means. And what now is the object of honor? What maintains our gentry but wealth?

¶ Nobilitas sine re projecta vilior algâ,

Without means gentry is naught worth, nothing so contemptible & base. *Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith *Nevisanus* the lawyer, to dispute of gentry without wealth, is (savouring your reverence) to discusse the originall of a mard. So that it is wealth alone that denominates, money which maintains it, gives esse to it, for which every man may have it. And what is their ordinary exercise? *† sit to eat, drink, lye down to sleep, and rise to play*: wherein lies their worth and sufficiency? in a few coats of armes, eagles, lions, serpents, bears, tygers, dogs, crosses, bends, fesses, &c. & such like bables, which they commonly set up in their galleries, porches, windowes, on boles, platters, coches, in tombs, churches, mens sleeves, &c. *¶ If he can hawk and hunt, ride an horse, play at cards & dice, swagger, drink, swear, take tobacco with a grace, sing, dance, wear his clothes in fashion, court and please his mistress, talk big fustian, insult, scorn, strut, contemn others, and use a little mimical & apish complement above the rest, he is a compleat, (Egregiam verò laudem) a well qualified gentleman, these are most of their imployments, this their greatest commendation. What is gentry, this parchment nobility then, but as *Agrippa* defines it, a sanctuary of knavery and naughtinesse, a cloak for wickednesse and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety? A nobleman therefore in some likelihood, as he concludes, is an Atheist, an oppressor, an epicure, a gull, a disard, an illiterate idiot, an outside, a glo-worm, a proud fool, an arrant asse, *Ventris**

¶ Inven.

† Robusta improbitas à tyrannide incepta, &c.

† Gasper Ens thesauro polii.

** Grefferus Itinerar fol. 266.*

† Hor.

u Syl. nap. lib.

4. num. 111.

† Exod. 32.

x Omnium nobilitium suffi-

entia in eo probatur, si venari-

ca noverint, si

aleam si corporis vires ingen-

tibus poculis

commonstrent,

si nature robur

numerosa ve-

nere probent,

&c.

y Difficile est,

ut non sit super-

bus dives, Au-

stin. ser. 24.

z Nobilitas ni-

hil aliud nisi

improbitas, fa-

vor, rapina, ta-

trrociniū,

homicidium,

luxus, venatio,

violencia, &c.

† The fool took

away my lord

in the mask,

twas apposite.

320.
312

† De miser. cu-
rial. Miseri
sunt, inepti
sunt, turpes
sunt, multi ut
parietes adi-
um suarum
speciosi.
a Miraris aure-
as vestes, e-
quos, canes, or-
dinem famulo-
rum, lautas
mensas, aedes,
villas, prædia,
piscinas, syl-
vas, &c. hec
omnia stultus
assequi potest.
Pandalus no-
ster lenocinio
nobilitatus est,
e Aeneas Syl-
vius.
b Bellonius ob-
serv. lib. 2.
c Mat. Riccius
lib. 1. cap. 3.
Ad regendam
remp. soli do-
ctores, aut li-
centiati adsci-
cuntur, &c.
† Lib. 1. hist.
conditione ser-
vus, ceterum
acer bello, &
animi magni-
tudine maxi-
morum regum
nemini secun-
dus: ob hæc à
Mameluchis in
regem electus.
d Olaus Mag-
nus lib. 18. Saxo
Grammaticus.
à quo rex Sueno
et cetera Da-
norum regum
stemmata.
† Seneca de
Contro. Philos.
epist.
† Corpore sunt
& animo forti-
ores spurii, ple-
rumq; ob a-
moris vehemen-
tiam, feminis
crassi, &c.

& *inguinis mancipium*, a slave to his lust and belly, *solaq; libidine fortis*. And as *Salvianus* observed of his Countrymen the *Aquitanes* in France, *sicut titulus præmi fuere, sic & vitiis*, and *Cabinet du Roy*, their own writer distinctly of the rest; The Nobles of *Berry* are most part leachers, they of *Tourraine* thieves, they of *Narbonne* covetous, they of *Guyenne* coyners, they of *Province* Atheists, they of *Rhemes* Superstitious, they of *Lions* treacherous, of *Normandy* proud, of *Picardy* insolent, &c. we may generally conclude; The greater men, the more vicious. In fine, as † *Aeneas Sylvius* addes, they are most part miserable, sottish and filthy fellows, like the walls of their houses, faire without, foule within. What dost thou vaunt of now? a What dost thou gape and wonder at? admire him for his brave apparell, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a foole may be possessor of this as well as hee, and he that accounts him a better man, a Nobleman for having of it, he is a foole himselfe. Now goe and bragge of thy gentility. This is it belike, which makes the ^b *Turkes* at this day scorne nobility, & all those huffing bumbast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the *Ragusan* Common-wealth, *Switzers*, and the united Provinces, in all their Aristocrasies, or Democratical Monarchies, (if I may so call them) exclude all these degrees of hereditary honours, & will admit of none to beare office, but such as are learned, like those *Athenian Arcopagites*, wise, discreet, and well brought up. The ^c *Chinenses* observe the same customes, no man amongst them noble by birth; out of their Philosophers & Doctors they choose Magistrates; their politick Nobles are taken from such as be *moraliter nobiles*, vertuous, noble, *nobilitas ut olim ab officio, non à natura*, as in *Israel* of old, and their office was to defend and governe their Country in war and peace, not to hawke, hunt, eat, drink, game alone, as too many do. Their *Loysii*, *Manderini*, *literati*, *licentiati*, and such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state, and why then should any that is otherwise of worth, be ashamed of his birth? why should not hee bee as much respected that leaves a noble posterity, as he that hath had noble ancestors? nay why not more? for *plures solem orientem*, we adore the sun rising most part, & how much better is it to say, *Ego meis majoribus virtute præluxi*, to boast himself of his virtues, then of his birth? *Cathesbeius* Sultan of *Ægypt* & *Syria*, was by his condition a slave, but for worth, valour, and manhood second to no King, & for that cause (as † *Jovius* writes) elected Emperour of the *Mameluches*. That poore Spanish *Pizarro* for his valour made by *Charles* the fifth Marquesse of *Anatillo*; The *Turkie Bassa's* are all such. *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*, &c. from common souldiers, became Emperours. *Cato*, *Cincinnatus*, &c. Consuls. *Pius secundus*, *Sixtus quintus*, *Johan. secundus*, *Nicholas quintus*, &c. Popes. *Socrates*, *Virgil*, *Horace*, *libertino patre natus*. d The Kings of *Denmark* fetch their pedegree, as some say, from one *Ulf*, that was the son of a bear. † *E tenui casa sæpe vir magnus exit*, many a worthy man comes out of a poore cottage. *Hercules*, *Romulus*, *Alexander*, (by *Olympia's* confession) *Themistocles*, *Jugurtha*, king *Arthur*, *Williã* the Conqueror, *Homer*, *Demosthenes*, *P. Lombard*, *P. Comestor*, *Bartholus*, *Adrian* the fourth Pope, &c bastards; and almost in every kingdom, the most ancient families have bin at first Princes bastards, their worthiest captains, best wits, greatest scholars, bravest spirits in all our Annals, have been base † *Cardan* in his subtilities, gives a reason why they are most part better able thẽ others, in body & mind, & so per consequens, more fortunate. *Castruc-*

cins

cins Castrucanus a poore childe, found in the field, exposed to misery, became prince of *Luke & Senes* in *Italy*, a most compleat souldier, and worthy captain; *Machiavel* compares him to *Scipio* or *Alexander*. And 'tis a wonderfull thing (saith he) to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents. A most memorable observation, **Scaliger* accompts it, *non prater eundem, maximorum virorum plerumque patres ignoratos, matres impudicas fuisse*. I could recite a great catalogue of them, every kingdome, every province will yeeld innumerable examples: and why then should baseness of birth be objected to any man? who thinks worse of *Tully* for being *Arpinas*, an upstart? Or *Agathocles* that *Sicilian* king for being a potters son? *Iphicrates* and *Marius* were meanly born. What wise man thinks better of any person for his nobility? as he said in †*Machiavel*, *omnes eodem patre nati, Adams sons*, conceived all and born in sin, &c. *We are by nature all as one, all alike, if you see us naked, let us wear theirs and they our clothes, and what's the difference?* To speak truth, as **Bale* did of *P. Schalichius*, *I more esteem thy worth, learning, honesty, then thy nobility; honour thee more that thou art a writer, a Doctor of divinity, then earle of the Hunnes, Baron of Skradine, or hast title to such and such provinces, &c.* Thou art more fortunate and great (so† *Jovius* writes to *Cosmus Medices* then Duke of *Florence*) for thy vertues, then for thy lovely wife, and happy children, friends, fortunes, or great dutchy of *Tuscany*. So I accompt thee, & who doth not so indeed? †*Abdolominus* was a gardner, and yet by *Alexander* for his vertues, made king of *Syria*. How much better is it to be born of mean parentage, and to excell in worth, to be morally noble, which is preferred before that naturall nobility, by divines, philosophers, and †politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of imploiment, in country and commonwealth, war and peace, then to be *Degeneres Neoptolemi*, as many brave nobles are, only wise, because rich, otherwise idiots, illiterate, unfit for any manner of service? Thou hast had so many noble ancestours, what is that to thee? *Vix ea nostra voco*, when thou art a disard thy self: *quid prodest Pontice longo stemmate censi?* &c. I conclude, hast thou a sound body, & a good soul, good bringing up, art thou vertuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true nobleman, perfectly noble, though born of *Thyrsites*, — dum modotus — *Æacide similis, non natus, sed factus, noblex* &c. †for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the devil himself can take thy good parts from thee. Be not ashamed of thy birth then, thou art a gentleman all the world over, & shalt be honoured, when as he, strip him of his fine clothes, dispossesse him of his wealth, is a funge (which **Poly-nices* in his banishment found true by experience, Gentry was not esteemed) like a piece of coin in another countrey, that no man will take, and shall be condemned. Once more, though thou be a *Barbarian*, born at *Tontontec*, a villain, a slave, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonquepenc*, he a French monsieur, a Spanish don, a senior of *Italy*, I care not how descended, of what family, of what order, baron, count, prince, if thou be well qualified, & he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, & he is a beast.

aut *Hetrusci* imperii fortuna, aut numerosa & decora prolis felicitate beatior evadis. † *Curtius*. † *Bodine* de rep. l. 3. c. 8. g If children be proud, haughty, foolish, they defile the nobility of their kindred, *Ecc. 2. 2. 8.* † *Cujus possessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui potest.* h Send them both to some strange place naked ad ignotos, as *Aristippus* said, you shall see the difference, *Bacon's Essayes*. * *Familie splendor nihil opis attulit, &c.*

Let

*c Vita Castruc-
cii. Nec prater
rationem mirū
videri debet, si
quis rem consi-
derare velit,
omnes eos vel
saltem maxi-
mam partem,
qui in hoc ter-
rarum orbe res
præstantiores
aggressi sunt,
atque inter cæ-
teros avi sui
heros excellu-
erunt, aut ob-
scuro, aut abje-
cto loco editos,
& prognatos
fuisse abjectis
parentibus. Eo-
rum ego Cata-
logum infinitum
recensere pos-
sem.*
* *Exercit. 265.*
† *Flor. hist. l. 3.*
*Quod si nudos
nos conspici
contingat, om-
nium una ea-
demque erit fa-
cies, nam si ipsi
nostros, nos eo-
rum vestes in-
duamus, nos, etc.*
* *Ut merito di-
cam, quod sim-
pliciter senti-
am, Paulum
Schalichium
scriptorem, &
doctorem, pluris
facio quam co-
mitem Hunno-
rum, & Baro-
nem Schradi-
num, Encyclo-
pædiam tuam,
& orbem disci-
plinarum omni-
bus provinciis
antefero. Baleus
epist. nuncupat.
ad 5. cent. ulti-
mam script.
Brit.*
† *Præfat. hist.
lib. 1. virtute
tua major, quam*

322
314

i Fluvius hic
illustris, huma-
narum rerum
imago, quæ par-
vis ducta sub
initis, in im-
mensum cres-
cunt, & subito
evanescent.
Exilis hic pri-
mo fluvius, in
admirandam
magnitudinem
excrevit, tan-
demq; in mari
Euxino eva-
nescit. I. Stuc-
khus peregr. mar.
Euxini.

k Sabinus in 6.
Ovid. Met. fab.
4.
l Lib. 1. de 4.
Complexioni-
bus.

* Hor. ep. od. 2.

* Lib. 2. ep. 15.
Natus sordido
tuguriolo &
paupe domo,
qui vix milio
rugientem ven-
trem, &c.
† Nihil fortu-
nato insipiente
intolerabilius.

Let no *terra filius*, or upstart, insult at this which I have said, no worthy Gentleman take offence. I speak it not to detract from such as are well deserving, truly vertuous and noble: I do much respect and honour true Gentry and nobility, I was born of worshipful parents my self, in an ancient family, but I am a younger brother, it concernes me not: or had I been some great heire, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other humane happinesse, honours, &c. they have their period, are brittle and unconstant. As he said of that great river *Danubius*, it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness, by the confluence of 60 navigable rivers, it vanisheth in conclusion, loseth his name, and is suddenly swallowed up of the *Euxine* sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out. So much in the mean time I do attribute to Gentility, that if he be well descended of worshipful or noble parentage, he will expresse it in his conditions.

—nec enim feroces

Progenerant aquile columbas.

And although the nobility of our times be much like our coins, more in number & value, but lesse in waight & goodnes, with finer stamps, cuts, or outsidies, then of old: yet if he retain those ancient characters of true Gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroicall and generous spirit, then that *vulgus hominum*, those ordinary boores & pesants, *qui adeo improbi, agrestes, & inculti plerumq; sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium præstent, ne ipsi Deo se advenerit*, as^k one observes of them, a rude, brutish, uncivill, wilde, a currish generation, cruell and malicious, uncapable of discipline, & such as have scarce common sense. And it may be generally spoken of all, which^l *Lemnius* the Physician said of his travel into *England*, the common people were silly, fullen, dogged clowns, *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the gentlemen were courteous & civil. If it so fall out (as often it doth) that such pesants are preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely favour of the stocke whence he came, and that innate rusticity can hardly be shaken off.

* *Licet superbus ambulet pecuniâ,*

Fortuna non mutat genus.

And though by their education, such men may be better qualified, and more refined; yet there be many symptomes, by which they may likely be descried, an affected phantasticall carriage, a tailor-like sprucenesse, a peculiar garb in all their proceedings; choicer then ordinary in his diet, & as^{*} *Hierom* wel describes such a one to his *Nepotian*; *An upstart born in a base cottage that scarce at first had course bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oysters, &c.* A beggers brat will be commonly more scornfull, imperious, insulting, insolent, then another man of his ranke: *Nothing so intolerable as a fortunate fool*, as[†] *Tully* found long since out of his experience,

Asperius nihilest humilicū surgit in altum,

set

set a begger on horseback, and he will ride a gallop, a gallop, &c.

—^m *desavit in omnes*

Dum se posse putat, nec bellua favior ulla est,

Quam servi rabies in libera colla furentis,

³²³
³¹⁵
m Claud. l. 9.
in Eutrop.

he forgets what he was, domineers, &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errors and obliquities are on both sides, noble, ignoble, *factis, natis*, yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And as *Busbequius* said of *Solyman* the magnificent, he was *tanto dignus imperio*, worthy of that great Empire: Many meanly descended, are most worthy of their honour, *politice nobiles*, and well deserve it. Many of our Nobility so borne (which one said of *Hephestion*, *Ptolomeus*, *Seleucus*, *Antigonus*, &c. and the rest of *Alexanders* followers, they were all worthy to be Monarchs and Generals of Armies) deserve to be Princes. And I am so farre forth of * *Sesellius* his minde, that they ought to be preferred (if capable) before others, *as being nobly born, ingenuously brought up, and from their infancie trained to all manner of civilitie*. For learning and vertue in a Nobleman is more eminent, and as a Jewell set in gold, is more precious, and much to be respected; such a man deserves better then others, and is as great an honour to his family, as his Noble family to him. In a word, many Noblemen are an ornament to their order: many poore mens sonnes are singularly well endowed, most eminent, and well deserving for their worth, wisdom, learning, vertue, valour, integritie; excellent members and pillars of a Common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanly borne, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

* *Lib. 1. de Rep. Gal. Quoniam & commodiore utuntur conditione, & honestiore loconati, jam inde a parvulis ad morum civilitatem educati sunt, & affuefacti.*

M E M B. 3.

Against povertie and want, with such other adversities.

ONe of the greatest miseries that can befall a man, in the Worlds esteeme, is poverty or want; which makes men steale; bear false witnesse, sweare, forswear, contend, murder and rebell; which breaketh sleep, and causeth death it self. *ὁ δὲν πένιαν βαρύτερον ἐστὶ πρῶτον*, no burden (saith ⁿ *Menander*) so intolerable as povertie: it makes men desperate, it erects and dejects, *census honores, census amicitias*, mony makes, but poverty marres, &c. and all this in the worlds esteeme: yet if considered aright, it is a great blessing in it self, an happy estate, & yeelds no such cause of discontent, or that men should therefore accompt themselves vile, hated of God, forsaken, miserable, unfortunate. *CHRIST* himselfe was poor, borne in a manger, and had not a house to hide his head in all his life, ^o *lest* any man should make poverty a judgement of God, or an odious estate. And as he was himselfe, so he informed his Apostles and Disciples, they were all poore, Prophets poore, Apostles poore (*Act. 3. Silver and gold have I none*) *As sorrowing* (saith *Paul*) and yet alway rejoycing, *as having nothing, and yet possessing all things*, *1 Cor. 6. 10.* Your great Philosophers have been voluntary poor; not only Christians, but many others. *Crates Thebanus* was adored

n Nullum paupertate gravius onus.

o Ne quis ire divine judicium putaret, aut paupertas exorsa foret. Gualt. in cap. 2. ver. 18. Lucæ.

324 316

p inter procures
Thebanos nu-
meratus, lectum
habuit genus,
frequens jamu-
litium, domus
amplas, &c.
Apuleius Flo-
rid. l. 4.
q P. Blefensis
ep. 7. 2. et 23. 2.
oblato respui
honores, ex o-
nere metiens,
motus ambitio-
sus rogatus non
ivi, &c.

r Sudar pauper
foras in opere,
dives in cogita-
tione; hic os a-
perit oſſitatione,
ille ruſtati-
one, gravior ille
jaſſidio, quam
hic inedia cru-
ciatur. Ber. ſer.
† In Hyſperchen.
Natura aqua
eſt, puer oſq; vi-
demus mendico-
rum nulla ex
parte regum fi-
lius diſſimiles,
plerumque ſa-
niores.

ſ Gallo. Tom. 2.
† Et è contuber-
nio ſædi atque
olidi ventris
mors tandem
educit. Seneca
ep. 103.

* Divitiarum
ſequela, luxus,
intemperies,
arrogantia, ſu-
perbia, furor
injuſtus, omniſ-
que irrationa-
bilis motus.

† Luven. Sat. 6.

u Saturn. epiſt.

x Vos quidem
divites putatis
ſelices, ſed neſ-
citis eorum mi-
ſerias.

y Et quota pars
hec eorum que
iſtos diſcruci-
ant, ſi noſſetis
metus et curas,
quibus obnoxii ſunt, plane fugiendas vobis divitias exiſtimaretis. † Seneca in Herc. Oeteo.

red for a God in Athens, a noble man by birth, many ſervants he had, an ho-
nourable attendance, much wealth, many Manors, fine apparell; but when hee
ſaw this, that all the wealth of the world was but brittle, uncertain and nowhit
availing to live well, he ſlung his burden into the ſea, and renounced his eſtate.

Thoſe *Curii* and *Frabizii* will be ever renowned for contempt of theſe ſop-
peries, wherewith the world is ſo much affected. Amongſt Chriſtians I
could reckon up many Kings and Queenes, that have forſaken their crowns
and fortunes, and wilfully abdicated themſelves from theſe ſo much eſtee-
med toyes; many that have refuſed honours, titles, and all this vain pomp
and happineſſe, which others ſo ambitiouſly ſeeke, and carefully ſtudy to
compaſſe and attaine. Riches I deny not are Gods good gifts, and bleſſings,
and *honor eſt in honor ante*, honours are from God; both rewards of verue,
and fit to be ſought after, ſued for, and may well be poſſeſſed; yet no ſuch
great happineſſe in having, or miſerie in wanting of them. *Dantur quidem
bonis*, ſaith *Auſtin*, *ne quis mala eſtimet, malis autem ne quis nimis bona*, good
men have wealth that we ſhould not think it evill; and bad men that they
ſhould not rely on or hold it ſo good; as the raine falls on both ſorts, ſo are
riches given to good and bad, *ſed bonis in bonum*, but they are good only to
the godly. But conferre both eſtates, for naturall parts they are not unlike;
and a beggers child, as † *Cardan* well obſerves, *is no whit inferiour to a Prin-
ces, moſt part better*; and for thoſe accidents of fortune, it will eaſily appear
there is no ſuch oddes, no ſuch extraordinary happines in the one, or miſerie
in the other. He is rich, wealthy, fat, what gets he by it? pride, inſolencie,
luſt, ambition, cares, feares, ſuſpicion, trouble, anger, emulation, and many
filthy diſeaſes of body and minde. He hath indeed variety of diſhes, better
fare, ſweet wine, pleaſant ſawce, dainty muſick, gay clothes, Lords it brave-
ly out, &c. and all that which *Miſillus* admired in † *Lucian*; but with them
he hath the gout, dropſies, apoplexies, palfies, ſtone, pox, rhumes, chatarres,
crudities, oppilations, Melancholy, &c. luſt enters in, anger, ambition, ac-
cording to * *Chryſoſtome*, the ſequela of riches is pride, riot, intemperance, ar-
rogancy, fury, and all irrationall courſes.

—† *turpi fregerunt ſæcula luxu*

Divitia molles —

of diſhes, many ſuch maladies of body and minde get in, which the poore
man knows not of. As Saturne in † *Lucian*, answered the diſcontented com-
monalty, (which becauſe of their neglected Saturnall feaſts in Rome, made
a grievous complaint and exclamation againſt rich men) that they were
much miſtaken in ſuppoſing ſuch happineſſe in riches; * *you ſee the beſt* (ſaid
he) *but you know not their ſeverall gripings and diſcontents*: they are like pain-
ted wals, faire without, rotten within: diſeaſed, filthy, craſie, full of intem-
perances effects, y And who can reckon halfe? if you but knew their feares, cares,
anguish of minde and vexation, to which they are ſubject, you would hereafter
renounce all riches.

† *O ſi pateant pectora divitum,
Quantos intus ſublimis agit
Fortuna metus? Brutia Coro
Pulſante fretum mitior unda eſt.*

with their variety

O that

O that their breasts were but conspicuous,

How full of feare within, how furious?

The narrow Seas are not so boisterous.

Yea, but he hath the world at will that is rich, the good things of the earth;

suave est de magno tollere acervo, he is a happy man, ^z adored like a God, a Prince; every man seekes to him, applaudes, honours, admires him. He hath honours indeed, abundance of all things: but (as I said) withall ^a *pride, lust, anger, faction, emulation, fears, cares, suspicion enter with his wealth*; for his intemperance he hath aches, crudities, gowts, and as fruits of his idlenesse, and fulnesse, lust, surfeiting and drunkennesse, all maner of diseases: *pecuniis augetur improbitas*, the wealthier, the more dishonest. ^b *He is exposed to hatred, envy, perill and treason, feare of death, of degradation, &c.* 'tis *lubrica statio & proxima precipitio*, and the higher he climes, the greater is his fall.

—^c *celsæ graviora casu*

Decidunt turres, feriuntque summos,

Fulgura montes,

the lightning commonly sets on fire the highest towers; ^d in the more eminent place he is, the more subject to fall.

Rumpitur innumeris arbor uberrima pomis,

Et subito nimia precipitantur opes.

As a tree that is heaue laden with fruit, breaks her own boughs, with their own greatnesse, they ruine themselves: which *Joachim Camerarius* hath elegantly expressed in his 13. *Embleme cent. 1. Inopem se copia fecit.* Their means is their miserie; though they doe apply themselves to the times; to lye, dissemble, collogue and flatter their leiges; obey, second his will and commands, as much as may be; yet too frequently they miscarry, they fat themselves like so many hogges, as ^{*} *Aneas Sylvius* observes, that when they are full fed, they may be devoured by their princes; as *Seneca* by *Nero* was ferved, *Sejanus* by *Tiberius*, and *Haman* by *Assuerus*: I resolve with *Gregory*, *potestas culminis, est tempestas mentis*, & *quo dignitas altior, casus gravior*, honour is a tempest, the higher they are elevated, the more grievously depressed. For the rest of his prerogatives which wealth affords; as he hath more, his expences are the greater. *When goods increase, they are increased that eat them; and what good cometh to the owners, but the beholding thereof with the eyes?* *Ecclus 4. 10.*

^{*} *Millia frumenti tua triverit area centum,*

Non tuus hinc capiet venter plus quam meus—

an evill sicknesse *Salomon* calls it, and reserved to them for an evill, 12. verse. They that will be rich fall into many fears and temptations, into many foolish and noisome lusts, which drowne men in perdition, 1 *Tim. 6. 9.* gold and silver hath destroyed many, *Ecclus 8. 2.* *divitiæ seculi sunt laquei diaboli*: so writes *Bernard*, Worldly wealth is the devils bait; and as the *Moone* when she is fuller of light is still farthest from the Sun; the more wealth they have, the farther they are commonly from God. (If I had said this of my selfe, rich men would have pulled me a pieces, but heare who saith, and who seconds it, an Apostle) therefore *S^t James* bids them, weepe and howle for the miseries that shall come upon them; their gold shall rust and canker, and eat their flesh as fire, *James 5. 1, 2, 3.* I may then boldly conclude with ^e *Theodoret*, *quotiescunq; divitiis affluentem, &c.* As often as you shall see a man abounding

^z *Et diis similes stulta cogitatio facit.*
^a *Flamma simul libidinis ingreditur, ira, furor, & superbia, divitiarum sequela.* *Chrys.*
^b *Omnium oculis, odio, insidiis expositus, semper sollicitus, fortunæ ludibrium.*

^c *Hor. od. 2. l. 10*
^d *Quid me felicem toties jactastis amici? Qui cecidit, stabili non fuit ille loco.* *Boeth.*

^{*} *Ut postquam impingui fuerint, devorentur.*

^{*} *Hor.*

^e *Cap. 6. de curat. græc. affect. cap. de providentia, quotiescunq; divitiis affluentem hominem videmus, eumq; pessimum, ne quæso hunc beatissimum putemus, sed inelicem censeamus, etc.*

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in wealth, qui gemmis bibit & Serrano dormit in æstro, and naught withall; I beseech you call him not happy, but esteeme him unfortunate; because he hath many occasions offered to live unjustly: on the other side, a poore man is not miserable, if he be good; but therefore happy, that those evill occasions are taken from him.

f Hor. l. 2. od. 9.

*† Non possidentem multa vocaveris
Rectè beatum, rectius occupat
Nomen beati, qui decorum
Muneribus sapienter uti,
Duramq; callet pauperiem pati,
Pejusq; latho flagitium tîmet.*

He is not happy that is rich,
And hath the world at will,
But he that wisely can Gods gifts
Possesse and use them still:
That suffers and with patience
Abides hard poverty,
And chuseth rather for to dye,
Then do such villany.

Wherein now consists his happines, what priviledges hath he more then other men? Or rather what miseries, what cares and discontents hath hee not more then other men?

g Hor. lib. 2.

*§ Non enim gazæ, neque consularis
Summoverit licitor miseros tumultus
Mentis, & curas laqueata circum
Tecta volantes.*

Nor treasures, nor Maiors officers remove

The miserable tumults of the minde:

Or cares that lye about, or flye above

Their high roof'd houses, with huge beams combinde.

'Tis not his wealth can vindicate him, let him have *Jobs* inventorie, *sint Cræsi & Crassi licet, non hos Pactolus aureas undas agens, eripiet unquam è miseriis, Cræsus* or rich *Crassus* cannot now command health, or get himselfe a stomach. *h His* worship, as *Apuleius* describes him, in all his plenty and great provision, is forbidden to eat, or else hath no appetite, (sick in bed, can take no rest, sore grieved with some cronicke disease, contracted with full diet and ease, or troubled in minde) when as in the meane time, all his household are merry, and the poorest servant that he keepes, doth continually feast. 'Tis *Bracteatæ felicitas*, as *Seneca* termes it, tin-foyl'd happinesse, *infelix felicitas*, an unhappy kind of happinesse, if it be happinesse at all. His gold, guard, clattering of harnessse, and fortifications against outward enemies, cannot free him from inward fears and cares.

*h Florid. lib. 4.
Dives ille cibo
interdicitur, &
in omni copia
sua cibum non
accipit, cum in-
terea totum e-
jus servitium
hilare sit, atque
epuletur.*

i Epist. 115.

*Revera que metus hominum, curæq; sequaces
Nec metunt fremitus armorum, aut ferrea tela,
And acterq; inter reges, regumq; potentes
Versantur, neque fulgorem reverentur ab auro.*

Indeed, men still attending feares and cares,
Nor armours clashing, nor fierce weapons fears:

With

With Kings converse they boldly, and Kings Peeres,
Fearing no flashing, that from gold appears.

Look how many servants he hath, and so many enemies he suspects; for liberty he entertains ambition, his pleasures are no pleasures; and that which is worst, he cannot be private, or enjoy himselfe, as other men doe; his state is a servitude. ^k A countrey man may travell from kingdome to kingdome, ^k Hor. & mibi curto Ire licet multo vel si libet usq; Tarentum. province to province, city to city, and glut his eyes with delightfull objects; haunke, hunt, and use those ordinarie disports, without any notice taken; all which a Prince or a great man cannot do. He keeps in for state, *nemajestatis dignitas evilescat*, as our *China* kings, of *Bornay*, and *Tartarian Chams*, those *aurea mancipia*, are said to do; seldome or never seene abroad, *ut major sit hominum erga se observantia*, which the ** Persian* Kings so precisely ^{* Brissonius.} observed of old. A poore man takes more delight in an ordinarie meales meat, which he hath but seldome; then they doe with all their exoticke dainties, and continuall Viands, *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessitie that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, drank puddle water to quench his thirst, and it was pleasanter he swore then any wine or Mede. All excesses as ** Epictetus* argues, will cause a dislike; Sweet will be sower; which made that temperate *Epicurus* sometimes voluntarily fast. But they being alwaies accustomed to the same ¹ dishes, (which are nastily dressed by slovenly cookes, that after their obscenities, never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed; *Nectar* it selfe grows loathsome to them; they are weary of all their fine palaces, they are to them but as so many prisons. A poor man drinks in a wooden dish, and eates his meat in wooden spoones, wooden platters, earthen vessels, and such homely stuffe: the other in gold, silver, and precious stones; but with what successe? *in auro bibitur venenum*, fear of poyson in the one, securitie in the other. A poore man is able to write, to speak his minde, to doe his own businesse himselfe, *locuples mittit parasitum*, saith ** Philostratus*, a rich man employes a parasite, and as the Maior of a Ciry speakes by the Towne-clerke, or by *M^r Recorder* when he cannot expresse himselfe. [†] *Nonius* the Senator hath a purple coat as stiffe with jewels, as his mind is full of vices; rings on his fingers worth 20000 sesterces, and as ** Peron* the *Persian* King, an union in his eare worth 100^l weight of gold: [†] *Cleopatra* hath whole boares and sheep served up to her table at once, drinks jewels dissolved 40000 sesterces in value, but to what end?

** Num tibi cum fauces urit sitis, aurea quaris*

Pocula? —

Sat. 2.

Doth a man that is adry desire to drink in gold? Doth not a cloath sure become him as well, and keep him as warm, as all their silkes, sattins, damasks, taffaties and tissues? Is not home-spun cloath as great a preservative against cold, as a coat of *Tartar* Lambs wooll, died in graine, or a gowne of *Giants* beards? *Nero*, saith [†] *Sueton*, never put on one garment twice, and thou hast scarce one to put on; What's the difference? one's sicke, the other sound: such is the whole tenour of their lives; and that which is the consummation and upshot of all; death it selfe makes the greatest difference. One like an hen feeds on the dunghill all his daies, but is served up at last to his Lords table; the other as a Falcon is fed with partridge and pigeons, and carried

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on his masters fist; but when he dyes is flung to the muckhill, and there lies. The rich man lives like *Dives* jovially here on earth, *temulentus divitiis*, makes the best of it; and boasts himself in the multitude of his riches, *Psal.* 49. 6, 11. he thinks his house called after his own name, shall continue for ever, but he perisheth like a beast, *vers.* 20. his way utters his folly, *verse* 13. *male parta, male dilabuntur*, like sheepe they lye in the grave, *14. Puncto descendunt ad infernum*, They spend their daies in wealth, and goe suddenly downe to hell, *Job* 21. 13. For all Physicians and medicines inforcing nature, a fawning wife, families complaints, friends teares, Dirges, Masses, *nanias*, funerals; for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, herfes, heralds, black mourners, solemnities, obelisks, and *Mausolean* tombs, if he have them at least, ^m he like an hogge, goes to hell with a guilty conscience (*propter hos dilatavit infernus os suum*) and a poor mans curse: his memorie stinks like the snuffe of a candle when it is put out; scurrile libels, and infamous obloquies accompany him. When as poore *Lazarus* is *Dei sacrarium*, the Temple of God, lives and dies in true devotion, hath no more attendants, but his own innocencie, the heaven a tombe; desires to be dissolved, buried in his mothers lap; and hath a company of ⁿ Angels ready to convay his soule into *Abrahams* bosome; he leaves an everlasting and a sweet memory behind him. *Craesus* and *Sylla* are indeed stil recorded, but not so much for their wealth, as for their victories: *Craesus* for his end, *Solomon* for his wisdom. In a word, * to get wealth is a great trouble; anxiety to keep; griefe to lose it.

† *Quid dignum stolidis mentibus imprecet?*

Opes, honores ambiant:

Et cum falsa gravi mole paraverint,

Tum vera cognoscant bona.

But consider all those other unknown, concealed happineses, which a poore man hath (I call them unknowne, because they be not acknowledged in the worlds esteeme, or so taken) *O fortunatos nimium bona si sua norint:* happy they are in the meane time if they would take notice of it, make use, or apply it to themselves. *A poore man wife is better then a foolish King*, *Eccles.* 2. 13. ^o Poverty is the way to heaven, ^p the mistresse of philosophy, ^a the mother of religion, vertue, sobriety, sister of innocencie, and an upright minde. How many such encomiums might I adde out of the Fathers, Philosophers, Orators? It troubles many that are poore, they accompt of it as a great plague, curse, a signe of Gods hatred, *ipsum scelus*, damn'd villany it selfe, a disgrace, shame and reproach, but to whom, or why? † If fortune hath envied me wealth, thieves have robbed me, my father have not left me such revenues as others have, that I am a yonger brother, basely borne,

— *cui sine luce genus, surdumq; parentum* — *nomen,*

of meane parentage, a durt daubers sonne; am I therefore to be blamed? an Eagle, a Bull, a Lion is not rejected for his poverty, and why should a man? Tis * *fortune telum non culpa*, fortunes fault not mine. Good Sir, I am a servant (to use † *Seneca's* words) howsoever your poor friend; a servant, and yet your chamberfellow, and if you consider better of it, your fellow servant. I am thy drudge in the worlds eyes; yet in Gods sight peradventure thy better; my soule is more precious, and I dearer unto him. *Etiam servi diis cura sunt,*

as

m *Ad generum*
Cereris sine cæ-
de & sanguine
pauci Descen-
dunt reges, &
sicca morte ty-
ranni.

n God shall de-
liver his soule
from the pow-
er of the grave,
Psal. 49. 15.

* *Contempl.* 1.
dior. Cap. 37.
divitiarum ac-
quisitio magni
laboris, possessio
magni timoris,
amissio magni
doloris.

† *Boethius de*
consol. phil. l. 3.
o *Austin in*
Pf. 76. *omnis*
Philosophie
magistra, ad
celum via.

p *Bona mentis*
soror paupertas.
q *Pædagogia*
pictatis sobria,
pia mater, cul-
tu simplex, ha-
bitu secunda,
consilio bene-
suada. *Apul.*
r *Cardan. Op-*
probrium non
est paupertas:
quod latro cri-
pit, aut pater
non reliquit, cur
mibi vitio da-
retur? si fortu-
na divitiis in-
vidit, non aqui-
le, non &c.

* *Tully.*

as *Evangelus* at large proves in † *Macrobius*, the meanest servant is most precious in his sight. Thou art an *Epicure*, I am a good Christian: Thou art many parasanges before me in means, favour, wealth, honour; *Clandius* his *Narcissus*; *Nero's* *Massa*; *Domitians* *Parthenius*; a favorite, a slave; thou Coverest thy floores with marble, thy roofes with gold, thy wals with fine pictures, curious hangings, &c. what of all this? thou hast *Amalthea's* cornu, plenty, pleasure, the world at will; I am despicable and poore; but a word overshoot, a blow in choler, a game at tables, a losse at sea, a sudden fire, the Princes dislike, a little sicknesse, &c. may make us equall in an instant; howsoever take thy time, triumph and insult awhile, *cinis aequat*, as * *Alphonsus* said, death will equalize us all at last. I live sparingly, in the mean time, am clad homely, fare hardly; is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in † *Nevissanus* was taken down for sitting amongst Gentlemen; but he replied, *my nobility is about the head, yours declines to the taile*; and they were silent. Let them mock, scoffe and revile; 'tis not thy scorne, but his that made thee so; Hee that mocketh the poore, reproacheth him that made him, *Prov. 11. 5.* and hee that rejoiceth at affliction, shall not be unpunished. For the rest, the poorer thou art, the happier thou art, *ditior est, at non melior*, saith † *Epicetus*, he is richer, not better then thou art; not so free from lust, envie, hatred, ambition.

*Beatus ille qui procul negotiis
Paterna rura bobus exercet suis.*

Happy he, in that he is † freed from the tumults of the world; he seekes no honours, gapes after no preferment, flatters not, envies not, temporizeth not; but lives privately, and well contented with his estate,

*Nec spes corde avidas, nec curam pascit inanem,
Securus quò fata cadunt,*

He is not troubled with state matters, whether kingdomes thrive better by succession or election; the house of *Ottomons* and *Austria* is all one to him; he enquires not after Colonies or new discoveries; whether *Peter* were at *Rome*, or *Constantines* donation be of force; what comets or new stars signify, &c. He is not touched with fear of invasions, factions or emulations,

* *Felix ille animi, divisque similimus ipsis,
Quem non mordaci resplendens gloria fuco
Solicitat, non fastosi mala gaudia luxus,
Sed tacitos sinit ire dies, & paupere cultu
Exigit innocuae tranquilla silentia vite,
An happy Soule, and like to God himselfe,
Whom not vaine glorie macerates or strife,
Or wicked joyes of that proud swelling pelfe,
But leads a still, poore and contented life.*

A secure, quiet, bliffesful state he hath, if he could acknowledge it. But here is the misery, that he will not take notice of it, he repines at rich mens wealth, brave hangings, dainty fare, as † *Simonides* objecteth to *Hieron*, he hath all the pleasures of the world, † *in lectis eburneis dormit, vinum phialis bibit*,

Val. lib. 1. c. 7. 2 Hor. hæc est Vita solutaram misera ambitione, gravique. † *Amos 6.*

optimis

† *Epist. 7. 4. servus summe homo, servus sum immo contubernalis, servus sum at humilis amicus, immo conservus si cogitaveris.*

* *Panormitan. rebus gestis. Alph.*

† *Lib. 4. num.*

218 *quidam deprehensus quod sederet loco nobilitatis, mea nobilitas, ait, est circa caput, vestra declinat ad caudam.*

† *Tanto beatior es, quanto collectior.*

u *Non amoribus in servit, non appetit honores, & qualitercunque relictus satis habet, hominem se esse meminit, invidet nemini, neminem despicit, neminem miratur, sermonibus malignis non attendit aut alitur.*

Plinius. x Politianus in Rustico.

y *Gyges regno Lydie instatus seiscitatum misit Apollinem an quis mortalium se feliciore esset. A glaium Arcadum pauperum Apollo prætulit, qui terminos agri sui nunquam excefferat, rure suo contentus.*

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* Prefat. lib. 7.

Odit naturam

quod infra deos

fit, irascitur

diis quod quis

illi antecedit.

† De ira cap.

3. lib. 3. Etsi

multum acce-

perit, injuriam

putat plura non

accepisse, non

agit pro tribu-

natu gratias,

sed queritur

quod non sit ad

preturam per-

ductus, neque

hec grata, si de-

sit consulatus.

† Lips. admir.

* Qd some

90000. inha-

bitants now.

a Reade the

story at large in

John Fox his

Acts and Mo-

numents.

* 5 Florent.

hist. virtus qui-

etern parat,

quies otium,

otium porro

luxum generat,

luxus interitū,

a quo iterum ad

saluberimas,

et c.

*optimis unguentis delibuitur, he knows not the affliction of Joseph, stretching himselfe on ivorie beds, and singing to the sound of the violl. And it troubles him that he hath not the like; there is a difference (he grumbles) between Laplolly and Phefants; to tumble i'th' straw and lye in a down-bed; betwixt wine and water, a cottage and a palace. He hates nature (as * Pliny characterizeth him) that she hath made him lower then a God, and is angry with the Gods, that any man goes before him. and although he hath receiveth much, yet (as † Seneca followes it) he thinks it an injurie, that he hath no more, and is so farre from giving thanks for his Tribuneship, that he complaines he is not Pretor, neither doth that please him, except he may be Consul. Why is he not a Prince, why not a Monarch, why not an Emperour? Why should one man have so much more then his fellows, one have all, another nothing? Why should one man be a slave or drudge to another? One surfeit, another starve, one live at ease, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine: Not considering that inconstancie of humane affaires, judicially conferring one condition with another, or well weighing their own present estate. What they are now, thou mayst shortly be, and what thou art they shall likely be. Expect a little, conterre future and times past with the present, see the event, and comfort thy selfe with it. It is as well to be discerned in common-wealths, Cities, families, as in private mens estates. Italy was once Lord of the world, Rome the Queene of Cities vaunted her selfe of two † myrriades of inhabitants, now that all commanding country is possessed by petty Princes; * Rome a small Village in respect. Greece of old the seat of civility, mother of sciences and humanity; now forlorne, the nurse of barbarisme, a den of theeves. Germany then, saith Tacitus, was incult and horrid, now full of magnificent Cities: Athens, Corinth, Carthage, how flourishing Cities; now buried in their own ruines: Corvorum, ferarum, aprorum & bestiarum lustra, like so many wildernesses, a receptacle of wilde beasts. Venice a poore fisher-towne, Paris, London, small Cottages in Cæsars time, now most noble Emporiums. Valois, Plantagenet and Scaliger how fortunate families, how likely to continue? Now quite extinguished and rooted out. He stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortunes wheele; to morrow in prison, worse then nothing, his son's a begger. Thou art a poor servile drudge, Fax populi, a very slave; thy son may come to be a Prince, with Maximinus, Agathocles, &c. a Senator, a Generall of an Army; Thou standest bare to him now, workest for him, drudgest for him and his, takest an almes of him; stay but a little, and his next heire peradventure shall consume all with riot, be degraded, thou exalted, and he shall begge of thee. Thou shalt be his most honourable Patron, he thy devout servant, his posterity shall run, ride, and do as much for thine, as it was with a Frisgobald and Cromwell, it may be for thee. Citizens devour countrey Gentlemen, and settle in their seats; after two or three descents, they consume all in riot; it returnes to the City againe. A Lawyer buyes out his poor Client, after a while his Clients posterity buy out him and his; so things go round, ebbe and flow. In fine (as * Machiavel observes) vertue and prosperity beget rest; rest idlenesse; idlenesse riot; riot destruction: From which we come again to good lawes; good lawes engender vertuous actions; vertue, glorie, and prosperity;*

rities; and 'tis no dishonour then, as Guicciardine adds) for a flourishing man, Citie, or State to come to ruine, nor infelicitee to bee subject to the law of nature. *Ergo terrena calcanda, sitienda caelestia*, therefore (I say) scorn this transitory state, looke up to Heaven; thinke not what others are, but what thou art: * *Qua parte locatus es in re*: and what thou shalt bee, what thou maist be. Doe (I say) as Christ himselfe did, when he lived here on earth, imitate him as much as in thee lyes. How many great *Cæsars*, mighty Monarches, Tetrarches, Dynastes, Princes lived in his dayes; in what plentie, what delicacie, how bravely attended, what a deale of gold and silver, what treasure, how many sumptuous palaces had they, what Provinces and Cities, ample territories, fields, rivers, fountains, parkes, forrests, lawnes, woods, celles, &c? Yet Christ had none of all this, he would have none of this; hee voluntarily rejected all this; hee could not bee ignorant, hee could not erre in his choice; he contemned all this; hee chose that which was safer, better and more certaine, and lesse to bee repented; a meane estate, even povertie it selfe; and why dost thou then doubt to follow him, to imitate him, and his Apostles, to imitate all good men? So doethou tread in his divine steps, and thou shalt not erre eternally, as too many worldlings doe, that runne on in their owne dissolute courses, to their confusion and ruine; thou shalt not doe amisse: Whatsoever thy fortune is, bee contented with it; trust in him, relye on him, referre thy selfe wholly to him. For know this in conclusion, *Non est volentis nec currentis, sed misereantis Dei*, 'tis not as men, but as God will. *The Lord maketh poore, and maketh rich, bringeth low, and exalteth* (1. Sam. 2. ver. 7, 8.) *hee lifteth the poore from the dust, and raiseth the begger from the dung-hill, to set them amongst Princes, and make them inherit the seat of glory*; 'tis all as he pleaseth; how, and when, and whom; hee that appoints the end (though to us unknowne) appoints the meanes likewise subordinate to the end.

Yea but their present estate crucifies and torments most mortal men; they have no such forecast, to see what may be, what shall likely be; but what is; though not wherefore, or from whom, *hoc angit*, their present misfortunes grinde their foules, and an envious eye which they cast upon other mens prosperities, *Vicinumq; pecus grandius uber habet*, how rich; how fortunate, how happy is he? But in the meane time hee doth not consider the others miseries; his infirmities of body and minde, that accompany his estate; but still reflects upon his owne false conceived woes and wants; whereas if the matter were duly examined, he is in no distresse at all, hee hath no cause to complain.

— stolle querelas,

Pauper enim non est cui rerum suppetit usus,

he is not poore, he is not in need. ^d Nature is content with bread and water, and hee that can rest satisfied with that, may contend with Jupiter himselfe for happinesse. In that golden age, ^f *somnos dedit umbra salubres, potum quoq; lubricus amnis*, the trees gave wholesome shade to sleep under; and the cleare rivers drink. The *Israelites* drank water in the wilderness, *Sampson*, *David*, *Saul*, *Abrahams* servant when he went for *Isaacs* wife, the *Samaritan* woman, and how many besides might I reckon up, *Egypt*, *Palestina*, whole countries in the ^{*} *Indies*; that drinke pure water all their lives. [†] The *Persian*

T t

kings

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† Guicciard. in Hiponest: nulla infelicitas subjectum esse legi naturæ, etc. * Per sūus.

b Omnes divites quæ cælo et terra frui possunt.

c Hor. lib. 1.

epist. 12.

d Seneca epist.

15. panem &

aquam natura desiderat,

& hec qui habet, ipso cum

Jove de felicitate contendat,

Cibus simplex famem sedat,

vestis tenuis frigus arceat.

Senec. epist. 8.

† Boethius.

* Maffæus &

alii.

† Brissonius.

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e Psal. 84.
f Si recte philo-
sophemini,
quicquid aptam
moderationem
supergreditur,
oneri potius
quàm usui est.

g Lib. 7. 16.
Cereris munus
et aquæ pocu-
lum mortales
querunt habe-
re, et quorum
saries nunquam
est, luxus au-
tem sunt cete-
ra, non epulæ.
h Satis est di-
ues qui pane
non indiget, ni-
mium potens
qui servire non
cogitur.

Ambitiosa non
est fames, &c.
† Euripides
Menalip. O fili
mediocres divi-
tiæ hominibus
conveniunt, ni-
mia vero mo-
les perniciofa
est.

i Hor.
k O noctes cœ-
neque deum.
* Per mille
fraudes doctosq;
dolos ejicitur,
apud sociam
paupertatem
ejusq; cultores
divertens in e-
orum sinuet tu-
rela delitatur.

l Lucan.
m Lip. mi. cell.
ep. 40.
n Sat. 6. lib. 2.

† Hor. Sat. 4.
* Apuleius.
† Chytreus in
Europæ deli-
ciis. Accipite ci-
ves Veneri quod
est optimum in
rebus humanis,
res humanas
contemnere.

kings themselves drank no other drink then the water of *Chaospis*, that runs by *Susa*, which was carried in bottles after them, whithersoever they went. *Jacob* desired no more of God, but bread to eat, and clothes to put on in his journey, *Gen. 28. 20.* *Bene est cui deus obtulit, Parca quod satis est manu*, bread is enough ^e to strengthen the heart. And if you study Philosophy aright, saith ^t *Mandarenis*, whatsoever is beyond this moderation, is not usefull, but trouble-some. ^g *Agellius* out of *Euripedes*, accounts bread & water enough to satisfie nature, of which there is no surfeit, the rest is not a feast, but ryot. ^h *S. Hierome* esteemes him rich, that hath bread to eate; and a potent man, that is not com-pelled to bee a slave: hunger is not ambitious, so that it have to eate, and thirst doth not prefer a cup of gold. It vvas no *Epicurean* speech of an *Epicure*; He that is not satisfied with a little, vvill never have enough: And very good counsell of him in the [†] Poet, O my sonne, *Mediocritie* of meanes agrees best with men, too much is pernicious.

Divitiæ grandes homini sunt vivere parcè,

Æquo animo, — And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou vvantest nothing. 'Tis all one to be hanged in a chain of gold, or in a rope, to be filled with dainties or courser meat. ⁱ *Si ventri bene, si lateri, pedibusq; tuis, nil*

Divitiæ poterunt regales addere majus,

If belly, fides and feet bee well at ease,

A princes treasure can thee no more please.

Socrates in a Faire, seeing so many things bought and sold, such a multi-tude of people convented to that purpose; exclaimed forthwith, O yee gods what a sight of things doe not I want? 'Tis thy want alone that keepes thee in health of body and minde; and that which thou persecutest and abhorrest as a ferall plague, is thy physician and ^k chiefeft friend; which makes thee a good man, an healthfull, a sound, a vertuous, an honest and happy man. For when *Vertue* came from heaven (as the Poet faines) rich men kicked her up, wicked men abhorr'd her, courtiers scoffed at her, citizens hated her, * and that she was thrust out of doores in every place; she came at last to her sister *Poverty*, where she had found good entertainment. *Poverty* and *Vertue* dwell together. — ^l *O vitæ tuta facultas*

Pauperis, angustique lares, ô munera nondum,

Intellecta deum.

how happy art thou, if thou couldst be content. *Godlinesse* is great gaine, if a man can be content with that which he hath, ⁱ. *Tim. 6. 6.* And all true happi-nesse is in a meane estate. I have a little wealth, as he said, ^m *sed quas animus magnas facit*, a kingdome in conceit: — ⁿ *nil amplius opto*

Maiâ nate, nisi ut propria hac mihi munera faxis;

I have enough & desire no more.

† *Diî bene fecerunt inopis me quodq; pusilli.*

Fecerunt animi —

'tis verie well, and, to my content. * *Vestem & fortunam concinnam*, potius quam laxam probo, let my fortune and my garments bee both alike, fit for mee. And which [†] *Sebastian Foscarinus* sometime Duke of *Venice*, caused to bee engraven on his Tombe in Saint Markes Church, Heare, O yee *Venetians*, and I will tell you which is the best thing in the world: To contemne it; I will en-
grave

grave it in my heart, it shall be my whole studie to contemne it. Let them take wealth, *Stercora stercus amet*, so that I may have security, *bene qui latuit, bene vixit*; though I live obscure, yet I live cleane and honest, and when as the lofty oke is blown down, the silly reed may stand. Let them take glory, for that's their misery; let them take honour, so that I may have hearts ease. *Duc me O Jupiter & tu fatum, &c.* Lead me, O God, whither thou wilt, I am ready to follow; command, I will obey. I do not envie at their wealth, titles, offices,

*Stet quicunq; volet potens
Aula culmine lubrico,*

Me dulcis saturet quies, let me live quiet and at ease. *P. Erimus fortasse* (as he comforted himself) *quando illi non erunt*, when they are dead and gone, and all their pomp vanished, our memory may flourish:

—† *dant perennes*

Stemmat a non peritura Muse.

Let him be my Lord, Patron, Baron, Earle, and possesse so many goodly Castles, 'tis well for me that I have a poore house, and a little wood, and a Well by it, &c.

His me consolor victurum suavius, ac si

Quæstor avus pater atq; meus, patruusq; fuissent.

I live I thank God as merrily as he, and triumph as much in this my meane estate, as if my father and uncle had been Lord Treasurer, or my L. Maior. He feeds of many dishes, I of one; *qui Christum curat, non multum curat quam de preciosis cibus stercus conficiat*, what care I of what stufte my excrements be made? *He that lives according to nature, cannot be poore, and hee that exceeds can never have enough, totus non sufficit orbis*, the whole world cannot give him content. *A small thing that the righteous hath, is better then the riches of the ungodly*, Psal. 37. 19. *and better is a poor morsell with quietnesse, then abundance with strife*, Prov. 17. 7.

Be content then, enjoy thy self, & as * *Chrysostome* adviseth, *be not angry for what thou hast not, but give God hearty thanks for what thou hast received.*

† *Si dat oluscula
Mensa minuscula
pace referta,
Ne pete grandia,
Lantaque prandia
lite repleta.*

But what wantest thou, to expostulate the matter? or what hast thou not better then a rich man? *Health, competent wealth, children, securitie, sleep, friends, libertie, diet, apparell, and what not, or at least maist have* (the means being so obvious, easie, and well knowne) for as he inculcated to himself,

† *Vitam que faciunt beatorem,
Jucundissime Martialis hæc sunt,
Res non parta labore, sed relictæ,*

Lis nunquam, &c. I say againe thou hast, or at least maist have it, if thou wilt thy selfe, and that which I am sure hee wants, a merry heart. *Passing by a village in the territorie of Millan, saith v. S.*

T c 2

Austin,

o *Vab, vi vere etiam nunc lu- bet, as Demea* said, *Adelph.* Act. 4. *Quam multis non ego quam multa non desidero, ut Socrates in pom- pã, ille in nudis.*

* *Epictetus 77. cap. quo sum destinatus, & sequar alacriter.*

p *Puteanus ep. 62.*

† *Marullus.*

q *Hoc erit in votis modus a- gri non ita par- vus, Hortus ubi & recto vici- nus jugis aque fons, et paulum silvæ, &c. Hor. Sat. 6. lib. 2. Ser.*

r *Hieronym.*

s *Seneca const.*

ad *Albinum c.*

i i. *qui continet se intra nature limites, pau- pertatem non sentit; qui ex- cedit, eum in opibus pauper- tas sequitur.*

* *Hom. 12. pro his que accepi- sti gratias age, noli indignari pro his que non accepisti.*

† *Nat. Chytrea delictis Europ. Gustonii in æ- dibus Hubianis*

in cœnaculo è regione mensæ.

t *Quid non ha- bet melius pau- per quam dives vitam, valetu- dinem, cibum, somnũ, liberta- tem, &c. Card.*

† *Martial. l. 10.*

epig. 47. *read it out thy self in the author.*

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u Confess. lib. 6.
Transiens per
vicum quen-
dam Mediola-
nensem, ani-
madverti pau-
perem quendam
mendicum, jam
credo satum,
jocantem atq;
ridentem, et in-
gemui & lo-
cutus sum cum
amicis qui me-
cum erant, &c.
x Et certe ille
latabatur, ego
anxius, securus
ille, ego trepi-
dus. Et si per-
contaretur me
quispiam an ex-
ultare mallet,
an metuere, re-
sponderem, ex-
ultare: & si
rursus interro-
garer, an ego
talis essem, an
qualis nunc
sum, me ipsis
curis conjectum
eligerem; sed
perversitate,
non veritate.
y Hor.
† Hor. ep. lib. 1

z O si nunc mo-
rerer, inquit,
quanta et qua-
lia mihi imper-
fecta mane-
rent: sed si
mensibus decem
vel octo super-
vixero, omnia
redigam ad li-
bellum, ab omni
debito creditoq;
me explicabo,
prætereunt in-
terim menses
decem, & octo,
& cum illis an-
ni, et adhuc re-
stant plura
quam prius,
quid igitur spe-
ras, O insane,
finem quem

rebus tuis non inveneras in juventute, in senectute impositorium? O dementiam, quum ob curas et negotia tuo iudicio sis infelix, quid putas futurum quum plura supererint? Cardan, lib. 8. cap. 40. de rer. var. † Plutarch. * Apud Stobeum ser. 17.
* Hom. 12. in 2 Cor. 6.

v S. Austin, I saw a poor begger that had got belike his belly full of meat, jesting & merry; I sighed & said to some of my friends that were then with me, what a deal of trouble, madness, pain and grief do we sustain & exaggerate unto our selves, to get that secure happinesse, which this poor begger hath prevented us of, & which we peradventure shall never have? For that which he hath now attained with the begging of some small pieces of silver, a temporall happinesse, and present hearts ease; I cannot compassse with all my carefull windings, & running in & out. * And surely the begger was very merry, but I was heavy: he was secure, but I timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous & sad, I should say, Merry. If he should ask me again, whether I had rather be as I am, or as this begger was, I should sure choose to be as I am, tortured still with cares & fears, but out of peevishnesse & not out of truth. That which S. Austin said of himself here in this place; I may truly say to thee, thou discontented wretch, thou covetous niggard, thou churle, thou ambitious and swelling toad; 'tis not want but peevishnesse which is the cause of thy woes; settle thine affection, thou hast enough.

y Deniq; sit finis quarendi, quoq; habeas plus,
Pauperiem metuas minus, & finire laborem
Incipias; parto, quod avebas, utere.

Make an end of scraping, purchasing this Manor, this field, that house, for this and that child; thou hast enough for thy self and them,

——— † Quod petis hic est,

Est Ulubris, animus si te non deficit equus,

'Tis at hand, at home already, which thou so earnestly seekest. But

——— O si angulus ille

Proximus accedat, qui nunc denormat agellum,

O that I had but that one nook of ground, that field there, that pasture,

O si venam argenti fors quis mihi monstret —

O that I could

but finde a pot of mony now, to purchase, &c. to build me a new house, to marry my daughter, place my son, &c. z O if I might but live a while longer to see all things settled, some two or three year, I would pay my debts, make all my reckonings even; but they are come and past, & thou hast more businesse then before. O madnesse to think to settle that in thine old age when thou hast more, which in thy youth thou canst not now compose having but a little. † Pyrrhus would first conquer Africk, and then Asia, & tum suaviter agere, and then live merrily and take his ease: but when Cynaeas the Orator told him he might do that already, id jam posse fieri, he rested satisfied, condemning his own folly. Si parva licet componere magnis, thou maist do the like, and therefore be composed in thy fortune. Thou hast enough, he that is wet in a bath can be no more wet if he be flung into Tiber, or into the Ocean it self; and if thou hadst all the world, or a solid masse of gold as big as the world, thou canst not have more then enough, enjoy thy self at length, and that which thou hast; the minde is all, be content, thou art not poor, but rich. Non ad-
jice opes, sed minue cupiditates (*tis * Epicurus advice) adde no more wealth, but diminish thy desires; and as * Chrysostome well seconds him, Si vis ditari

contemne divitias; that's true plenty, not to have, but not to want riches, *non habere, sed non indigere, vera abundantia*, 'tis more glory to contemne, then to possesse. How many deafe, dumbe, halt, lame, blinde, miserable persons could I reckon up that are poore, and withall distressed, in imprisonment, banishment, gally-slaves, condemned to the mines, quarries, to gyves, in dungeons, perpetuall thraldome, then all which thou art richer, thou art more happie, to whom thou art able to give an almes; a Lord, in respect, a petty prince: a be contented then I say, repine and mutter no more, *for thou art not poore indeed but in opinion.*

Yea, but this is verie good counsell, & rightly applied to such as have it, and will not use it, that have a competency, that are able to worke and get their living by the sweat of their browes, by their trade, that have something yet; he that hath birds, may catch birds, but what shall we do that are slaves by nature, impotent, and unable to helpe our selves, meere beggers, that languish and pine away, that have no meanes at all, no hope of meanes, no trust of delivery, or of better successe: as those old *Brittans* complained to their Lords and Masters the *Romans* oppressed by the *Picts*, *mare ad barbaros, Barbari ad mare*, the *Barbarians* drove them to the sea, the sea drove them backe to the *Barbarians*; our present misery compels us to cry out and howl, to make our moan to rich men, they turn us backe with a scornfull answer to our misfortune againe, and will take no pity of us; they commonly overlooke their poore friends in adversity, if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot helpe us. Insteed of comfort they threaten us, miscall, scoffe at us, to aggravate our miserie, give us bad language, or if they doe give good words, what's that to relieve us? According to that of *Thales*, *Facile est alios monere*, who cannot give good counsell? 'tis cheap, it costs them nothing.

It is an easie matter when ones belly is full to declame against fasting, *Qui satur est pleno laudat jejunia ventre*, Doth the wild *Asse* bray when hee hath grasse, or loweth the *Oxe* when hee hath fodder? *Job 6. 5.* * *Neg, enim populo Romano quidquam potest esse latius*, No man living so jocond, so merry as the people of *Rome* when they had plenty, but when they came to want, to be hunger-starved, neither shame, nor lawes, nor armes, nor *Magistrates* could keepe them in obedience. *Seneca* pleadeth hard for poverty, and so did those lazie Philosophers, but in the meantime^b he was rich, they had wherewithall to maintain themselves; but doth any poor man extoll it? There are those (saith † *Bernard*) that approve of a mean estate, but on that condition they never want themselves, and some again are meeke so long as they may say or do what they list; but if occasion be offered, how farre are they from all patience? I would to God (as he said) * *No man should commend povertie, but hee that is poore*, or he that so much admires it, would relieve, helpe, or ease others.

† *Nunc si nos audis, atque es divinus Apollo,*
Dic mihi, qui nummos non habet, unde petat:

Now if thou hear'st us, and art a good man,
Tell him that wants, to get meanes, if you can.

But no man hears us, we are most miserably dejected, the skumme of the world, * *Vix habet in nobis jam nova plaga locum*,

We can get no reliefe, no comfort, no succour,

T t 3

a Non in paupertate, sed in paupere (Senec.) non re, sed opinione laboras.

* *Vopiscus Aureliano, sed si populus famelicus inedia laboraret, nec arma, leges, pudor, magistratus, coercere valent.*

b One of the richest men in Rome.

† *Ser m. quidam sunt qui pauperes esse volunt ita ut nihil illis desit, sic commendant ut nullam patiantur inopiam, sunt & alii mites, quamdiu dicitur & agitur ad eorum arbitrium, &c.*

* *Nemo paupertatem commendaret nisi pauper.*

† *Petronius Caecilius.*

* *Ovid.*

† Et

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† *Et nihil inveni quod mihi ferret opem.*

† Ovid.

* Plutarch. vit.
Crassus.

We have tryed all means, yet finde no remedy: No man living can expresse the anguish and bitternesse of our souls, but wee that endure it; wee are distressed, forsaken, in torture of body and mind, in another hell: & what shall we do? When * *Crassus* the Roman Consull warred against the *Parthians*, after an unlucky battell fought, he fled away in the night, & left foure thousand men sore sicke and wounded in his tents, to the furie of the enemy, which when the poore men perceived, *clameribus & ululatus omnia complerunt*, they made lamentable moane, and roared downe right, as lowd as *Homers Mars* when hee was hurt, which the noyse of a 10000 men could not drowne, and all for feare of present death. But our estate is far more tragicall and miserable, much more to bee deplored, and far greater cause have wee to lament; the devil and the world persecute us, all good fortune hath forsaken us, we are left to the rage of beggery, cold, hunger, thirst, nastinesse, sicknesse, irksomnesse, to continue all torment, labour & paine, to derision and contempt, bitter enemies all, and far worse then any death; Death alone we desire, death we seek, yet cannot have it, & what shal we do?

Quod male fers, assuesce; feres bene— accustome thy selfe to it, and it will be tolerable at last. Yea but I may not, I cannot,

In me consumpsit vires fortuna nocendo, I am in the extremitie of humane adversitie, and as a shadow leaves the bodie when the Sunne is gone, I am now left and lost, and quite forsaken of the world. *Qui jacet in terra non habet unde cadat*; Comfort thy selfe with this yet, thou art at the worst, and before it be long it will either overcome thee or thou it. If it be violent, it cannot endure, *aut solvetur, aut solvet*: Let the devil himself and all the plagues of *Egypt* come upon thee at once,

Ne tu cede malis, sed contra audentior ito,
be of good courage, misery is vertues vvhetstone,

* Lucan. lib. 9.

* *serpens, sitis, ardor, arena,*

Dulcia virtuti, as *Cato* told his souldiers marching in the deserts of *Lybia*, Thirst, heat, sands, serpents vvere pleasant to a valiant man; honourable enterprises are accompanied with dangers and dammages, as experience evinceth, they will make the rest of thy life rellish the better. But put case they continue? thou art not so poore as thou wast born, and as some hold much better to bee pitied, then envied. But bee it so thou hast lost all, poore thou art, dejected, in paine of body, grief of minde, thine enemies insult over thee, thou art as bad as *Job*, yet tell mee (saith *Chrysostome*) was *Job* or the devil the greater conquerour? surely *Job*; The † devil had his goods, he sate on the muck-hill & kept his good name; he lost his children, health, friends, but he kept his innocency; he lost his mony, but he kept his confidence in God, which was better then any treasure. Doe thou then as *Job* did, triumph as *Job* did, * and be not molested as every fool is. *Sed qua ratione potero*? How shall this be done? *Chrysostome* answers, *facile se calum cogitaveris*, with great facilitie, if thou shalt but meditate on heaven. * *Hanna* wept fore, and troubled in minde, could not eate; but, why weepest thou, said *Elkanah* her husband? and why eatest thou not? why is thine heart troubled? am not I better to thee then ten sons? and she was quiet. Thou art here vexed in this world, but say to thy selfe, *Why art thou troubled, O my soule*? Is not God better

† *An quum super summo sedit Job, an cum omnia abstulit diabolus, &c. pecuniam privatus fiduciam deo habuit, omni thesauro preciosiore.*

* *Hec videntes sponte philosophemini, nec insipientum affectibus agitemur.*

* *1 Sam. 1. 8. c James 1. 2. My brethren, count it an exceeding joy, when you fall into divers temptations.*

better to thee then all temporalities, & momentany pleasures of the world: bee then pacified. And though thou beeest now peradventure in extreme want,^d it may be 'tis for thy further good, to try thy patience, as it did *Jobs*, & exercise thee in this life: trust in God, and rely upon him, & thou shalt be crowned in the end. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone, yet know this, that the very haire of thine head are numbred, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants, * *Tu his good will and pleasure it should be so, and he knowes better what is for thy good then thou thy selfe.* His providence is over all, at all times, he hath set a guard of angels over us, and keepes us as the apple of his eye, *Psal.* Some he doth exalt, prefer, blesse with worldly riches, honours, offices and preferments, as so many glistering stars hee makes to shine above the rest: some hee doth miraculously protect from theeves, incursions, sword, fire, and all violent mischances, and as the † *Poet* faines of that *Lycian Pandarus*, *Lycaons sonne*, when he shot at *Menelaus* the *Gracian* with a strong arme, and deadly arrow, *Pallas* (as a good mother keepes flies from her childes face asleepe) turned by the shaft, and made it hit on the buckle of his girdle; so some he sollicitously defends; others he exposeth to danger, poverty, sicknesse, want, misery, he chastiseth and corrects, as to him seemes best, in his deep, unsearchable and secret judgement, and all for our good. The tyrant took the city (saith † *Chrysostome*) *God did not hinder it, led them away captives, so God would have it; he bound them, God yeelded to it; slung them into the furnace, God permitted it; heat the Oven hotter, it was granted; and when the Tyrant had done his worst, God shewed his power, and the Childrens patience, he freed them; so can he thee, and can helpe in an instant, when it seemes to him good.* † *Rejoyce not against me, O my enemy, for though I fall, I shall rise; when I sit in darknesse, the Lord shall lighten me.* Remember all those Martyrs what they have endured, the utmost that humane rage and furie could invent, with what^h patience they have born, with what willingness embraced it. *Though he kill me, saith Job, I will trust in him.* *Justusⁱ inexpugnabilis*, as *Chrysostome* holds, a just man is impregnable, and not to be overcome.

—† *nempe pecus, rem,
Lectos, argentum, tollas licet; in manicis &
Compedibus, saxo teneas custode—*

† Take away his mony, his treasure is in heaven; banish him his countrey, he is an inhabitant of that heavenly Jerusalem; cast him into bands, his conscience is free; kill his body, it shall rise againe; he fights with a shadow that contends with an upright man: He will not be moved.

—*si fractus illabatur orbis,
Impavidum ferient ruina,*

it selfe should fall on his head, he will not be offended. He is impenetrable, as an anvile hard, as constant as *Job*.

† *Ipse deus simulat q, volet me solvet opinor.*

Be thou such a one, let thy misery be what it wil, what it can, with patience endure it; thou maist bee restored as hee was. *Terris proscriptus, ad caelum*

lis: patria deficiet? at in caelestium civitatem mittet: vincula injiciet? at habet solutam conscientiam: corpus interficiet, at iterum resurget: cum umbra pugnat qui cum justo pugnat. † *Laonides.*

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d Afflictio dat
intellectum,
quos Deus dili-
git castigar.
Deus optimum
quemq, aut ma-
la valetudine
aut luctu affi-
cit, Seneca.

c Quam sordet
mibi terra quia
caelum intueor.

* Senec. de pro-
videntia cap. 2.
Diis ita vi-
sum, dii melius
norunt quid sit
in commodum
meum.

† Hom. Iliad. 4.
† Hom. 9. voluit

urbem tyrannus
evertere, &
Deus non pro-

hibuit, voluit
captivos duce-
re, non impedi-

vit, voluit liga-
re, concessit, &
† *Psal.* 113 De

terra inopem, de
stercore erigit
pauperem.

g Micah 7. 8.

h Preme, preme,
ego cum Pinda-
ro, & Catonis

† *ai os eia &
u aeg d'ua, im-*

merfibilis sum
sicut suber su-
permaris sep-

rum. *Lipfius.*
i Hic ure, hic
seca, ut in eter-

num parcas,
Austin.

Diis fruitur
iratis, superat
& crescit ma-

lis. Mutium
ignis, Fabricii
paupertas, Re-

gulum tormen-
ta, Socratem
venenum supe-

rare non potuit.
† *Hor. epist.* 13

lib. 1.

† *Hom.* 5. Au-
jeret pecunias?
at habet in co-

propera,

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propera, ab hominibus desertum, & deum fuge. The poore shall not alwayes be forgotten, the patient abiding of the meek shall not perish for ever, Psal. 10. 18. v. 9. The Lord will be a refuge of the oppressed, & a defence in the time of trouble.

Servus Epictetus, mutilati corporis, Irus

Pauper: at hac inter charus erat superis,

Lame was Epictetus, and poore Irus,

Yet to them both God was propitious.

Lodovicus Vertomannus that famous traveller, indured much miserie, yet surely faith *Scaliger*, he was *vir deo Charus*, in that he did escape so many dangers, God especially protected him, he was dear unto him: *Modo in egestate, tribulatione, convulle deplorationis, &c. Thou art now in the vale of misery, in poverty, in agony, * in temptation, rest, eternity, happinesse, immortality shall be thy reward, as Chrysostome pleades, if thou trust in God, and keep thine innocency. Non si male nunc & olim, sicerit semper* a good houre may come upon a sudden; ^k expect a little.

* *Modo in presura, in tentationibus, erit postea bonum tuum, requies, eternitas, immortalitas.*

^k *Dabit Deus his quoq; finem.*

^l *Seneca.*

^m *Nemo desperet meliora lapsus.*

[†] *Theocritus.*

Yea, but this expectation is it which tortures me in the meane time, [†] *futura expectans presentibus angor*, whilest the grasse growes the horse starves:

^m Despaire not, but hope well,

[†] *Spera Batte, tibi melius lux Crastina ducet,*

Dum spiras spera—

Cheare up, I say, be not dismaid;

Spes alit agricolas, he that sowes in teares shall reape in joy, Psal. 126. 7.

Si fortune me tormente,

Esperance me contente.

hope refresheth, as much as misery depresseth; hard beginnings have many times prosperous events, and that may happen at last, which never was yet. *A desire accomplished delights the soul, Prov. 13. 19.*

* *Grata superveniet quæ non sperabitur hora.*

* *Ovid.*

Which makes me enjoy my joyes long wish'd at last,

Welcome that houre shall come when hope is past:

a louring morning may turne to a faire afternoone,

[†] *Ovid.*

[†] *Nube solet pulsa candidus ire dies,*

the hope that is defer'd, is the fainting of the heart, but when the desire cometh, it is a tree of life, *Prov. 13. 12. n. suavisimum est voti compos fieri.* Many

ⁿ *Thales.*

men are both wretched and miserable at first, but afterwards most happy; and oftentimes it so falls out, as ^o *Machiavel* relates of *Cosmus Medices*, that fortunate and renowned Citizen of Europe, that all his youth was full of perplexitie, danger and miserie till fourtie yeares were past, and then upon a sudden the Sun of his honour brake out as through a cloud. *Hunniades* was fetched out of prison, and *Henry the third* of Portugall, out of a poore Monasterie, to be crowned kings.

^o *Lib. 7. Flor. hist. Omnium felicissimus & locupletissimus, &c. in carceratus sepe adolescentiam periculo mortis habuit, sollicitudinis & discriminis plenam, &c.*

Multa cadunt inter calicem, Supremaque labra,

beyond all hope and expectation many things fall out, and who knowes what may happen? *Nondum omnium dierum Soles occiderunt*, as *Philippus* said, All the Sunnes art not yet set, a day may come to make amends for all. Though my father and mother forsake me, yet the Lord will gather mee up, *Psal. 27. 10. Waite patiently on the Lord, and hope in him, Psal. 37. 7. Be strong, hope and trust in the Lord, and he will comfort thee, and give thee thine hearts desire, Psal. 27. vers. 14.*

Sperate

Sperate & vosmet rebus servate secundis.

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Fret not thy selfe because thou art poore, contemned, or not so well for the present as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrasive, thou hast been happy, honourable and rich, art now distressed and poore, a scorne of men, a burden to the world, irksome to thy selfe and others, thou hast lost all: *Miserum est fuisse felicem*, and as *Boethius* calls it, *Infelicissimum genus infortunii*; this made *Timon* halfe mad with melancholy, to thinke of his former fortunes and present misfortunes; this alone makes many miserable wretches discontent. I confesse it is a great miserie to have been happy, the quintessence of infelicitie, to have been honourable and rich, but yet easily to be endured: *Security* succeeds, and to a judicious man a far better estate. The losse of thy goods and money is no losse, *thou hast lost them, they would otherwise have lost thee*. If thy money bee gone, *thou art so much the lighter*, and as *Saint Hierome* perswades *Rusticus* the Monke, to forsake all and follow *Christ*: *Gold and silver are too heavie metalls for him to carry that seeks heaven*.

† *Vel nos in mare proximum,
Gemma & lapides, aurum & inutile,
Summi materiam mali
Mittamus, scelerum si bene pœnitet.*

Zeno the Philosopher lost all his goods by shipwrack, *he might light of it, fortune had done him a good turne: Opes à me, animum auferre non potest*. She can take away my meanes, but not my minde. He set her at defiance ever after, for she could not rob him that had naught to lose: for he was able to contemne more then they could possesse or desire. *Alexander* sent an hundred talents of gold to *Phocion* of *Athens* for a present, because he heard he was a good man: but *Phocion* returned his talents back againe, with a *permitte me in posterum virum bonum esse*, to be a good man still; let me be as I am:

Non mi aurum posco, nec mi precium— That *Theban*

Crates flung of his own accord his money into the Sea, *abite nummi, ego vos mergam, ne mergar à vobis*, I had rather drown you, then you should drown me. Can *Stoicks* and *Epicures* thus contemne wealth, and shall not we that are Christians? It was *mascula vox & praelara*, a generous speech of *Cotta* in † *Salust*, *Many miseries have happened unto me at home, and in the wars abroad, of which by the help of God some I have endured, some I have repelled, and by mine own valour overcome, courage was never wanting to my designs, nor industrie to my intents, prosperity or adversity could never alter my disposition*. A wise mans minde as *Seneca* holds, ** is like the state of the world above the moone, ever serene*. Come then what can come, befall what may befall, *infractum invictumq; animum opponas, Rebus angustis animosus atq; fortis appare*. (*Hor. Od. 11. lib. 2.*) Hope and patience are two soveraign remedies for all, the surest repofals, the softest cushions to leane on in adversity;

"Durum sed levius fit patientiâ,

Quicquid corrigere est nefas.

If it cannot be helped, or amended, ** make the best of it; † necessitati qui se accommodat, sapit*, he is wise that suits himselfe to the time. As at a game at tables, so do by all such inevitable accidents.

U u

y It a

p *Letior successit securitas que simul cum divitiis cohabitare nescit.*

Camden.

q *Pecuniam perdidisti, fortassis illa te perderet manens.* Seneca.

r *Expeditor es ob pecuniarum jacturam. Fortuna opes auferre non animum potest.* Seneca.

† *Hor.*

† *Lubet me post hac fortuna expeditius Philo-*

sophari.

† *In frag. Quirites multa mihi pericula domi, militie multa adversa juere, quorum alia toleravi, alia deorum auxilio repuli & virtute mea: nunquam animus negotio defuit, nec deceretis labor, nulle res nec prosperæ nec adversæ ingenium mutabant.*

* *Qualis mundi status supra lunam semper serenus.*

† *Bona mens nullum tristioris fortune recipit incursum.*

Val. lib. 4. c. 1.

† *Qui nil potest sperare, desperet nihil.*

u *Hor.*

x *Equam memento rebus in arduis servare mentem.* lib. 2. Od. 3.

† *Epist. c. 18.*

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332y Ter. Adel. act.
4. Sc. 7.* *Unaqueque res
duas habet an-
sas, alteram
quæ teneri, al-
teram quæ non
potest, in manu
nostra quam
volumus acci-
pere.*z Ter. And.
Act. 4. sc. 6.y *Ita vita est hominum, quasi cum ludas tesseris,
Si illud quod est maxime opus jactu non cadit,
Illud quod cecidit fortè, id arte ut corrigas;*

If thou canst not sling what thou wouldst, play thy cast as well as thou canst. Every thing saith * *Epietetus* hath two handles, the one to be held by, the other not, 'tis in our choice to take and leave whether we will (all which *Simplicius* his Commentator, hath illustrated by many examples) and 'tis in our own power, as they say, to make or marre our selves. Conforme thy selfethen to thy present fortune, and cut thy coat according to thy cloath,
z *Ut quimus (quod aiunt) quando quod volumus non licet, Be contented with thy losse,* state and calling whatsoever it is, and rest as well satisfied with thy present condition in this life,

*Esto quod es, quod sunt alii, sine quemlibet esse;**Quod non es, nolis; quod potes esse, velis.*

Be as thou art; and as they are, so let

Others be still; what is and may be covet.

* *Epietetus, in-
vitatus ad con-
vivium, quæ
apponuntur co-
medis non quæ-
vis ultra, in
mundo multa
rogitas, quæ dii
negant.*z *Cap. 6. de pro-
videntia. Mor-
tales cum sint
rerum omnium
indigi, ideo deus
aliis divitias,
aliis paupertate-
m distribuit,
ut qui opibus
pollent, mate-
riam submini-
strent, qui vero
inopes, exerci-
tatas artibus
manus admove-
ant.*b *Si sint omnes
æquales necesse
est ut omnes sa-
me pereant,
quis aratro ter-
ram sulcaret,
quis sementem
faceret, quis
plantas sereret,
quis vinum
exprimeret?*c *Liv. l. 1.*d *Lib. 3. de
conf.*

And as he that is * invited to a feast, eates what is set before him and looks for no other, enjoy that thou hast, and aske no more of God, then what hee thinks fit to bestow upon thee. *Non cuius contingit adire Corinthum,* wee may not be all Gentlemen, all *Cato's*, or *Lælii*, as *Tully* telleth us, all honourable, illustrious and serene, all rich; but because mortall men want many things, *a Therefore,* saith *Theodoret,* bath God diversly distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poore men a work, poore men might learne severall trades to the common good. As a peece of Arras is composed of severall parcels, some wrought of filke, some of gold, silver, crewell of divers colours, all to serve for the exornation of the whole: Musick is made of divers discords and keyes, a totall summe of many smal numbers: so is a Common-wealth of severall unequal trades and callings. b If all should be *Cræsi* and *Darii*, all idle, all in fortunes equall, who should till the land? As c *Menenius Agrippa* well satisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members: Who should build houses, make our severall stuffs for raiments? We should all be starved for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first. And therefore God hath appointed this inequality of States, orders and degrees, a subordination, as in al other things. The earth yeelds nourishment to vegetals, sensible creatures feed on vegetals, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers, so God would have it. All things then being rightly examined and duely considered as they ought, there is no such cause of so general discontent, 'tis not in the matter it selfe, but in our minde, as wee moderate our passions and esteeme of things. *Nihil aliud necessarium ut sis miser* (saith d *Cardan*) *quam ut te miserum credas,* Let thy fortune bee what it will, 'tis thy minde alone that makes thee poore or rich, miserable or happy. *Vidi ego* (saith divine *Seneca*) *in villa hilari & amena mæstos, & mediâ solitudine occupatos; non locus sed animus facit ad tranquillitatem,* I have seene men miserably dejected in a pleasant Village, and some again, well occupied and at good ease in a solitary desert. 'Tis the mind not the place causeth tranquillity, & that

gives

gives true content. I will yet adde a word or two for a Corollarie. Many rich men, I dare boldly say it, that lye on down-beds, with delicacies pampered everie day, in their well furnished houses, live at lesse hearts ease, with more anguish, more bodily paine, and through their intemperance more bitter houres, then many a prisoner or galli-slave; those poore starved *Hollanders* whom † *Bartison* their Captaine left in *Nova Zembla* An. 1596. or those * eight miserable Englishmen that were lately left behinde, to winter in a stove in *Greenland* in 77. deg. of lat. 1630. so pitifully forsaken and forced to shift for themselves in a vast dark and desert place, to strive and struggle with hunger, cold, desperation, and death it selfe. 'Tis a patient and quiet minde, (I say it again and again) gives true peace and content. So for all other things, they are as old *Chremes* told us, as we use them.

Parentes, patriam, amicos, genus, cognatos, divitias,

Hæc perinde sunt ac illius animus qui ea possidet,

Qui uti scit, ei bona, qui utitur non recte, mala,

Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceit; please or displease, as we accept and construe them, or apply them to our selves. *Faber quisq; fortuna sua*, & in some sort I may truly say, prosperitie and adversitie are in our own hands. *Nemo laeditur nisi a seipso*, and which *Seneca* confirms out of his judgement and experience, † Every mans minde is stronger then fortune, and leades him to what side he will, a cause to himselfe each one is, of his good or bad life. But will we, or nill we, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely preferre before prosperity; of two extremes it is the best. *Luxuriant animi rebus plerumque secundis*, men in prosperity forget God and themselves, they are besotted with their wealth, as birds with henbane, * miserable if fortune forsake them, but more miserable if she tarry and overthrow them, for when they come to be in great place, rich, they that were most temperate, sober and discreet in their private fortunes, as *Nero*, *Otho*, *Vitellius*, *Helio-gabalus* (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannicall oppressors, &c. they cannot moderate themselves, they become monsters, odious harpies, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem & otium deinceps se convertunt*, 'twas † *Cato's* note, they cannot containe. For that cause belike,

* *Eutrapilus cuicumq; nocere volebat,*

Vestimenta dabat pretiosa, beatus enim jam,

Cum pulchris tunicis sumet nova consilia & spes,

Dormiet in lucem scorto, postponet honestum

Officium

Eutrapilus when he would hurt a knave,

Gave him gay clothes & wealth to make him brave,

Because now rich he would quite change his minde,

Keep whores, fly out, set honesty behinde.

On the other side, in adversity many mutter and repine, despaire, &c. both bad I confesse,

— *ut calceus olim*

Si pede major erit subvertet, si minor uret,

Vu 2

g Hor.

As

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† Vide Isaacum Pontanum de script. Amsterd. lib. 2. c. 22.
* Vide Ed. Pelhams book edit. 1630.

c Heautontim. Act. 1. Sc. 2.

† Epist. 98. Omnis fortuna valentior ipse animus, in utramq; partem res suas ducit, beatæ ac misere vite sibi causa est.
† Fortuna quem nimium fovet stultum facit. Pub. Mimus.
* Seneca de beat. vit. cap. 14. miseri si deservantur ab ea, miseres se obruantur.
† Plutarch. vit. ejus.
* Hor. epist. 1. l. 1. ep. 18.

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h Boeth. 2.
i Epist. lib. 3.
vir. Paul.

Ermit. Libet
eos nunc in-
terrogare qui
domus marmo-
ribus vestiunt,
qui uno filo vil-
larum ponunt
precia, huic se-
ni modo quid
unquam defuit?
vos gemma bi-
bitis, ille con-
cavis manibus
natura satisfacit, ille pauper paradisum capit, vos avaros gehenna suscipiet.

As a shooe too big or too little, one pincheth, the other sets the foot awry, *sed è malis minimum*, Adversity is to be preferred; *hac fræno indiget, illa solatio; illa fallit, hac instruit*; The one deceives, the other instructs; the one miserably happy, the other happily miserable; and therefore many Philosophers have voluntarily sought adversity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time he had no misfortune, *miserum cui nihil unquam accidisset adversi*. Adversitie then is not so heavily to be taken, and we ought not in such cases so much to macerate our selves; there is no such odds in poverty and riches. To conclude in *Hieroms* words, *I will aske our magnificoes that build with marble, and bestow a whole Manor on a thred, what difference betwixt them and Paul the Ermit, that bare old man: they drink in jewels, he in his hand; he is poore and goes to heaven, they are rich and goe to hell.*

MEMB. 4.

Against servitude, losse of libertie, imprisonment, banishment.



Servitude, losse of libertie, imprisonment, are no such miseries as they are held to be: we are slaves and servants the best of us all: as we do reverence our masters, so do our masters their superiours; Gentlemen serve Nobles, and Nobles subordinate to Kings, *Omne sub regno graviore regnum*, Princes themselves are Gods servants, *Reges in ipsos imperium est Jovis*. They are subject to their own laws, and as the Kings of *China*, endure more then slavish imprisonment, to maintaine their state and greatnesse, they never come abroad. *Alexander* was a slave to fear, *Cæsar* of pride, *Vespasian* to his mony, *Heliogabalus* to his gut, and so of the rest. Lovers are slaves to their mistresses, rich men to their gold, Courtiers generally to lust and ambition, and all slaves to our affections, as *Evangelus* well discourseth in *† Macrobius*, and ** Seneca* the Philosopher, *assiduam servitutem extremam & ineluctabilem*, he calls it, a continuall slavery, to be so captivated by vices, & who is free? Why then dost thou repine? *Satis est potens*, *Hierom* saith, *qui servire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, & thousands want that liberty, those pleasures which thou hast. Thou art not sick, & what wouldst thou have? But *nitimur in vetitū*, we must all eat of the forbidden fruit. Were we enjoined to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandering soul that we may not goe. A citizen of ours, saith *Cardan*, was 60. yeares of age, and had never beene forth of the wals of the city *Millan*, the Prince hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem obiit*, he died for grief.

What I have said of servitude, I say againe of imprisonment, We are all prisoners. What is our life but a prison? We are all imprisoned in an Iland. The world it self to some men is a prison, our narrow seas as so many ditches, and when they have compassed the Globe of the earth, they would faine goe see what is done in the Moone. In *ᵐ Muscovy* and many other northerne parts, all over *Scandia* they are imprisoned halfe the year in stoves, they

† Satur. 1. 11.
Alius libidini
servit, alius
ambitioni, om-
nes spei, omnes
timori.

* Nat. lib. 3.

k Consol. 1. 5.

l O generose,
quid est vita
nisi carcer a-
nimi?
m Herba stein.

they dare not peepe out for cold. At *Aden* in *Arabia* they are penned in all day long with that other extreme of heat, and keepe their markets in the night. What is a ship but a prison? And so many cities are but as so many hives of Bees, Ant-hills; but that which thou abhorrest many seeke; Women keepe in all winter, and most part of summer to preserve their beauties; some for love of study: *Demosthenes* shaved his beard because hee would cut off all occasion from going abroad: how many Monks & Friers, Anachorites, abandon the world? *Monachus in urbe, piscis in arido*. Art in prison? Make right use of it and mortifie thy selfe; ° *Where may a man contemplate better then in solitarinesse*, or study more then in quietnesse? Many worthy men have beene imprisoned all their lives, and it hath been occasion of great honour and glory to them, much publike good by their excellent meditation. * *Ptolomeus* King of *Egypt*, cum viribus attenuatis infirmam valetudinem laboraret, miro discendi studio affectus, &c. now being taken with a grievous infirmity of bodie that he could not stirre abroad, became *Strato's* scholler, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author addes) *pulcherrimum regiae opulentiae monumentum*, &c. to his great honour built that renowned Library at *Alexandria*, wherein were 40000 volumes. *Severinus Boethius* never writ so elegantly as in prison, *Paul* so devoutly, for most of his Epistles were dictated in his bands. *Joseph*, saith *Austin*, got more credit in prison, then when he distributed corne, and was Lord of *Pharaoh's* house. It brings many a lewd riotous fellow home, many wandring rogues it settles, that would otherwise have been like raving Tygres, ruined themselves and others.

Banishment is no grievance at all, *Omne solum forti patria*, &c. & *patria est ubicunq; bene est*, That's a mans Countrey where he is well at ease. Many travell for pleasure to that City, saith *Seneca*, to which thou art banished, & what a part of the Citizens are strangers born in other places? † *Incolentibus patria*, 'tis their country that are born in it, and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart. 'Tis no disparagement to be a stranger, or so irksome to be an exile. ‡ *The rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the Sunne to us all. The Soul is an alien to the Body, a Nightingale to the ayre, a Swallow in an house, and Ganymede in heaven, an Elephant at Rome, a Phoenix in India*, and such things commonly please us best, which are most strange and come farthest off. Those old *Hebrews* esteemed the whole world *Gentiles*, the *Greekes* held all *Barbarians* but themselves, our modern *Italians* account of us as dull *Transalpines* by way of reproach, they scorn thee and thy country which thou so much admirest. 'Tis a childish humour to hone after home, to be discontent at that which others seek, to preferre as base *Islanders* and *Norwegians* do, their own ragged Iland before *Italy* or *Greece*, the Gardens of the world. There is a base nation in the North, saith * *Pliny*, called *Chauci*, that live amongst rocks and sands by the seaside, feed on fish, drink water, and yet these base people account themselves slaves in respect, when they come to *Rome*. *Ita est profecto* (as he concludes) *multis fortuna parcat in paenam*, So it is, Fortune favors some to live at home, to their further punishment, 'tis want of judgement. All places are distant from heaven alike, the Sunne shines happely as warme in one city as in another,

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n Vertomannus
navig. l. 2. c. 4.
Commercia in
nundinis noctu
hora secunda,
ob nimios qui
serviunt inter-
diu estus exer-
cent.

o Ubi ventis
contemplatio
quam in solitu-
dine? ubi stu-
dium solidius
quam in qui-
ete?

* Alex. ab A-
lex. gen. dier.
lib. 1. cap. 2.
p In Ps. 76. non
ita laudatur
Joseph cum fru-
menta distri-
bueret, ac quum
carcerem habi-
taret.

q Boethius.

† Philostratus
in deliciis, Pe-
regriini sunt
imbres in terra,
& fluvii in
maris, Jupiter a-
pud Aegyptor,
sol apud omnes,
hospes anima
in corpore,
luscinia in
aere, hirundo in
domo, Ganyme-
des caelo, &c.

* Lib. 16. cap. 1.
Nullam fru-
gem habent,
potus ex imbre:
Et he gentes si
vincantur, etc.

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* Lib. 5. de legibus. Cumq cognatis careat & amicis, majorem apud deos & apud homines misericordiam merebitur.

† Cardan de consol. lib. 2.

† Seneca.

† Benzo.

† Summo mane ululatum oriuntur, pectora percutientes, &c. miserabile spectaculum exhibentes. Ortelius in Grecia u Catullus.

† Virgil.

ther, and to a wife man there is no difference of climes: friends are every where to him that behaves himselfe well, and a Prophet is not esteemed in his own country. *Alexander, Caesar, Trajan, Adrian*, were as so many land-leapers, now in the East, now in the West, little at home, and *Polus Venetus, Lod. Vertomannus, Pinxonus, Cadamustus, Columbus, Americus Vesputus, Vascus Gama, Drake, Candish, Oliver Anort, Schoutien*, got all their honour by voluntary expeditions. But you say such mens travell is voluntary, we are compelled, and as malefactors must depart: yet know this of * *Plato* to be true, *ultori Deo summacura peregrinus est*, God hath an especiall care of strangers, and when he wants friends and allies, he shall deserve better and finde more favour with God and men. Besides the pleasure of peregrination, varietie of objects will make amends, and so many nobles, *Tully, Aristides, Themistocles, Theseus, Codrus, &c.* as have been banished, will give sufficient credit unto it. Read *Pet. Alcionius* his two books of this subject.

M E M B. 5.

Against sorrow for death of friends or otherwise,
vaine feare, &c.

DEath and departure of friends are things generally grievous, *Omni-
nium quæ in humana vita contingunt, luctus atque mors sunt acer-
bissima*, the most austere and bitter accidents that can happen to
a man in this life, *in æternum valedicere*, to part for ever, to for-
sake the world and all our friends, 'tis *ultimum terribilium*, the last and the
greatest terrour, most irkesome and troublesome unto us. † *Homo toties mo-
ritur, quoties amittit suos*. And though wee hope for a better life, eternall
happinesse, after these painfull and miserable daies, yet we cannot compose
our selves willingly to dye, the remembrance of it is most grievous unto us,
especially to such who are fortunate & rich, they start at the name of death,
as an horse at a rotten post. Say what you can of that other world, with
† *Metezuma* that Indian Prince, *Bonum est esse hic*, they had rather be here.
Nay many generous spirits, and grave staid men otherwise, are so tender in
this, that at the losse of a dear friend they will cry out, roare, and teare their
hair, lamenting some months after, houlung *O Hone*, as those *Irish* women, &
† *Greeks* at their graves, commit many undecent actions, and almost goe be-
sides themselves. My dear father, my sweet husband, mine only brother's
dead, to whom shall I make my moane? *O me miserum*;

Quis dabit in lachrymas fontem, &c.

What shall I do?

† *Sed totum hoc studium luctu fraterna mihi mors
Abstulit, hei misero frater adempte mihi.*

My brothers death my study hath undone,

Woe's me, alas my brother he is gone.

Mezentius would not live after his sonne:

† *Nunc vivo, nec adhuc homines lucemq, relinquo,
Sed linquam.* —

And *Pompey's* wife cried out at the newes of her husbands death,

† *Turpe*

⁊ Turpe mori post te solo non posse dolore,

Violenta luctu & nescia tolerandi, as † *Tacitus* of *Agrippina*,

not able to moderate her passions. So when she heard her sonne was slaine, ^{⁊ Lucan.} she abruptly broke off her work, changed countenance and colour, tore ^{† 3 Annal.} her haire, and fell a roaring down right,

—subitus misera color ossa reliquit,

Excussi manibus radii, revolutaque pensa

Evolat, infelix & fœminco ululatu

Scissa comam —

Another would needs run upon the sword's point after *Eurialus* departure:

² Figite me, si qua est pietas, in me omnia tela

Conjicite ô Rutili; —

² Virg. Æn.
10.

O let me die, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrows overshadowed him, saith *Homer*. *Jacob* rent his clothes, put sack-cloath about his loines, sorrowed for his sonne a long season, & could not be comforted, but would needs go down into the grave unto his sonne, *Gen.* 37. 37. Many years after, the remembrance of such friends, of such accidents is most grievous unto us, to see or heare of it, though it concerne not our selves but others. *Scaliger* saith of himselfe, that he never read *Socrates* death, in *Plato's Phædon*, but he wept: ^a *Austin* shed teares when he read the destruction of *Troy*. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wife, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? Or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one anothers presence, feasting, hawking, hunting, brookes, woods, hills, musick, dancing, &c. all this is but vanity and losse of time, as I have sufficiently declared.

—† dum bibimus, dum ferta, unguenta, puellas

Poscimus, obrepit non intellecta senectus.

† *Juvenali.*

Whilst we drink, pranke our selves, with wenches dally,

Old age upon's at unawares doth fall.

As *Alchymists* spend that small modicum they have to get gold, and never finde it, we lose and neglect eternity, for a little momentany pleasure which we cannot enjoy, nor shall ever attaine to in this life. We abhorre death, paine, and griefe, all, and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. ^b *The lascivious* preferres his whore before his life, or good estate; an angry man his revenge; a parasite his gut; ambitious, honours; covetous, wealth; a thiefe his booty; a souldier his spoyle; we abhorre diseases, and yet we pull them upon us. We are never better or freer from cares then when we sleep, and yet, which we so much avoyd and lament, death is but a perpetuall sleep, and why should it as ^{*} *Epicurus* argues, so much affright us? When we are, death is not, but when death is, then we are not: our life is tedious and troublesome unto him that lives best, † 'tis a misery to be born, a pain to live, a trouble to dye, death makes an end of our miseries, and yet we cannot consider of it; a little before ^{*} *Socrates* drank his potion of *Cicuta*, he bid the Citizens of *Athens* cheerfully

^b *Amator scortum vite præponit, iracundus vindictam, parasitus guttam, ambitiosus honores, avarus opes, miles rapinam, fur prædam, morbos odimus & accersimus. Card.*
^{*} *Seneca, quum nos sumus mors non adest, cum vero mors adest, tum nos nota sumus.*

med. nasci miserum, vivere pœna, angustia mori. * *Plato Apol. Socratis, sed jam hora est hinc abire, &c.*

farewell,

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c Comedi ad
satieta-
tem, gra-
uitas me of-
fendit, parcius
edi, non est ex-
pletum de-
siderium, vene-
reas delicias se-
quor, hinc morbus,
lassitudo, &c.
† Bern. c. 3.
med. de tantilla
letitia, quanta
tristitia; post
tantam volup-
tatem quam
gravis miseria?

d Est enim
mors piorum
felix transitus
de labore ad re-
frigerium, de
expectatione ad
premiu, de a-
gone ad braviu.
* Virg. 10.
En.

farewell, and concluded his speech with this short sentence, *My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows.* For there is no pleasure here but sorrow is annexed to it, repentance follows it. *c If I feed liberally, I am likely sick or surfeit; If I live sparingly, my hunger and thirst is not allayed, I am well neither full nor fasting; If I live honest, I burn in lust; If I take my pleasure, I tire and starve my self, and doe injurie to my body and soul. † Of so small a quantity of mirth, how much sorrow; after so little pleasure, how great miserie?* Tis both waies troublesome to me, to rise and go to bed, to eat and provide my meat, cares and contentions attend me all day long, feares and suspicions all my life. I am discontented, and why should I desire so much to live? But an happy death will make an end of all our woes and miseries,

Omnibus una meis certa medela malis;

Why shouldst not thou then say with old *Simeon*, since thou art so well affected, *Lord, now let thy servant depart in peace:* or with *Paul*, *I desire to be dissolved, and to be with Christ?* *Beata mors quæ ad beatam vitam aditum aperit*, tis a blessed houre that leads us to a ^d blessed life, and blessed are they that die in the Lord. But life is sweet, and death is not so terrible in it selfe, as the concomitants of it, a loathsome disease, paine, horreur, &c. and many times the maner of it, to be hanged, to be broken on the wheele, to be un-
buried, or so:

—* *non te optima mater*

Condet humi, patriove onerabit membra sepulchro,

Alitibus linguere feris, & gurgite versum

Unda feret, piscesq; impasti vulnera lambent:

Thy gentle parents shall not bury thee,

Amongst thine Ancestors entomb'd to be,

But ferall fowle thy carcasse shall devoure,

Or drowned corps hungry fish mawes shall scoure.

As *Socrates* told *Crito*, it concernes me not what is done with me when I am dead, *Facilis jactura sepulchri*: I care not so long as I feel it not, let them set mine head on the pike of *Tenariffa*, and my quarters in the foure parts of the world, — *pascam licet in cruce corvos*,
let Wolves or Beares devoure me,

c Luc.

—c *Cælotegitur qui non habet urnam,*

The Canopie of heaven covers him that hath no tombe. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then doest thou lament, as those do, whom *Paul* taxed in his time, 1 *Thes. 4. 13. that have no hope?* Tis fit there should be some solemnitie, † *Sed sepelire decet defunctum, pectore forti,*

† Il. 9. Homer.

Constantes, unumq; diem fletui indulgentes.

Jobs friends said not a word to him the first seven daies, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When *Jupiter* himselfe wept for *Sarpedon*, what else did the poet insinuate, but that some sorrow is good.

* Ovid.

† *Consol. ad A-
polon. non est
libertate no-
stra positum
non dolere, mi-
sericordiam
aboler, &c.*

* *Quis matrem nisi mentis inops in fanere nati*

Flere vetat, —

who can blame a tender mother if she

weep for her children? Beside as † *Plutarch* holds, tis not in our power not to lament, *Indolentia non cuius contingit*, it takes away mercy and pittie, not

to

to be sad, 'tis a natural passion to weep for our friends, an irresistable passion to lament, & grieve. I know not how (saith *Seneca*) but sometimes 'tis good to be miserable in misery; and for the most part all grief evacuates it self by teares,

est quedam flere voluptas,

f Ovid. 4. Trist.

Expletur lachrymis egeriturq; dolor:

yet after a dayes mourning or two comfort thy selfe for thy heavinesse, *Ecclus*

38. 17. † *Non decet defunctum ignavo questu prosequi,* twas *Germanicus* ad-

vice of old, that we should not dwel too long upon our passions, to bee de-

sperately sad, immoderate grievers, to let them tyrannize, ther's *indolentia* &

ars, a medium, to be kept: we do not (saith * *Austin*) forbid men to grieve, but

to grieve overmuch. I forbid not a man to be angry, but I ask for what cause hee

is so? Not to bee sad, but why is he sad? Not to feare, but wherefore is he afraid? I

require a moderation as well as a just reason. † The *Romans* and most civill

Commonwealths have set a time to such solemnities, they must not mourne

after a set day, or if in a family a child be borne, a daughter or sonne married,

some state or honour be conferred, a brother be redeemed from his bands, a friend

from his enemies, or the like, they must lament no more. And 'tis fit it should

be so, to what end is all their funerall pompe, complaints and tears? When

Socrates was dying, his friends *Apollodorus* & *Crito* with some others, were

weeping by him, which he perceiving, asked them what they meant, for that

very cause hee put all the women out of the roome, upon which words of his they

were abashed, and ceased from their tears. *Lodovicus Cortesius*, a rich Lawyer

of *Padua* (as † *Bernardinus Scardeonius* relates) commanded by his last will,

and a great mulct if otherwise to his heire, that no funerall should bee kept

for him, no man should lament. But as at a wedding musick, and minstrels to

be provided, & instead of black mourners he took order, * that twelve Vir-

gins clad in greene should carry him to the Church. His will and testament was

accordingly performed, and he buried in *S. Sophies Church*. ^h *Tully* was

much grieved for his daughter *Tulliola's* death at first, untill such time

that hee had confirmed his minde with some Philosophicall precepts,

then he began to triumph over fortune and grieve, and for her reception into

heaven to bee much more joyed, then before hee was troubled for her losse. If

an heathen man could so fortifie himselfe from Philosophy, what shall

a Christian from Divinity? Why dost thou so macerate thy selfe? 'Tis an

inevitable chance, the first statute in *Magna Charta*, an everlasting Act of

Parliament, all must † die.

^k *Constat aternâ positumq; lege est,*

Ut constet genitum nihil.

It cannot be revoked, wee are all mortall, and these all commanding gods

and princes die like men: † — *involvit humile pariter & celsum caput, ex-*

quatq; summis infima. O weak condition of humane estate, *Sylvius* exclaimes;

† *Ladislavus* King of *Bohemia* 18 yeares of age, in the flowre of his youth, so

potent, rich, fortunate and happy, in the midst of all his friends, amongst so

many ^m Physicians, now ready to bee ⁿ married, in 36 houres sickned and

died. We must so be gone sooner or later all, and as *Calliopius* in the Co-

medie, tooke his leave of his Spectators and Auditors,

† *Ut lignum uri natum, arista secari, sic homines mori.* ^k *Boeth. lib. 2. met. 3.* † *Boeth. I Nic. Hensel. Breslagn. fol. 47.*

^m Twenty then present, ⁿ To *Magdalen* the daughter of *Charles* the seventh of *France*. Obeunt nosterq; diesq; & c.

X x

Vos

† *Tacitus lib. 4.*

* *Lib. 9. cap. 9.*

de civitat. Dei.

Non quero cum

irascatur sed

cur, non utrum

sit tristis sed

unde, non utrum

timeat sed quid

timeat.

† *Festus verbo*

minuitur. Lu-

ctui dies indice-

batur cum libe-

ri nascantur,

cum frater ab-

it amicus, ab ho-

spite captivus

domum redeat,

puella despon-

setur.

g *Ob hanc cau-*

sam mulieres

ablegaram ne

italia facerent;

nos hac audien-

tes erubimua

& desistimus

a lachrymis.

† *Lib. 1. class. 8.*

de claris. Iuris-

consultis Pa-

travinis.

* 12 *Innupte*

puelle amictu

viridibus pan-

nis, & c.

h *Lib. de consol.*

i *Præceptis phi-*

losophiæ confir-

matas adversus

omnem fortune

vim, & te con-

secrata in cæ-

lumq; recepta,

tanta affectus

letitiâ sum ac

voluptate,

quantam animo

capere possum,

ac exultare

plane mihi vi-

deor, victorq; de

omni dolore &

fortuna trium-

phare.

Vos valetē & plaudite, Calliopeius recensui.

must we bid the world farewell, (*Exit Calliopeius*) and having now plaid our parts, for ever be gone. Tombs and monuments have the like fate, *data sunt ipsis quoq; fata sepulchris*, kingdoms, provinces, towns, and cities have their periods, and are consumed. In those flourishing times of *Troy*, *Mycenæ* was the fairest citie in Greece, *Græcia cuncta imperitabat*, but it alas, and that * *Assyrian Ninive* are quite overthrowne; the like fate hath that *Egyptian* and *Bæotian Thebes*, *Delos*, commune *Græcia conciliabulum*, the common councill house of Greece,† and *Babylon* the greatest citie that ever the sun shone on, hath now nothing but walls, and rubbish left.

* *Quid Pandionia restat nisi nomen Athenæ?*

Thus † *Pausanias* complained in his times. And where is *Troy* it selfe now, *Persepolis*, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those Grecian cities? *Syracuse* and *Agrigentum*, the fairest townes in *Sicily*, which had sometimes 700000 inhabitants, are now decayed, the names of *Hieron*, *Empedocles*, &c. of those mighty numbers of people, only left. One *Anacharsis* is remembered amongst the *Scythians*, the world it self must have an end. And as to a traveller great mountains seem plains afar off, at last are not discerned at all, cities, men, monuments decay,

— *nec solidis prodest sua machina terris*, the names are only left, those at length forgotten, and are involved in perpetuall night.

o *Epist. Tull.*
lib. 3.

o Returning out of Asia, when I sailed from *Agina* towards *Megara*, I began (saith *Servius Sulpitius* in a consolatory epistle of his to *Tully*) to view the country round about. *Agina* was behind mee, *Megara* before, *Pyraus* on the right hand, *Corinth* on the left, what flourishing townes heretofore, now prostrate and overwhelmed before mine eyes? I began to thinke with my selfe, Alas, why are we men so much disquieted with the departure of a friend, whose life is much shorter? When so many goodly cities lye buried before us. Remember O *Servius* thou art a man, & with that I was much confirmed, & corrected my self. Correct then likewise, and comfort thy self in this, that we must necessarily dye, & all dye, that we shall rise again; as *Tully* held, *Jucundior est multo congressus noster futurus, quam insuavis & acerbus digressus*, Our second meeting shall be much more pleasant, then our departure was grievous.

p Quam tot op-
pidorum cada-
vera ante oculo
s projecta ja-
cent.

† *Hor. lib. 1.*

Od. 24.

q De remedi-
fortuit.

r Erubescetan-
ta tempestate
quod ad unam
anchoram sta-
bas.

s Vis ægrum et
morbidum,
sitibundum—
gaude potius
quod his malis
liberatus sit.

t Uxorem bonā
aut invenisti,
aut sic fecisti;
si inveneris,
aliā habere
te posse ex
hoc intelliga-
mus: si feceris
bene speres, sal-
vus est artifex.

I but he was my most deare and loving friend, my sole friend,

† *Quis desiderio sit pudor aut modus*

Tam chari capitis? — And who can blame my woe?

Thou maist be ashamed, I say with q *Seneca*, to confesse it, in such a tempest as this to have but one anchor, goe seeke another: and for his part thou dost him great injury to desire his longer life. Wilt thou have him crazed & sickly still, like a tired traveller that comes wearie to his Inne, beginne his journey afresh, or to bee freed from his miseries? thou hast more need rejoyce that hee is gone. Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortall man ever had, so good a wife, but she is now dead and gone, *lethæoq; jacet condita sartophago*. I reply to him in *Seneca's* words, if such a womā at least ever was to be had, He did either so finde or make her; if he found her, hee may as happily finde another; if he made her, as *Critobulus* in *Xenophon* did by his, hee may as good cheap inform another, he need not dispaire, so long as the same master is to be

be had. But was she good? Had she been so tryed peradventure as that *Ephesian* widow in *Petronius*, by some swaggering souldier, shee might not have held out. Many a man would be willingly rid of his: before thou wast bound, now thou art free; "and 'tis but a folly to love thy fetters though they be of gold. Come into a third place, you shall have an aged father sighing for a son, a prettie childe, † *Impube pectus quale vel impia*

u stultus est
compedes licet
aureos amare.
† Hor.

Molliret Thracum pectora.

— He now lyes asleepe,

Would make an impious Thracian weepe.

Or some fine daughter that died young, *Nondum experta novi gaudia prima tori*. Or a forlorn son for his deceased father. But why? *Prior exiit, prior intravit*, he came first, and he must go first. * *Tu frustra pius, heu, &c.* What wouldst thou have the laws of nature altered, and him to live alwaies? *Jul. Caesar, Augustus, Alcibiades, Galen, Aristotle*, lost their fathers young? And why on the other side shouldst thou so heavily take the death of thy little son, * *Num quia nec fato, merita nec morte peribat,*

* Hor. lib. 1.
Od. 24.

* Virg. 4. & En.

Sed miser ante diem—

hee died before his time perhaps, not yet come to the solstice of his age, yet, was he not mortall? Hear that divine * *Epicetus*, If thou covet thy wife, friends, children should live alwaies, thou art a foole. He was a fine childe indeed, *dignus Apollineis lachrymis*, a sweet, a loving, a faire, a witty childe, of great hope, another *Eteoneus*, whom *Pindarus* the Poet, and *Aristides* the Rhetorician so much lament, but who can tell whether he would have beene an honest man? Hee might have proved a theefe, a rogue, a spendthrift, a disobedient son, vexed and galled thee more then all the world beside, hee might have wrangled with thee & disagreed, or with his brothers, as *Eteocles* and *Polynices*, and broke thy heart, he is now gone to eternitie as another *Ganymede* in the * floure of his youth, as if he had risen, saith *Plutarch*, from the midst of a feast, before he was drunk, the longer he had lived, the worse he would have been, & quo vita longior (*Ambrose* thinks) culpa numerosior, more sinfull, more to answer for hee would have had. If he was naught, thou maist be glad he is gone; if good, be glad thou hadst such a son. Or art thou sure he was good? It may be he was an hypocrite as many are, and howsoever he spake thee faire, peradventure he prayd amongst the rest that *Icaro-Menippus* heard at *Jupiters* whispering place in *Lucian*, for his fathers death, because he now kept him short, he was to inherit much goods, and many faire Manors after his death. Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same *Lucian*, Why dost thou lament my death, or call mee miserable that am much more happy then thy selfe? what misfortune is befallne me? Is it because I am not bald, crooked, old, rotten, as thou art? What have I lost, some of your good cheare, gay cloathes, musicke, singing, dancing, kissing, merry meetings, thalami lubentias, &c. is that it? Is it not much better not to hunger at all then to eat: not to thirst then to drink to satisfie thirst: not to be cold then then to put on clothes to drive away cold? You had more neede rejoyce that I am freed from diseases, agues, cares,

* cap. 19. Si id
studes ut uxor,
amici, liberi
perpetuo vi-
vant, stultus es

x Deus quos
diligat juvenes
rapit, *Menan.*
y *Consol. ad Apol.* Apollonius
filius tuus in
flore decessit,
ante nos ad e-
ternitatem di-
gressus, tan-
quam e convi-
vio abiens, pri-
usquam in erro-
rem aliquem e
temulentia inci-
deret, quales
in longa sene-
cta accideret so-
lent.

z *Tom. 1. tract.*
de luctu. Quid
me mortuum
miserum vocas,
qui te sum mul-
to felicior? aut
quid acerbi mi-
hi putas conti-
gisse? an quia
non sum melius,

senex, ut tu, facie rugosus, incurvus, &c. O demens, quid tibi videtur in vita boni? nimirum amici dicis cenas, &c. Longe melius non esurire quam edere; non frigere, &c. Gaude potius quod morbos & febres effugerim, angorem animi, &c. Ejulatus quid prodest, quid lachryme, &c.

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anxieties, livor, love, covetousnesse, hatred, envie, malice, that I fear no more
theeves, tyrants, enemies as you do.

† Virgil.

† *Ad cinerem & manes credis curare sepultos?*

Do they concern us at all, think you, when we are once dead? Condole not
others then overmuch, wish not or fear thine own death.

* Hor.

* *Summum nec optes diem nec metuas,* 'tis to no purpose.

Excessi è vitæ arumnis facilisq; lubensq;

Ne pejora ipsâ morte dehinc videam,

I left this irksome life with all mine heart,

Lest worse then death should happen to my part.

† Chytrens deli-
ciis Europæ.

† *Cardinall Brundusinus* caused this Epitaph in *Rome* to be inscribed on his
tomb, to shew his willingnesse to dye, and taxe those that were so loth to de-
part. Weep and howl no more then, 'tis to small purpose; And as *Tully* advi-
seth us in the like case, *Non quos amisimus, sed quantum lugere par sit cogite-*

mus: Think what we do, not whom we have lost. So *David* did, *2 Sam. 22.*

While the child was yet alive, I fasted & wept, but being now dead, why should

I fast? Can I bring him again? I shall go to him, but he cannot return to me. He

that doth otherwise is an intemperate, a weak, a silly, and undiscreet man.

* Epist. 85.

Though *Aristotle* deny any part of intemperance to bee conversant about
sorrow, I am of * *Seneca's* minde, *he that is wise is temperate, & he that is tem-*

a *Sardus de*
mor. gen.

perate is constant, free from passion, and he that is such a one, is without sorrow: as

all wise men should be. The ^a *Thracians* wept still when a child was born,

feasted and made mirth when any man was buried: and so should we rather

be glad for such as die well, that they are so happily freed from the miseries

of this life. When *Eteoneus* that noble young Greeke was so generally la-
mented by his friends, *Pindarus* the Poet faines some God saying, *Silete ho-*

mines, non enim miser est, &c. be quiet good folks, this young man is not so

miserable as you think, he is neither gone to *Styx* nor *Acheron*, *sed gloriosus*

& senii expers heros, he lives for ever in the *Elisian* fields. He now enjoyes

that happinesse, which your great Kings so earnestly seek, and weares that

garland for which ye contend. If our present weaknesse be such, we cannot

moderate our passions in this behalf; we must divert them by all means, by

doing something else, thinking of another subject. The *Italians* most part

sleep away care and grief, if in unseasonably seise upon them; *Danes, Dutch-*

men, Polanders and *Bohemians* drink it down; our countrymen go to playes:

do something or other, let it not transpose thee; or by ^b *premeditation* make

^b *Premedita-*
tione facilem
reddere quemq;
casum. Plutar.
chus consolati-
one ad Apollo-
nium. Assue-
facere nos ca-
sibus debemus.
Tull. lib. 3.
Tusculan.
quest.

such accidents familiar, as *Ulysses* that wept for his dog, but nor for his wife,

quod paratus esset animo obfirmato, (Plut. de anim. tranq.) accustome thy self,

and harden before hand by seeing other mens calamities, & applying them

to thy present estate: *Prævisum est levius quod fuit ante malum.*

I will conclude with † *Epictetus*, If thou lovest a pot, remember 'tis but a pot

thou lovest, & thou wilt not be troubled when 'tis broken: If thou lovest a son or

wife, remember they were mortall, & thou wilt not be so impatient. And so for

false feares and all other fortuite inconveniences, mischances, calamities, to

resist and prepare our selves, not to faint is best; * *Stultum est timere quod*

vitari non potest, 'tis a folly to fear that which cannot be avoided, or to bee

discouraged at all.

non perturbaberis eâ confractâ; si filium aut uxorem, memento hominem q; te diligi, &c. * *Seneca.*

• *Nam*

*Nam quisquis trepidus pavet vel optat,
Abjecit clypeum, locoq; motus
Necesse quâ valeat trahi catenam.*

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c Boeth. lib. 1.
prof. 4.

For he that so faints or fears, and yeelds to his passion, flings away his owne weapons, makes a cord to bind himself, & puls a beam upon his own head.

M E M B. 6.

*Against Envie, Livor, Emulation, Hatred, Ambition,
Self-love, and all other affections.*



Gainst those other^d passions and affections, there is no better remedy, then as Mariners when they go to Sea, provide all things necessary to resist a tempest; to furnish our selves with Philosophicall and Divine precepts, other mens examples, † *Periculum ex*

aliis facere, sibi quod ex usu fiet: To balance our hearts with love, charity, meeknes, patience, and counterpoise those irregular motions of envie, livor, spleen, hatred, with their opposite vertues; as we bend a crooked staffe another way, to oppose † *sufferance to labour, patience to reproach*, bounty to covetousnes, fortitude to pusillanimity, meeknes to anger, humility to pride; to examine our selves for what cause wee are so much disquieted, on what ground, what occasion, is it just or fained? And then either to pacifie our selves by reason, to divert by some other object, contrary passion, or premeditation. † *Meditari secum oportet quo pacto adversam arumnâ ferat, Pericula damna, exilia peregrè rediens semper cogitet, Aut filii peccatum, aut uxoris mortem, aut morbum filia, communia esse hac: fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome unto us. *In secundis mediare, quo pacto ferâs adversa;* or out of mature judgement to avoid the effect, or disannull the cause, as they doe that are troubled with toothach, pull them quite out.

d Qui invidiam ferre non potest, ferre contemptum cogitur.
† Ter. Heautont.

† Epictetus cap. 14. Si labor obiectus fuerit tolerantie, convivium patientie, &c. si ita consueveris, vitiis non obtemperabis.
† Ter Phor.

† *Ut vivat castor, sibi testes amputat ipse;
Tu quoque si qua nocent, abice, tutus eris.*

† Alciat. Embl.

The Beaver bites off stones to save the rest:

Doe thou the like with that thou art oppress.

Or as they that play at wasters, exercise themselves by a few cudgells how to avoid an enemies blows: let us arme our selves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it; *vetula vulpes*, as the proverb saith, *laqueo haud capitur*, an old Fox is not so easily taken in a snare: an old souldier in the world me thinkes should not be disquieted, but ready to receive all fortunes, encounters, and with that resolute Captaine, come what may come, to make answer,

** non ulla laborum
O virgo nova mi facies inopinâque surgit,
Omnia percepi atq; animo mecum ante peregi.
No labour comes at unawares to me,
For I have long before, cast what may be.
— non hoc primum mea pectora vulnus
Senserunt, graviora tuli —*

* Virg. Æn.

† Nat. Chytrens
deliciis Europæ,
Felix civitas
quæ tempore
pacis de bello
cogitat.

The Commonwealth of † Venice, in their Armory have this inscription,

X x 3

Happy

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d Occupet ex-
tremum scabi-
es, mihi turpe
relinqui est,
Hor.
e Lipsius epist.
quest. 1. 1. ep. 7.

f Lipsius epist.
lib. 1. epist. 7.

g Gloria comi-
tem habet in vi-
diam, pari onere
premitur reti-
nendo ac acqui-
rendo.
h Quid aliud
ambitiosus sibi
parat quam ut
probra ejus pa-
teant; nemo vi-
uens qui non
habet in vita
plura vitupe-
ratione quam
laude digna; bis
malis non meli-
us occurritur,
quam si bene
latueris.
i Et omnes fa-
ma per urbes
garrula laudet.
k Sen. Her. jur.
l Hor.

† The right ho-
nourable Lady
Francis Coun-
tesse Dowager
of Exeter.
The Lord
Berkley.

Happy is that citie which in time of peace thinkes of warre, a fit Motto for eve-
rie mans private house; happie is the man that provides for a future assault.
But many times we complaine, repine and mutter without a cause, we give
way to passions, we may resist, and will not. *Socrates* was bad by nature, en-
vious, as he confessed to *Zopirus* the Phisiognomer, accusing him of it; fro-
ward and lascivious; but as he was *Socrates*, he did correct & amend himself.
Thou art malicious, envious, covetous, impatient, no doubt, and lascivious,
yet as thou art a Christian correct and moderate thy self. 'Tis something I
confesse, and able to move any man, to see himselfe contemned, obscure, ne-
glected, disgraced, undervalued, ^d left behind; some cannot indure it, no not
constant *Lipsius*, a man discreet otherwise, yet too weak & passionate in this,
as his words expresse, ^e *collegas olim, quos ego sine fremitu non intueor, nuper*
terra filios, nunc Mæcenates & Agrippas habeo, — summo jam monte politos. But
he vvas much to blame for it, to a wise staid man this is nothing, we cannot
all be honoured and rich, all *Cæsars*, if vve will be content, our present state
is good, and in some mens opinion to be preferred. Let them goe on, get
wealth, offices, titles, honours, preferments, & what they vwill themselves,
by chance, fraud, imposture, simony, and indirect means, as too many doe;
by bribery, flattery, and parasiticall insinuation, by impudence, and time-
serving, let them climbe up to advancement in despite of vertue, let them go
before, ^f *crosse me on every side, me non offendunt modo non in oculos incurrunt,*
as he said, correcting his former error, they doe not offend me, so long as
they run not into mine eyes. I am inglorious and poore, *composita pauper-*
tate, but I live secure and quiet: they are dignified, have great means, pompe
& state, they are glorious, but what have they with it? ^g *Envie, trouble, anxii-*
ety, as much labour to maintain their place with credit, as to get it at first. I am
contented vvith my fortunes, *spectator è longinquo*, and love *Neptunum pro-*
cul à terrâ spectare furem: he is ambitious, and not satisfied vvith his: but
what ^h gets he by it? to have all his life laid open, his reproaches seene, not one of
a thousand but hee hath done more worthy of dispraise and *animadversion*, then
commendation; no better meanes to helpe this then to be private. Let them run,
ride, strive as so many fishes for a crum, scrape, climbe, catch, snach, cosen,
collogue, temporize and fleire, take all amongst them, wealth, honour, and
get what they can, it offends me not: — ^k *me mea tellus*

Lare secreto tutoq; tegat, I am well pleased vvith my fortunes,
— ^l *Vivo & regno simul ista relinquens.* I have learned in
what state soever I am therewith to bee contented, *Philip. 1. 11.* Come what
can come, I am prepared, *Nave ferar magna an parva, ferar unus & idem,*
I am the same. I was once so mad to bussell abroad, and seek about for pre-
ferment, tyre my self, and trouble all my friends, sed nihil labor tantus pro-
fecit, nam dum alios amicorum mors avocat, aliis ignotus sum, his invisus,
alii largè promittunt, intercedunt illi mecum solliciti, hi vanâ spe lactant;
dum alios ambio, hos capto, illis innotesco, ætas perit, anni defluunt, amici
fatigantur, ego deferor, & jam, mundi tæsus, humanæq; satur infidelitatis
acquiesco. And so I say still; although I may not deny, but that I have had
some † bountifull patrons, and noble benefactors, *ne sim interim ingratus,* &
I doe thankfully acknowledge it, I have received some kindnesse, *quod Deus*
illis beneficium rependat, si non pro votis, fortasse pro meritis, more peradven-
ture

ture then I deserve, though not to my desire, more of them then I did expect, yet not of others to my desert, neither am I ambitious or covetous, all this while, or a *Suffenus* to my selfe, what I have said, without prejudice or a literation shal stand. And now as a mired horse that struggles at first with all his might & main to get out, but when he sees no remedy, that his beating will not serve, lies still, I have laboured in vaine, rest satisfied, and if I may usurpe that of † *Prudentius*,

*Inveni portum, spes & fortuna valet,
Nil mihi vobiscum, ludite nunc alios,
Mine haven's found, fortune and hope adeu,
Mocke others now, for I have done with you.*

MEMB. 7.

*Against Repulse, Abuses, Injuries, Contempts, Disgraces,
Contumelies, Slanders, Scoffes, &c.*

I May not yet conclude, think to appease passions, or quiet the minde, till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all I cannot hope, to point alone at some few of the chiefest, is that which I aime at.

Repulse and *disgrace* are two maine causes of discontent, but to an understanding man not so hardly to be taken, *Cesar* himselfe hath beene denied, and when two stand equall in fortune, birth, & all other qualities alike, one of necessitie must lose. Why shouldst thou take it so grievously? It hath beene a familiar thing for thee thy selfe to deny others. If every man might have what hee would, wee should all be deified, Emperours, Kings, Princes; if whatsoever vaine hope suggests, unsatiable appetite affects, our preposterous judgement thinks fit were granted, vvee should have another *Chaos* in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies given by desert or worth, but for love, affinitie, friendship, affection, great mens letters, or as commonly they are bought and sold. * *Honours in court are bestowed not according to mens vertues and good conditions* (as an old courtier observes) but as every man hath means, or more potent friends, so he is preferred. With us in *France* († for so their owne countreyman relates) most part the matter is carried by favour and grace, hee that can get a great man to bee his mediatour, runs away with all the preferment. *Indignissimus plerumque praefertur, Vatinius Catoni, illaudatus laudatissimo;*

— *servi dominantur, a selli
Ornantur Phaleris, dephalerantur equi.*

An illiterate fool sits in a wise mans seat, and the common people hold him learned, grave and wise: One professeth (* *Cardan* well notes) for a thousand Crownes, but hee deserves not ten, when as hee that deserves a thousand cannot get ten. *Salarium non dat multis salem.* And oftentimes, which *Machiavel* seconds, † *Principes non sunt qui ob insignem virtutem principatu digni sunt,*

* *Imperitus periti manus occupat, & sic apud vulgus habetur. Ille proficitur mille coronatis, cum nec decem mereatur: alius è diverso mille dignus, vix decem consequi potest.* † *Epist. dedi. disput. Zebbeo Bondemontio, & Cosmo Bucelais.*

† *Distichon
ejus in militem
Christianum &
Graeco.
Engraven on
the tomb of
Fr. Puccius
the Florentine
in Rome. Chy-
treus in deliciis.*

Repulse.

m *Paderatus
in 300 Lace-
demoniorum
numerus non
electus risit,
gratulari se di-
cens civitatem
habere 300 ci-
ves se meliores.
n Kissing goes
by favour.*

* *Eneas Syl.
de miser. curial.
Dantur honores
in curiis non se-
cundum honores
et virtutes, sed
ut quisq. ditior
est atq. potenti-
or, eo magis ho-
noratur.*

† *Sesellus lib. 2
de repub Gal-
lorum. Favore
apud nos &
gratia plerum-
que res agitur,
& qui commo-
dum aliquem
nasti sunt in-
tercessorem, a-
ditum sere ha-
bent ad omnes
praefecturas.*

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† Quum is qui
regnat, & reg-
nandi sit impe-
ritus.

* Lib. 22. hist.

† Ministri locu-
pletiores sunt
iis quibus mini-
stratur.

† Hor. lib. 2.
Sat. 5.

6 Solomon Ec-
cles. 9. 11.
* Sar. Menip.

† Tale quid est
apud Valent.
Andream Apo-
log. manip. 5.
apol. 39.

he that is most worthy wants employment, he that hath skill to be a pilot wants a ship, and he that could governe a Commonwealth, a King in conceipt, wants means to exercise his worth, hath not a poor office to manage. And yet all this while he is a better man than is fit to reign, *et si careat regno*, though he want a kingdome, † *then he that hath one, & knows not how to rule it*; a Lion serves not alwaies his keeper, but oftentimes the keeper the Lion, and as * *Polydore Virgil* hath it, *multi reges ut pupilli ob inscitiam non regunt sed reguntur*. *Hieron* of *Syracuse* was a brave King, but wanted a Kingdome; *Persus* of *Macedon* had nothing of a King, but the brave name and title, for he could not govern it: so great places are often ill bestowed, worthy persons unrespected. Many times too the servants have more means than the masters whom they serve, which † *Epictetus* counts an eye-sore and inconvenient. But who can help it? It is an ordinary thing in these daies to see a base, impudent ass, illiterate, unworthy, insufficient, to be preferred before his betters, because he can put himself forward, because he lookes big, can baffle in the world, hath a fair outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discreet, modest, and better deserving man shall lye hid or have a repulse. 'Twas so of old and ever will be, and which *Tiresias* advised *Ulysses* in the † *Poet*,

— *Accipe quâ ratione queas ditescere, &c.*

is still in use; lye, flatter and dissemble: If not, as he concludes,
— *Ergo pauper eris*, then go like a begger as thou art. *Erasmus*, *Me-
lancthon*, *Lipsius*, *Budæus*, *Cardan*, liv'd and died poore. *Gesner* was a silly
old man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bi-
shops that flourished in his time, and rode on foot-clothes. It is not honesty,
learning, worth, wisdom, that prefers men, *The race is not to the swift,
nor the battle to the strong*, but as the wise man said, ° *Chance*, and some-
times a ridiculous chance. * *Casus plerumq; ridiculus multos elevavit*. 'Tis
fortunes doings, as they say, which made *B. J. J.* now dying exclaime, *O
misera virtus, ergo nihil quam verba eras, atqui ego te tanquam rem exerce-
bam, sed tu serviebas fortune*. Beleeve it hereafter O my friends! Vertue
serves fortune. Yet be not discouraged (O my well deserving spirits) with
this which I have said, it may be otherwise, though seldom I cōfesse, yet
sometimes it is. But to your farther content I'll tell you a † tale. In *Moronia
pia*, or *Moronia felix* I know not whether, nor how long since, nor in what
Cathedrall Church, a fat Prebend fell void. The carcasle scarce cold, many
sutors were up in an instant. The first had rich friends, a good purse, and hee
was resolved to out-bid any man before he would lose it, everie man sup-
posed he should carry it. The second was my Lord Bishops Chaplain (in
whose gift it was) and he thought it his due to have it. The third was no-
bly borne, and he meant to get it by his great parents, patrons, and allies.
The fourth stood upon his worth, he had newly found out strange mysteries
in Chimistry, and other rare inventions which he would detect to the pub-
like good. The fifth was a painfull preacher, and he was commended by the
whole parish where he dwelt, he had all their hands to his Certificate. The
sixth was the prebendaries son lately deceased, his father died in debt (for
it, as they say) left a wife and many poor children. The seventh stood upon
faire promises, which to him and his noble friends had been formerly made
for

for the next place in his Lordships gift. The eight pretended great losses, and what he had suffered for the Church, what paines he had taken at home and abroad, and besides he brought noble mens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foraine Doctor, a late convert and wanted meanes. The eleventh would exchange for another, he did not like the formers site, could not agree with his neighbors & fellows, upon any termes he would be gone. Thetwelfth and last was (a suitor in conceipt) a right honest, civill, sober man, an excellent scholar, and such a one as lived private in the Vniversitie, but hee had neither means nor mony to compasse it, besides he hated all such courses, he could not speak for himselfe, neither had he any friends to solícite his cause, and therefore made no suit, could not expect, neither did he hope for or look after it. The good Bishop amongst a jury of competitors thus perplexed, and not yet resolved what to doe, or on whom to bestow it, at the last, of his own accord, meer motion, and bountifull nature, gaue it freely to the Vniversity student, altogether unknowne to him but by fame, and to be brieft, the Academicall Scholar had the Prebend sent him for a present. The newes was no sooner published abroad, but all good students rejoyced, and were much cheered up with it, though some would not believe it, others as men amazed, said it was a miracle, but one amongst the rest, thanked God for it & said, *Nunc iuvat tandem studiosum esse, & Deo integro corde servire.* You haue heard my tale, but alas it is but a tale, a meere fiction, 'twas never so, never like to be, and so let it rest. Well bee it so then, they haue wealth and honour, fortune and preferment, every man (there's no remedy) must scamble as he may, and shift as he can, yet Cardan comforted himselfe with this, *the starre Fomahant would make him immortall*, and that † after his decease his Books should be found in Ladies studies.

* *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy Canvas so to heart? It may be thou art not fit; but as a † child that puts on his fathers shooes, hat, headpeice, brestplate, breeches; or holds his speare, but is neither able to weild the one, or weare the other; so wouldst thou doe by such an office, place, or Magistracy: thou art unfit; And what is dignity to an unworthy man, but (as * *Salvianus* holds) a goldring in a swines snout: Thou art a brute. Like a bad actor (so o *Plutarch* compares such men) in a Tragoedy, *diadema fert, at vox non auditur*: Thou wouldst play a Kings part, but actest a Clowne, speakest like an Asse. q *Magna petis Phaeton & quæ non viribus istis, &c.* as *Iames* and *Iohn* the sonnes of *Zebedy* did aske they knew not what, *nescis temerarie nescis*, thou dost, as another *Suffenus*, overweene thy selfe, thou art wise in thine own conceit, but in other more mature judgement altogether unfit to manage such a businesse. Or be it thou art more deserving then any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superis visum*. Thou art humble as thou art, it may be, hadst thou been preferred, thou wouldst haue forgotten God and thy selfe, insulted over others, contemned thy friends, been a block, a tyrant, or a demi-god, *sequiturq; superbia formam*:^s Therefore, saith *Chrysostome*, good men doe not alwaies finde grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.

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p *Stella Fomahant immortalitatem dabit.*

† *Lib. de lib.*

propris.

* *Hor.*

† *Qui induit thoracem aut galeam. &c.*

* *Lib. 4. de gubern. Dei. Quid est dignitas indigno nisi circulus aureus in naribus suis.*

o *In Lyandro.*

q *Ovid. Met.*

r *Magistratus*

virum indicat.

f *Ideo boni viri*

aliquando gratiam non accipiunt, ne in superbiam ele-

ventur ventositate jactantia, ne altitudine muneris negligentiores efficiat.

efficiat.

efficiat.

efficiat.

efficiat.

efficiat.

efficiat.

efficiat.

Yy

Injuries

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u *Alian.*x *Injuriarum
remedium est
oblivio.*y *Mat. 18. 22.
Mat. 5. 39.*z *Rom. 12. 17*† *Sitoleris in-
juriam victor
evadis, quie-
nim pecuniis
privatus est,
non est priva-
tus victoria
in hac Philo-
sophia.*† *Differeam
nisi te ultus
fuero: differeā
nisi ut me de-
inceps ames
effecero.** *Ioach came-
rarius Embl.
21. cent. 1.*a *Hellodorus.*† *Reipsa reperi
nihil esse ho-
mini melius
facilitate &
clementia.*Ter. *Adelph.** *Ovid.*

Injuries, abuses, are very offensive, and so much the more in that they think veterem ferendo invitant novam, by taking one they provoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; his litem generat; 'tis much better with patience to beare, or quietly to put it up. If an Ass kick me, saith Socrates, shall I strike him againe, and when^u his wife Xantippe stroke and misused him, to some friends that would have had him strike her againe, hee replied that hee would not make them sport, or that they should stand by, and say Eia Socrates, eia Xantippe, as we doe when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, & sometimes at other mens procurements, with much vexation of spirit and anguish of minde, all which with good advice, or mediation of friends might have been happily composed, or if patience had taken place. Patience in such cases is a most soveraigne remedy, to put up, conceal, or dissemble it, to^x forget and forgive, y not seaven, but seaventy seaven times, as often as he repents forgive him; Luk. 17. 3. as our Saviour enjoynes us to be, to turn the other side: as our^y Apostle perswades us, to recompense no man evil for evil, but as much as is possible to have peace with all men: not to avenge our selves, and wee shall heap burning coales upon our adversaries head. For if you put up wrong (as Chrysostome comments) you get the victory; he that looseth his money, looseth not the conquest in this our Philosophy. If hee contend with thee, submit thy selfe unto him first, yeeld to him. Durum & durum non faciunt murum, as the proverb is, two refractory spirits will never agree, the onely meanes to overcome, is to relent, obsequio vinces. Euclide in Plutarch, when his brother had angered him, swore he would bee revenged, but he gently replied, † Let me not live if I doe not make thee to love me againe, upon which meek answer he was pacified.

* *Flectitur obsequio curvatus ab arbore ramus,**Frangis si vires experiare tuas.*

A branch if easily bended yeelds to thee,

But hard it breaks; the difference you see.

The noble family of the *Colamni* in *Rome*, when they were expelled the city by that furious *Alexander* the sixth, gave the bending branch therefore as an Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that hee might break them by force, but so never make them stoop, for they fled in the midst of their hard usage to the kingdome of *Naples*, and were honourably entertained by *Frederick* the King, according to their callings. Gentleness in this case might have done much more, and let thine adversary be never so perverse, it may be by that meanes thou maist win him, a favore & benevolentia etiam immanis animus mansuescit, soft words pacifie wrath, and the fiercest spirits are so soonest overcome; † A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is infestus infestis, a terrour and scourge alone to such as are stubborn, and make resistance. It was the symbole of *Emanuel Philibert Duke of Savoy*, and he was not mistaken in it, for

* *Quo quisq; est major magis est placabilis ira,**Et faciles motus mens generosa capit.*

A greater man is soonest pacified,

A noble spirit quickly satisfied.

It is reported by ^b Gualter Mapes an old Historiographer of ours, (who lived 400 yeares since) that king Edward Senior, and Leolin Prince of Wales, being at an interview neer Aust upon Severn in Gloucestershire, & the Prince sent for, refused to come to the King, he would needs goe over to him: which Leolin perceiving, ^c went up to the armes in water, and embracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly; And thereupon was reconciled unto him, and did his homage. If thou canst not so win him, put it up, if thou beest a true Christian, a good divine, an imitator of Christ, † (For he was reviled and put it up, whipped and sought no revenge) thou wilt pray for thine enemies, ^d and blesse them that persecute thee, be patient, meek, humble, &c. An honest man will not offer thee injury, *probus non vult*, if he were a brangling knave, 'tis his fashion so to doe, where is least heart, is most tongue, *quo quisq; stultior, eo magis insolenscit*, the more sottish he is, still the more insolent: ^e Doe not answer a fool according to his folly. If he be thy superiour, ^f beare it by all meanes, grieve not at it, let him take his course, *Ani-* *tus* and *Melitus* * may kill me, they cannot hurt me: as that generous *Socrates* made answer in like case, *Mens immota manet*, though the body be torne in peeces with wild horses, broken on the wheele, pinched with fiery tongues, the Soule cannot be distracted. 'Tis an ordinary thing for great men to vilifie & insult, oppresse, injure, tyrannise; to take what liberty they list, and who dare speak against? *Miserum est ab eo ladi*, à quo non possis *queri*, a miserable thing 'tis to be injured of him, from whom is no appeal: and not safe to write against him that can proscribe and punish a man at his pleasure, which *Asinius Pollia* was ware of, when *Octavianus* provoked him. 'Tis hard I confesse to be so injur'd: One of *Chilo's* three difficult things: † To keep counsell, spend his time well, put up injuries; but be thou patient, and leave revenge unto the Lord. ‡ Vengeance is mine and I will repay, saith the Lord. I know the Lord, saith * David, will avengethe afflicted and judge the poore. No man (as † Plato farther addes) can so severely punish his adversary, as God will such as oppresse miserable men.

† Iterum ille rem judicat am judicat,

Majoreq; multa à multat.

If there be any religion, any God, and that God be just, it shall be so; if thou believest the one believe the other: *Erit, erit*, it shall be so. *Nemesis* comes after, *serò sed seriò*, stay but a litle and thou shalt see Gods just judgement overtake him,

* Raro antecedentem scelestum

Deferuit pede pœna claudo.

Thou shalt perceiue that verified of *Samuel* to *Agag*. *I. Sam. 15. 33. thy sword hath made many women childlesse, so shall thy mother bee childlesse amongst other women*. It shall be done to them as they haue done to others. *Conradinus* that brave *Suebian* Prince, came with a well prepared army into the Kindome of *Naples*, was taken prisoner by King *Charles*, and put to death in the flower of his youth; a litle after (*ultione Conradini mortis*, *Pandolphus Collinutius Hist. Neap. lib. 5.* calls it,) King *Charles* his own sonne, with 200. Nobles was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, *quo quisq; peccat in eo punietur*, † they shall be

Y y 2

punished

^b Camden in Glouc.

^c V. 4. ad peccatus ingressus

^d est, aquam cymbam amplectens, sapientissime rex

^e ait tua humilitas meam vit

^f cit superbiā, & sapientia triumphavit

^g in epigram; collat

^h ascend: quod contra te fa-

ⁱ tuus erexit, intrabis terram,

^j quam hodie fecit tuam benignitas, &c.

^k Chrysostome, Contumeliis affectus est et eas pertulit;

^l opprobriis, ne ultrus est, verberibus casus nec vicem reddidit.

^m d. Rom. 12. 14.

ⁿ c. Pro.

^o f. Contend not with a greater man, Pro.

^p * Occidere possunt.

^q † Non facile aut tutum in eum scribere qui potest pro-

^r scribere.

^s † Arcana tacere otium recte collocare,

^t iniuriam posse ferre difficillimum.

^u g. Plal 45.

^v Rom. 12.

^w * Pl. 139. 13.

^x † Nullus rari

^y severe inimicum suum ul-

^z tisci potest, quam deus so-

^{aa} let miserorum oppressores.

^{ab} † Arcturus in Plautus.

^{ac} * Hor. 3. od. 2.

^{ad} † Wisd. 11. 6.

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punished in the same kinde, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensignes displayed, let drummes beat on, trumpets sound, *Taratantarra*, let them sack Cities, take the spoile of countries, murder infants, deflowre Virgins, destroy, burne, persecute, and tyrannize, they shall be fully rewarded at last in the same measure, they & theirs, and that to their desert.

** Juvenal. Ad generum Cereris sine cade & sanguine paucis
Descendunt reges & sicca morte tyranni,*

Few Tyrants in their beds doe dye,

But stab'd or maim'd to hell they hie.

Oftentimes too, a base contemptible fellow, is the instrumēt of Gods justice, to punish, to torture and vex them, as an *Ichnemon* doth a *Crocodile*. They shall be recompenced according to the works of their hands, as *Haman* was hanged on the gallows he provided for *Mordochy*; *They shall haue sorrow of heart, & be destroyed from under the heaven, Thre. 3. 64. 65. 66.* Onely be thou patient, *vincit qui patitur*, and in the end thou shalt be crowned. Yea but 'tis a hard matter to doe this; flesh and blood may not abide it; 'Tis

*i Apud Chri-
stianos non
qui patitur,
sed qui facit
iniuriam mi-
ser est. Leo fer.*

*† Neq̃ prece-
pisset deus
si grave fuis-
set: sed qua*

*ratione potero?
facile si celi
suspexeris; &
ejus pulchri-
tudine, et quod
pollicetur De-*

us, &c.

*k Valer. lib. 4.
cap. 1.*

*† Ep. 2. frat.
† Camerarius*

emb 75. cen. 2.

** Pape, inquit
nullū animal
tam pusillum*

*quod non cu-
piat ulcisci.*

*† Quod tibi fi-
eri non vis al-
teri ne feceris.*

l 1. Pet. 2.

*k Siquidē ma-
lorum propriū
est inferre dā-
na, & bonorū
pedissequa est
iniuria.*

grave, grauel no (*Chrysostome* replies) *non est grave o homo*, 'tis not so grie-
vous, † neither had God commanded it, if it had been so difficult. But how shal
it be done? Easily, as he followes it, if thou shalt looke to heaven, behold the

beauty of it, and what God hath promised to such as put up injuries. But if thou
resist and goe about *vim vi repellere*, as the custome of the world is, to right
thy selfe, or hast given just cause of offence, 'tis no injury then, but a con-

digne punishment; thou hast deserved as much: *A te principium, in te recidit
crimen quod a te fuit, peccasti, quiesce*, as *Ambrose* exhortates with *Cain*.

lib. 3. de Abel. & Cain. k Dionysius of Syracuse, in his exile was made stand
without dore, *patienter ferendum* fortasse nos tale quid fecimus, quum in ho-
nore essemus, he wisely put it up, and laid the fault where it was, on his own

pride and scorne which in his prosperity he had formerly shewed others.
'Tis † *Tullies* axiome, *ferre ea molestissime homines non debent, quae ipsorum
culpa contracta sunt*, selfe doe, selfe haue, as the saying is, they may thanke
themselves. For he that doth wrong must look to be wronged againe, *Ha-*

bet & musca splenem, & formica suabilis inest, The least fly hath a spleen, &
a litle Bee a sting. † An Assle overwhelmed a Thisselwarps nest, the litle
Bird pecked his gaul'd back in revenge; and the Humble-bee in the fable,

flung down the Eagle's eggs out of *Jupiters* lap. *Bracidas* in *Plutarch* put his
hand into a Mouse nest, and hurt her young ones, shee bit him by the fin-
ger: * *I see now* (saith he) *there is no creature so contemptible, that will not be*

revenged. 'Tis *lex Talionis*, and the nature of all things so to doe: If thou
wilt liue quietly thy selfe, † doe no wrong to others; if any bee done thee
put it up, with patience endure it. For ¹ *this is thank worthy*, saith our Apo-
stle, if a man for conscience towards God endure grieve, and suffer wrong unde-

served: for what praise is it, if when yee be buffeted for your faults, you take it
patiently: but if when you doe well, yee suffer wrong, & take it patiently, there
is thanks with God, for hereunto verily we are called. *Qui mala non fert, ipse*

sibi testis est per impatientiam quod bonus non est, He that cannot beare inju-
ries, witnesseth against himselfe, that he is no good man, as ^k *Gregory* holds.

'Tis the nature of all wicked men to doe injuries, as it is the property of all honest men patiently to beare them. *Improbis nullo flectitur obsequio.* The Wolfe in the † Embleme sucked the Goat, * (so the shepheard would haue it) but he kept nevertheless a Wolfes nature; * a knave will be a knave. Injury is on the other side a good mans foot-boy, his *fidus Achates*, and as a lacky followes him wheresoever he goes. Besides, *miseria est fortuna que caret inimico*, he is in a miserable estate that wants enemies: it is a thing not to be avoided, & therefore with more patience to be endured. *Cato Censorius*, that upright *Cato* of whom *Paterculus* gives that honourable *elogium*, *benefecit quod aliter facere non potuit*, was † 50 times endited and accused by his fellow citizens and as * *Ammianus* well hath it, *Quis erit innocens si clā vel palam accusasse sufficiat*? if it be sufficient to accuse a man openly or in privat who shall be free? If there were no other respect then that of Christianity, Religion and the like, to induce men to be long suffering and patient, yet me thinkes the nature of injury it selfe is sufficient to keep them quiet, the tumults, uproares, miseries, discontents, anguish, losse, dangers that attend upon it might restraîne the calamities of contention: for as it is with ordinary gamesters, the gaires goe to the box, so falls it out to such as contend, the Lawyers get all, and therefore if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kind, and common experience might detain them. ^m The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant & Dragons conflict in † *Pliny*, the Dragon got under the Elephants belly, and sucked his blood so long, till he fell down dead upon the Dragon, and killed him with the fall, so both were ruin'd. 'Tis an Hydras head, contention, the more they strive the more they may; and as *Praxitiles* did by his glasse, when he saw a scurvy face in it, brake it in pieces, but for that one, he saw many more as bad in a moment: for one injury done they provoke another *cum favore*, and twenty enemies for one. *Noli irritare crabrones*, oppose not thy selfe to a multitude; but if thou hast received a wrong, wisely consider of it, & if thou canst possibly, compose thy selfe with patience to bear it. This is the safest course, & thou shalt finde greatest ease to be quiet.

ⁿ I say the same of scoffes, slanders, contumelies, obloquies, defamations, detractions, pasquilling libells, and the like, which may tend any way to our disgrace; 'tis but opinion: if we could neglect, contemne, or with patience digest them, they would reflect on those that offered them first. A wise citizen I know not whence, had a scould to his wife, when she brawled, he plaid on his drumme, & by that meanes madded her more, because she saw that he would not be moved. *Diogenes* in a crowd when one called him back, and told him how the boies laughed him to scorne, *Ego, inquit, non rideor*, took no notice of it. *Socrates* was brought upon the stage by *Aristophanes*, & misused to his face, but he laughed as if it concerned him not, and as *Ælian* relates of him, whatsoever good or bad accident or fortune befell him, going in or coming out, *Socrates* still kept the same countenance: Even so should a Christian souldier doe, as *Hierom* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, not be moved, for honesty is a suffi-

Alciat. emb.
† Naturā expellat furcalicet ut recur-

† By many indignities wee come to dignities.

† Tibi subijci to quæ sunt aliis, futurum, convitia &c. & in iis in te admissis non excañdesces.

† Epictetus.

† Plutarch, quinquagies Catoni dies dicta ab inimicis.

* Lib. 18.

† Hoc scio pro certo quod si cum sercore certo, Vinco seu vincor, semper ego maculor.

† Lib. 8. cap. 2.

n Obloquutus est, probrumq; tibi intulit quispiam, sive vera is dixerit, sive falsa,

maximam tibi coronam texeris si mansueris convitium tuleris (Chrys. in 6. cap. ad Rom. ser. 10)

o Tullius epist. Dolabella, tu forti sis animus & tua moderatio, constantia, eorum infamet iniuriam.

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† Boethius
consol. lib. 4.
prof. 3.

cient reward, *probitas sibi primum*, and in our times the sole recompence to doe well, is to doe well, but naughtinesse will punish it selfe at last, † *improbis ipsa nequitia supplicium*, As the diuerbe is,

Qui benèfecerunt, illi sua facta sequentur,

Qui malè fecerunt, facta sequentur eos:

They that doe well, shall have reward at last,

But they that ill, shall suffer for that's past.

Yea but I am ashamed, disgraced, dishonoured, degraded, exploded, my notorious crimes and villanies, are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone, I have been stigmatized, whipt at post, arraigned and condemned, I am a common obloquy, I have lost my eares, odious, execrable, abhorred of God and men. Be content, 'tis but a nine daies wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumor is expelled by anothers; every day almost come new newes unto our eares, as how the Sun was eclipsed, meteors seen i' th' aire, monsters borne, prodigies; how the *Turkes* were overthrown in *Persia*, an Earth-quake in *Helvetia*, *Calabria*, *Iapan*, or *China*, an inundation in *Holland*, a great plague in *Constantinople*, a fire at *Prage*, a dearth in *Germany*, such a man is made a Lord, a Bishop; another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression; all which we doe bear at first with a kind of admiration, detestation, consternation; but by and by they are buried in silence: thy father's dead, thy brothers robb'd, wife runs mad, neighbour hath kild himselfe; 'tis heavy, gastly, fearfull newes at first, in every mans mouth, table talk, but after a while who speaks or thinks of it? It will be so with thee and thine offence; it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c. thou art not the first offender, nor shalt not be the last, 'tis no wonder, every houre such malefactors are called in question, nothing so common,

Quocunq; in populo, quocunq; sub axe,

Comfort thy selfe thou art not the sole man. If he that were guiltlesse himselfe should sling the first stone at thee; and he alone should accuse thee that were faultlesse; how many executioners, how many accusers wouldst thou have? If every mans sinnes were written in his forehead, and secret faults known; how many thousands would parallel, if not exceed thine offence? It may be the Iudge that gave sentence, the Iury that condemned thee, the spectators that gazed on thee, deserved much more, and were farre more guilty then thou thy selfe. But it is thine infelicity to be taken, to be made a publike example of justice, to be a terror to the rest; yet should every man have his desert; thou wouldest peradventure be a Saint in comparison, *vexat censura columbas*, poore soules are punished; the great ones doe twenty thousand times worse, and are not so much as spoken of.

Ter. Phor.

Non rete accipitri tenditur neq; milvio,

Qui male faciunt nobis, illis qui nil faciunt tenditur.

The net's not laid for kites or birds of prey,

But for the harmelesse still our ginnes we lay.

Be not dismaid then, *humanum est errare*, we are all sinners; daily and houely subject to temptations; the best of us is an hypocrite, a grievous offender

fender in Gods sight, *Noab, Lot, David, Peter, &c.* how many mortall sins doe we commit? Shall I say, be penitent, aske forgiveness, and make amends by the sequels of thy life; for that foule offence thou hast committed, recover thy credit by some noble exploit, as *Themistocles* did, for he was a most deboshed and vicious youth, *sed iuventæ maculas præclaris factis deleuit*, but made the World amends by brave exploits; at last become a new man and seek to be reformed. He that runnes away in a battle, as *Demosthenes* said, may fight againe, and he that hath a fall may stand as upright as ever he did before. *Nemo desperet meliora lapsus*, a wicked liver may be reclaimed, and prove an honest man; he that is odious in present, hissed out, an exile; may be received again with all mens favours, and singular applause, so *Tully* was in *Rome*, *Alcibiades* in *Athens*. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled; trouble not thy selfe, vex, and grieve thy selfe no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemne, or seeme not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas*: If thou be guiltlesse it concernes thee not:

† *Irrita vaniloqua quid curas spicula lingua,*
Latrantem curatne alta Diana canem?

Doth the Moon care for the barking of a dogge? They detract, scoffe and raile faith one, & barke at mee on every side; but I, like that *Albanian* dog sometimes given to *Alexander* for a present, *vindico me ab illis solo contemptu*, I ly still and sleep, vindicate my selfe by contempt alone.

* *Expers terroris Achilles armatus*: As a Tortoise in his shell, *virtute meâ me involvo*, † or an Vrchin round, *nul moror ictus*, ° a Lizard in Camomile, I decline their fury and am safe.

Integritas virtusq; suo munimine tuta,

Non patet adversa moribus invidia:

Vertue and integrity are their own fence,

Care not for envy or what comes from thence.

Let them raile then, scoffe, and slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinks, is not moved, because he knowes, *contra Syco-phanta morsum non est remedium*, there is no remedy for it; Kings and Princes, wise, grave, prudent, holy, good men, divine, all are so served alike.

¶ *O Iane à tergo quem nulla ciconia pinxit, Antevorta and Postvorta* Iupiters gardians may not helpe in this case, they cannot protect, *Moses* had a *Dathan*, a *Corath*, *David* a *Shimei*, God himselfe is blasphemed: *nondum felices si te nondum turba deridet*. It is an ordinary thing so to be misused, * *Regium est cum benè feceris malè audire*, the chiefe men, and most under-

standing are so vilified, let him take his † course. And as that lusty courser in *Æsop*, that contemned the poore Ass, came by and by after with his bowels burst, a pack on his back, and was derided of the same Ass, *contemnentur ab iis quos ipsi prius contempsere, & irridentur ab iis quos ipsi prius irrisere*, they shall be contemned and laughed to scorne of those whom they have formerly derided. Let them contemne, defame, or undervalue, insult, oppresse, scoffe, slander, abuse, wrong, curse and swear, faine and lye, doe thou comfort thy selfe with a good conscience, *in sinu gaudeas*, when they have all done, a good conscience is a continuall feast, innocency

will

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† *Camærar.*
emb. 61. cent.

3.

p *Lipsius* e-

lect. lib. 3. ult.

Latrant me i-

ceo ac taceo,

&c.

* *Catullus.*

o *Tullias* e-

piſt. *Dolabel-*

le tu forti sis

animo, & tua

moderatio,

constantia eo-

rum infamet

iniuriam.

o *Theſym-*

bole of I. Ke-

venheder a

Carinthian

Baron faith

Sambucus.

* *The ſymbole*

of Gonzaga

Duke of Mâ-

tua.

q *Pres. ſat. 1.*

* *Magni ani-*

mi eſt iniurias

deſpicere. Se-

neca de ira,

cap. 31.

† *Quid turpi-*

us quam ſapi-

entis vitam ex

inſipientis ſer-

monē pendere?

Tullius 2. de

ſinibus.

† *Tua te con-*

ſcientia ſal-

ware, in cubi-

culum ingre-

dere, ubi ſecu-

re requieſcas.

Minuit ſe quo-

dāmodo proba-

bonitas conſci-

entia ſecreti.

Boethius 1. 3.

prof. 4.

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f Ringantur
licet & male-
dicant, Palla-
dium illud pe-
ctori oppono,
Non Moveri:
consisto mode-
stia veluti su-
di innitens,
excipio &
frango sultis-
simum impe-
tum livoris.
Putean. lib. 2.
epist. 58.

will vindicate it selfe: And which the Poet gave out of *Hercules*, *diis frui-
tur iratis*, enjoy thy selfe, though all the world be set against thee, con-
temne and say with him, *Elogium mihi praeforibus*, my posie is, *not to be mo-
ved, that my Palladium, my brest-plate, my buckler, with which I ward all
iniuries, offences, lyes, slanders, I leane upon that stake of modesty, so receave
and break a sunder all that foolish force of Livor and spleen.* And whosoever
he is that shall observe these short instructions, without all question he shall
much ease and benefit himselfe.

In fine, if Princes would doe justice, Iudges be upright, Clergie-men
truly devout, and so live as they teach; if great men would not be so inso-
lent, if souldiers would quietly defend us, the poore would be patient, rich
men would be liberall and humble; Citizens honest, Magistrates meek,
superiours would give good example; subjects peaceable, young men
would stand in awe; if Parents would be kind to their children; and they a-
gain obedient to their Parents; brethren agree amongst themselves, ene-
mies be reconciled, servants trusty to their Masters, Virgins chaste, Wives
modest, Husbands would be loving and lesse jealous: If we could imitate
Christ and his Apostles, live after Gods lawes, these mischiefs would not
so frequently happen amongst us; but being most part so irreconcilable as
we are, perverse, proud, insolent, factious and malicious, prone to conten-
tion, anger and revenge, of such fiery spirits, so captious, impious, irreligi-
ous, so opposite to vertue, void of grace, how should it otherwise be? Many
men are very teasty by nature, apt to mistake, apt to quarrell, apt to provoke
and misinterpret to the worst, every thing that is said or done, and thereup-
on heap unto their selves a great deale of trouble, and disquietnesse to o-
thers, smatterers in other mens matters, tale-bearers, whisperers, lyes, they
cannot speak in season, or hold their tongues when they should, * *Et suam
partem itidem tacere, cum aliena est oratio*: they will speak more then comes
to their shares, in all companies, & by those bad courses accumulate much
evill to their own soules, (*qui contendit, sibi convitium facit*) their life is a
perpetuall brawle, they snarle like so many dogs, with their wives, children,
servants, neighbours, & all the rest of their friends, they can agree with no
body. But to such as are judicious, meek, submisse, and quiet, these matters
are easily remedied: they will forbear upon all such occasions, neglect, con-
temne, or take no notice of them, dissemble, or wisely turne it off. If it be a
naturall impediment, as a red nose, squint eyes, crooked leggs, or any such
imperfection, infirmity, disgrace, reproach; the best way is to speak of it first
thy selfe, and so thou shalt surely take away all occasions from others to
jest at, or contemne, that they may perceive thee to be carelesse of it. *Vatini-
us* was wont to scoffe at his own deformed feet, to prevent his enemies ob-
loquies and sarcasmes in that kind; or else by prevention; as *Cotys* King of
Thrace, that brake a company of fine glasses presented to him, with his
own hands, lest he should be overmuch moved when they were broken by
chance. And sometimes again, so that it be discreetly and moderately done,
it shall not be amisse to make resistance, to take down such a saucy com-
panion, no better meanes to vindicate himselfe to purchase finall peace: for
he that suffers his himselfe to be ridden, or through pusillanimity or sottish-
nesse, will let every man baffle him, shall be a common laughing stock for
all

* *Bion* said his
father was a
rogue, his
mother a
whore, to pre-
vent obloquy,
and to shew
that nought
belonged to
him but goods
of the mind.

all to flout at. As a curre that goes through a Village, if he clap his taile between his leggs, and runne away, every curre will insult over him; but if he brisle up himselfe, and stand to it, give but a counter-snarle, there's not a dogge dares meddle with him: much is in a mans courage and discreet carriage of himselfe.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours; our own defaults, ignorance, errors, intemperance, indiscretion, infirmities &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, speciall antidotes both in Scriptures & humane Authors, which who so will obserue, shall purchase much ease and quietnesse unto himselfe: I will point at a few. Those Prophetically, Apostolicall admonitions are well known to all, what Salomon, Siracides, our Saviour Christ himselfe hath said tending to this purpose, as *Fear God: obey the Prince: be sober and watch; pray continually: be angry but sinne not: remember thy last: fashion not your selves to this world, &c.* apply your selves to the times: strive not with a mighty man: recompence good for evill: let nothing be done through contention or vaine-glory, but with meeknesse of minde, every man esteeming of others better then himselfe: love one another. Or that Epitome of the law and the Prophets, which our Saviour inculcates, *love God above all, thy neighbour as thy selfe: And whatsoever you would that men should doe unto you, so doe unto them;* which Alexander Severus writ in letters of gold, and used as a motto. *Hierome* commendeth to Celantia as an excellent way, amongst so many inticements & worldly provocations to rectify her life. Out of human Authors take these few cautions, ** Know thy selfe. y Be contented with thy lot. z Trust not wealth, beauty, nor parasites, they will bring thee to destruction. a Have peace with all men, warre with vice. b Be not idle. c Look before you leap. d Beware of Had I wist. e Honour thy parents, speake well of friends. Be temperate in foure things, lingua, loculis, oculis, & poculis. f Watch thine eye. g Moderate thine expences. Hear much, speake little, h susteine & abstine. If thou seest ought amisse in another, mend it in thy selfe. Keep thine own counsell, reveale not thy secrets, be silent in thine intentions. i Give no eare to tale-tellers, babblers, be not scurrilous in conversation: * Iest without bitterness: give no man cause of offence: set thine house in order: h take heed of suretiship. + Fide & diffide, as a fox on the yce, take heed whom you trust. i Live not beyond thy meanes. k Give chearfully. Pay thy dues willingly. Be not a slave to thy money, l Omit not occasion, embrace opportunity, loose no time. Be humble to thy superiors, respective to thine equall, affable to all, m but not familiar. Flatter no man. n Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speake truth. Be not opinative, maintaine no factions. Lay no wagers, make no comparisons. o Finde no faults, meddle not with other mens matters. Admire not thy selfe. p Be not proud or popular. Insult not. Fortunam reverenter habe. q Fear not that which cannot be avoided. + Grieve not for that which cannot be recalled. * Undervalue not thy selfe. Ac-*

u Lib. 2. ep. 25.

x No/ce teip-

sum.

y Contentus

abi.

z Ne fidus opi-

bus, neq; para-

fitis, trahunt

in præcipitum.

a Pacem cum

hominibus ha-

be, bellum cum

vitiis. Otho 2.

Imperat.

lymb.

b Dæmon te

nunquam otio-

sum inveniat.

Hieron.

c Dia delibe-

randum quod

statuendum

est semel.

d Insipientis est

dicere non pu-

taram.

e Ames paren-

tem si æquum

aliter feras,

præstes paren-

tibus pietatē,

amicis dilecti-

onem.

f Comprime

linguam. Quid

de quoq; viro

cui dicas

sepe caveo.

Libentius au-

dias quam lo-

quaris, vive

ut vivas.

† Epictetus:

optime feceris

sic feceris

quæ in alio

reprehendis.

Nemini dixe-

ris quæ nolis

efferri.

g Fuge susur-

rones. Percon-

torem fugi-

to, &c.

* Sint sales sine vilitate. Sen. h Sponde, prestonoxa. i Tecum habita. k Bis dat qui cito dat. † Camerar. emb 55 cent.

2. cave cui credas, vel nemini fidas. Epicarmus. l Post est occasio calva. m Nimia familiaritas parit contemptum.

n Mendatium servile vitium. o Arcanum neq; inscrutaberis ullius unquam, commissumq; reges, Hor. lib. 1. ep. 19. Neo

tua laudabis iudicia aut aliena reprehendes. Hor. ep. lib. 18. p Ne te quæsieris extra. q Stultum est timere, quod vitari

non potest. † De re amissa irreparabili ne doleas. * Tantieris aliis quanti tibi fueris.

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Neminem ci-
to laudes vel
accuses.

Nullius ho-
spitis grata est
mora longa.

* Solonis lex
apud. Aristo-
telem. Gellius

lib.2. cap.12.
Nullum locū
pates sine teste

semper adesse
Deum cogita.

u Secreto ami-
cus admone,
lauda palam.

x Ut ameris
amabilis esto.
Eros & Ante-
ros gemelli

¶ Ven eris, amati & redamatio. Plat. y Dum fata sinunt vivite leti, Seneca. z Id apprimē in vita utile, Ex aliū obser-
vare sibi quod ex usu fiet. Ter a Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi-
nes contra flamina flato. q Nulla certior custodia innocentia: inexpugnabile munimentum munimento non egere.

cuse no man, commend no man rashly. Goe not to law without great cause. Strive not with a greater man. Cast not off an old friend, Take heed of a reconciled enemy. ¹ If thou come as a guest stay not to long. Be not unthankfull. Be meeke, mercifull and patient. Doe good to all. Be not fond of fair words. * Be not a new-ter in a faction Moderate thy passions. ¹ Think no place without a witnesse. ^u Admonish thy friend in secret, commend him in publike. Keep good company. * Love others to be beloved thy selfe. Amatanquam osurus. Amicus tardo fi- as. Provide for a tempest. Noli irritare crabrones. Doe not prostitute thy soule for gaine. Make not a foole of thy selfe to make others merry. Marry not an old Crony or a foole for mony. Be not ever solicitous or curious. ¹ Seek that which may be found. * Seeme not greater then thou art. Take thy pleasure soberly. Ocymum ne terito. ^y Live merrily as thou canst. ^z Take heed by other mens examples. Goe as thou wouldst be met, sit as thou wouldst be found, ^a yeeld to the time, follow the streame. Wilt thou live free from feares and cares? ^b Live innocently, keep thy selfe upright, thou needest no other keeper, &c. Look for more in *Isoocrates, Seneca, Plutarch, Epictetus, &c.* and for defect, consult with cheefe-trenchers and painted cloathes.

M E M B. 8.

Against Melancholy it selfe.

c Unicuiq; su-
um onus in-
tolerabile vide-
tur.



Very man, faith Seneca, thinks his own burthen the heaviest, and a melancholy man above all others complains most, wearines of life, abhorring all company and light, fear, sorrow, suspicion, anguish of minde, bashfulnesse, and those other dread Symptomes of body and mind must needs aggravate this misery; yet conferred to other maladies, they are not so hainous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new & in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habite, yet they have *lucida intervalla*, sometimes well, & sometimes ill; or if more continue, as the *† Vejentes* were to the *Romanes*, tis *hostis magis asidius quam gravis*, a more durable enemy then dangerous: & amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himselfe, when he was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not loathsome to the spectators, gastly, fulsome, terrible, as plagues, apoplexies, leprosy, wounds, sores, tetter, pox, pestilent agues are, which either admit of no company, terrify or offend those that are present. In this malady that which is, is wholly to themselves: and those symptoms not so dreadfull, if they be compared to the opposite extreames. They are most part bashfull, suspicious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharkers, no Cunnicatchers, no prolers, no smell-feasts, praters, pandors, parasites, bawdes, drunkards, whoremasters, necessity and defect compells them to be honest.

† Livius.

honest; as *Mitio* told *Demea* in the comedy,

Hæc si neq; ego neq; tu fecimus,

Non finit egestas facere nos,

If we be honest, 'twas poverty made us so: if we melancholy men be not as bad as he that is worst, 'tis our dame melancholly kept us so:

Non deerat voluntas sed facultas

Besides they are freed in this from many other infirmities, solitarinesse makes them more apt to contemplate, suspicion wary, which is a necessary humour in these times, *Nam pœ qui maxime cavet, is sape cantor captus est* he that takes most heed, is often circumvented and overtaken. Feare and sorrow keepe them temperate and sober, and free them from many dissolute acts, which jollity and boldnesse thrust men upon: They are therefore no *Scarij*, roaring boyes, thieves or assassins. As they are loone dejected, so they are as soone, by soft words and good perswasions reared. Wearisomesse of life makes them they are not so besotted on the transitory vaine pleasures of the world. If they dote in one thing they are wise and well understanding in most other. If it bee inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said, *hic furor ô superi, sit mihi perpetuus*. Some thinke fooles and disards live the merriest lives, as *Ajax* in *Sophocles*, *Nihil scire vita jucundissima* 'tis the pleasantest life to know nothing, *iners malorum remedium ignorantia*, ignorance is a downe-right remedy of evils. These curious arts and laborious sciences, *Galens*, *Tullies*, *Aristotles*, *Iustinians*, doe but trouble the world some think, we might liue better with that illiterate *Virginian* simplicity, and grosse ignorance; gentire Ideots doe best, they are not macerated with cares, tormented with feares, and anxiety, as other wise men are: for as † he said, If folly were a paine, you should heare them houle, roare, & cry out in every house, as you goe by in the street, but they are most free, jocund, and merry, and in some countries, as amongst the *Turks*, honoured for Saints, and abundantly maintained out of the common stock. They are no dissemblers, lyers, hypocrites, for fooles and mad men tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better then to be envied, better to be sad then merry, better to be foolish and quiet, *quàm sapere & ringi*, to be wise and still vexed; better to be miserable then happy: of two extremes it is the best.

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Ter. Scen. 2.
Adelphus.

Plautus.

Petronius
Catul.

† Parmeno

Celestine,

Act. 3. Si

stultitia dolor

esset, in nulla

non domo eius

larus audires.

† Busbequius.

Sands lib. 1.

fol. 89.

† Quis hodie

beatior, quam

cul licet stultum

esse, &

eorundam im-

munitatibus

frui, Sat. Ma-

nip.

SECT. 4.

MEMB. I. SUBSECT. I.

Of Physick which cureth with Medicines.

g Lib. Hist.
† Parvo vi-
uentes, labori-
osi, longevi,
suo contenti,
ad centum an-
nos vivunt.

* Lib. 6. de
Nup. Philol.
Ultra huma-
nam fragilita-
tem prolixo, ut
immaturo, pe-
reat qui cente-
narius moria-
tur, &c.

h Vitis eo-
rum caseo &
lacte conficit
potus aqua &
serum, pisces
loco panis ha-
bent, ita mul-
tos annos sepe
250. absq. me-
dico & medi-
cina vivunt.

i Lib. de 4.
complex.

* Per mortes
agunt experi-
menta & ani-
mas nostras
negotiantur,
& quod aliis
exitiale homi-
nem occidere
is impunitas
summa. Plini-
us.

k Iuven.

l Omnis mor-
bus lethalis
aut curabilis,
in vitam defi-
nit aut in
mortem. Vtroq.
igitur modo
medicina inu-
tilis, si lethali-
s, curari non
potest; si cu-
rabilis, non re-
quirit medi-
cam, Natura
expellet.



After a long and tedious discourse of these six non-naturall things, & their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kinde of Physick which cureth by Medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physick, and hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as *Hector Boethius* relates of the Isles of *Orcades*, the people are still sound of Body and Minde, without any use of Physick, they live commonly 120 yeares, and *Ortelius* in his *Itinerary* of the Inhabitants of the Forrest of *Arden*, † they are very painfull, long-lived, sound, &c. † *Martianus Capella*, speaking of the Indians of his time, saith, they were (much like our western Indians now) bigger then ordinary men, bred courfly, very long-lived, in so much, that he that died at an hundred yeares of age, went before his time, &c. *Damianus A-Goes*, *Saxo Grammaticus*, *Aubanus Bohemus*, say the like of them that live in Norway, Lapland, Finmark, *Bohemia*, *Corelia*, all over *Scandia*, and those Northern Countries, they are most healthfull, and very long-lived, in which places there is no use at all of Physick, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants and their manner of living, ^h which is dried fish instead of bread, butter, cheese, and salt meats, most part they drink water and whey, and yet without Physick or Physitian, they live many of them 250 yeares. I finde the same relation by *Lerius*, and some other Writers of Indians in *America*. *Paulus Iovius* in his description of *Brittain*, and *Levinus Lemnius*, observe as much of this our Island, that there was of old no use of Physick amongst us, and but litle at this day, except it be for a few nice idle citizens, surfering Courtiers, and staul-fed Gentlemen lubbers. The country people use kitchin Physick, and common experience tells us, that they live freest from all manner of infirmities, that make least use of Apothecaries Physick. Many are overthrown by preposterous use of it, and thereby get their bane, that might otherwise have escaped, * somethink Physitians kill as many as they saue, and who can tell,

^k Quot Themison agros autumnno occiderit uno?

How many murders they make in a yeare, quibus impunè licet hominem occidere, that may freely kill folks and have a reward for it, and according to the * Dutch proverb, a new Physitian must have a new Church-yard; and who daily observes it not? Many that did ill under Physitians hands, have happily escaped, when they have been given over by them, left to God and Nature, and themselves, 'Twas *Plinies dilemma* of old, ^l Every disease is either curable or incurable, a man recovers of it, or is killed by it, both waies Physick

sick

sick is to be rejected. If it be deadly, it cannot be cured, if it may bee helped, it requires no Physitian, Nature will expell it of it selfe. Plato made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound, and the Romans distasted them so much, that they were often banished out of their citty, as Pliny and Celsus relate, for 600 years not admitted. It is no art at all, as some hold, no not worthy the name of a liberall science (nor Law neither) as † Pet. And. Canonherius a Patritian of Rome and a great Doctor himself, one of their own tribe, proves by 16 arguments, because it is mercenary as now used, base, and as Fidlers play for a reward. *Invidicis, medicis, fisco, fas vivere raptis*, tis a corrupt trade, no science, art, no profession, the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harme then good. The Divell himself was the first inventer of it: *Inventum est medicina meum*, said Apollo, & what was Apollo, but the Divell. The Greeks first made an Art of it, and they were all deluded by Apollo's sonnes, Priests, Oracles. If we may believe Varro, Pliny, Columella, most of their best medicines were derived from his Oracles. *Æsculapius* his son had his temples erected to his Diety, and did many famous cures, but as *Lactantius* holds, hee was a Magitian, a meere Impostor, & as his successors, *Phaon*, *Podalirius*, *Melampus*, *Meneerates* (another God) by charmes, spells, and ministry of bad spirits, performed most of their cures. The first that ever wrote in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as ^m *Cardan* censures them both immethodicall and obscure, as all those old ones are, their precepts confused, their medicines obsolete, & now most part rejected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, and good opinion they had of the, then out of any skill of theirs, which was very small, he saith, they themselves Idiots and Infants, as are all their Academicall followers. The *Arabians* received it from the *Greeks*, & so the *Latines*, adding new precepts and medicines of their own, but so imperfect still, either through ignorance of Professors, Impostors, Mountebanks, Empericks, disagreeing of Sectaries, (which are as many almost as there be diseases) envy, covetousnesse, and the like, they doe much harme amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, * disease, and causes of it, they giue quite contrary Physick, one saith this, another that, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour, *Plus à medico quam à morbo periculi*, more danger there is from the Physitian, then from the disease. Besides, there is much imposture and malice amongst them. All arts (saith ^p *Cardan*) admit of cousening, Physick amongst the rest, doth appropriate it to her selfe, and tells a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, *Curtius* killed him, that disagreed from them: If he recovered, then they cured him themselves. Much emulation,

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† In interpretationes politico morales in 7. Aporisme. Hippoc. libros;

^m Prefat. de contradi. med.

ⁿ *Opinio facit medica: a faire gowne, a velvet cap, the name of a Doctor is all in all.*

* *Morbos alius pro alio curatur aliud remedium pro alio.*

o *Contrarias proferunt sententias. Card. p Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.*

q *Omni egrotus, propria culpa perit, sed nemo nisi medici beneficio restituitur Agrippa.*

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lation, imposture, malice, there is amongst them: if they be honest, and mean well, yet a knave Apothecary that administers the Physick, and makes the medicine, may doe infinite harme, by his old obsolete doses, adulterine druggs, had mixtures, *quid pro quo, &c.* See *Euchus lib. 1. sect. 1. cap. 8. Cordus Dispensatory, and Brasivola's Examen simpl. &c.* But it is their ignorance that doth more harme then rashnesse, their Art is wholly conjecturably, if it be an art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; Chirurgeons and Apothecaries especially, that are indeed the Physicians hangmen, carnifices, and common executioners; though to say truth, Physicians themselves come not far behinde, for according to that facetie Epigram of *Maximilianus Vrentius*, what's the difference?

Chirurgus medico quo differt? scilicet isto,

Enecat hic succis, enecat ille manu:

Carnifice hoc ambo tantum differre videntur,

Tardius hi faciant, quod facit ille citò.

But I returne to their skill, many diseases they cannot cure at all, as Apoplexie, Epilepsie, Stone, Strangury, Gout,

Tollere nodosam nescit medicina Podagram;

Quartan Agues, a common ague sometimes stumbles them all, they cannot so much as ease, they know not how to judge of it. If by Pulses, that do-

ctrine some hold, is wholly superstitious, & I dare boldly say with *Andrew*

Dudeth, that variety of pulses described by Galen, is neither observed nor understood of any. And for urine, that is *meretrix medicorum*, the most deceit-

full thing of all, as *Forestus* & some other Physicians have proved at large: I say nothing of Critick daies, errors in Indications, &c. The most ratio-

nall of them, and skilfull, are so often deceived, that as *Tholosanus* infers, I had rather believe and commit my selfe to a meere Emperick, then to a meere

Doctor, and I cannot sufficiently commend that custome of the Babylonians, that have no professed Physicians, but bring all their patients to the market to be

cured: which *Herodotus* relates of the Egyptians, *Strabo*, *Sardus*, and *Aubanus*, *Bohemus* of many other nations. And those that prescribed Physick

amongst them, did not so arrogantly take upon them to cure all diseases, as our professors doe, but some one, some another, as their skill and experi-

ence did serve, *† One cured the eyes, a second the teeth, a third the head, another the lower parts, &c.* not for gaine, but in charity, to doe good, they made nei-

ther art, profession, nor trade of it, which in other places was accustomed: and therefore *Cambises* in *† Xenophon* told *Cyrus*, that to his thinking, Phy-

sicians were like Taylers and Coblers, the one mended our sick bodies, as the other did our cloaths. But I will urge these cavelling and contumelious ar-

guments no farther, lest some Physician should mistake me, and deny mee Physick when I am sick: for my part I am well perswaded of Physick; I can

distinguish the abuse from the use, in this and many other Arts, and Sciences, *† Aliud vinum, aliud ebrietas*, wine and drunkenesse are two distinct

things. I acknowledge it a most noble and divine science, in so much that *Apollo*, *Æsculapius*, and the first founders of it, *merito pro diis habiti*, were

worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos*, *Venus* at *Cyprus*, *Diana* at *Ephesus*,

and

Lib. 3. Crat.
ep. Winceſſao
Rapheno. Au-
ſim dicere, tot
pulſum diſſe-
rentias, quæ
deſcribuntur à
Galeno nec à
quoquam in-
telligi, nec ob-
ſervari poſſe.

Lib. 28. ca. 7.
Syntax. art.
mirab. Matthe
ego expertis
credere ſolum,
quam merè ra-
tio cinantibus:
neſſatis lau-
dare poſſum
inſtitutum Ba-
bylonicū, &c.
† Herod. Eu-
rerpe de E-
gyptiis. Apud
eos ſingulorū
morborū ſunt
ſinguli medici,
alius oculos, a-
lius dentes, a-
lius caput,
partes ocul-
as alius.

† Cyrip. lib. 1.
Velut veſtrum
fractorum

reſarcinatos

&c.
† Chryſ. hom.

and those other Gods were confined and adored alone in some peculiar places, *Aesculapius* had his Temple & Altars every where, in *Corinth*, *Lacedaemon*, *Athens*, *Thebes*, *Epidaure*, &c. as *Pausanias* records, for the latitude of his art, deity, worth, and necessity. With all vertuous and wise men therefore I honour the name, and calling, as I am enjoined to honour the *Physitian* for necessities sake. The knowledge of the *Physitian* listeth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, *Eccles.* 58.1. But of this noble subject how many panegyricks are worthily written? For my part, as *Salust* said of *Carthage*, *præstat silere, quam pauca dicere*; I have said, yet One thing I will adde, that this kinde of *Physicke* is very moderately and advisedly to be used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say, then that which *Arnoldus* prescribes in his 8. Aphorif. *A discreet and godly Physitian doth first endeavour to expell a disease by medicinall diet, then by pure medicine*: and in his ninth, *he that may be cured by diet, must not meddle with Physicke*. So in 11. Aphorif. *A modest and wise Physitian, will never hasten to use medicines, but upon urgent necessity, and that sparingly too*: because (as hee addes in his 13. Aphorif.) *Whosoever takes much Physicke in his youth shall soone bewail it in his old age*: Purgative *Physicke* especially, which doth much debilitate nature. For which causes some *Physitians* retrain from the use of Purgatives, or else sparingly use them. *Henricus Ayrenus* in a consultation for a melancholy person, would have him take as few purges as hee could, because there be no such medicines, which doe not steale away some of our strength, and rob the parts of our body, weaken Nature, and cause that *Cachochymia*, which *Celsus* and others observe, or ill digestion, and bad juyce through all the parts of it. *Galen* himselfe confesseth, *that purgative Physicke is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies*: But this without question, is to bee understood of such purges as are unseasonably or immoderately taken, they have their excellent use in this, as well as most other infirmities. Of Alteratives and Cordials no man doubts, bee they simples or compounds. I will amongst that infinite variety of medicines, which I finde in every *Pharmacopæa*, every *Physitian*, *Herbalist*, &c. single out some of the chiefest.

Prudens & pius medicus, morbum ante expellere satagit, cibus medicinalibus, quæ puris medicinis. u Cuicumq; potest per alimentarestituat sanitas, fugiendus est penitus usus medicamentorum. x Modestus & sapiens medicus, nunquam properabit ad Pharmaciam, nisi cogente necessitate. y Quicumq; pharmacatur in juventute, deflebit in senectute. z Hildish. spica 2 de mel. fol. 276. Nulla est firmè medicina purgans, quæ non aliquam de viribus, & partibus corporis deprædat. a Lib. 1. & Bart. lib. 1. cap. 12. b 2. De vict. acut. Omne purgans medicamentum, corpori purgato contrarium & c. succos & spiritus abducit, substantiam corporis auferit.

SUBSEC. 2.

Simples proper to Melancholy, Against Exotick Simples.



Medicines properly applied to Melancholy, are either Simple or Compound. Simples are Alterative or Purgative. Alteratives are such as correct, strengthen nature, alter, any way hinder or resist the disease, and they be hearbes, stones, minerals, &c. all proper to this humor. For as there be diverse distinct infirmities, continually vexing us,

Ἡ νόσος δ' ἀνδρῶν ποισέειν ἡμῖν ἡδ' ἐπὶ νυκτὶ
 αὐτίματι ποισῶσι καὶ θνητοῖσι φέρουσι
 Σιγῇ, ἐπὶ φωνῇ ἐξείλετο καὶ πέτα ἑδύρα

c Hesiod. op.

Diseases

370 362

Diseases steale both day and night on men,
For *Iupiter* hath taken voice from them:

d *Hurnius*
pres. pra. med.
Quot morbo-
rum sunt Ideæ,
tot remediū
genera variis
potentiis deco-
rata.

e *Penotus* de-
nar. med.

Quæcūq; re-
gioproduct
simplicia, pro
morbi regio-
nis; Crescit
raro absynthi-
um in Italia
quod ibi ple-
rumq; morbi
calidi, sed ci-
cuta, papaver,
& herbe fri-
gide, apud nos
Germanos &
Polonos ubiq;
provenit ab-
synthia.

f Quum in
villam venit,
consideravit
que ibi cres-
cebant medi-
camenta, sim-
plicia fre-
quentiora, &
his plerūq; u-
sus distillatis,
& aliter, a-
limbacum ideo
argenteum
circumferens.
g Herbe medi-
cis utiles om-
nium in Apu-
lia feracissi-
mæ.

h *Geog.* ad
quos magnus
herbariorum
numerus un-
diq; confluit.
Siucerus Itri-
ner. Gallia.

i *Baldus* mons
prope Bena-
cum herbilegis
maxime notus.

k Qui se nihil
effecisse arbi-
trantur nisi
Indiam & E-

thiopiam, Arabiam, & ultra Garamantas à tribus mundi partibus exquisita remedia corradunt tutum sepe medetur
rustica anus una, & c. * *Epist.* lib. 8. Proximorum incuriosi longinqua sectantur, & ad ea cognoscenda iter ingredi &
mare transmittere solemus, at quæ sub oculis posita negligimus.

So there be severall remedies, as ^d he saith, each disease a medicine, for every humor; and as some hold, every clime, every country, and more then that every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As ^e one discourseth, Wormewood growes sparingly in Italy, because most part there they be misaffected with hot diseases, but henbane, poppy, and such cold hearbes: With us in Germany, Poland, great store of it in every wast. Baracellus Horto geniali, and Baptista Porta Physiognomica, lib. 6. cap. 23. gave many instances and examples of it, and bring many other proofes. For that cause belike that learned Fuchsius of Noremberge, ^f when he came into a Village, considered alwaies what hearbs did grow most frequently about it, and those he distilled in a silver limbecke, making use of others amongst them as occasion served. I know that many are of opinion, our Northern simples are weake, unperfect, not so well concocted, of such force, as those in the Southerne parts, not so fit to be used in Physick, and will therefore fetch their drugs a farre off: Sena Casia out of Ægypt, Rubarbe from Barbary, Aloes from Zocotora; Turbith, Agarick, Mirabolanes, Hermodactils from the East Indies, Tobacco from the west, and some as farre as China, Hellebor from the Antycire, or that of Austria which bears the purple flower, which Mathiolus so much approves, and so of the rest. In the kingdome of Valence in Spain, ^g Maginus commends two mountaines, Mariola and Rena golosa, famous for simples, Leander Albertus, ^h Baldus a mountain near the lake Benacus in the territory of Verona, to which all the herbalists in the country continually flock: Ortelius one in Apulia, Munster Mons maior in Histria: ⁱ others Montpelier in France, Prosper Altinus preterres Egyptian simples, Garcias ab Horto Indian before the rest, another those of Italy, Crete & c. Many times they are overcurious in this kind, whom Fuchsius taxeth, *Instit.* l. 1. sec. 1. cap. 1. ^k that think they doe nothing, except they rake all over India, Arabia, Æthiopia for remedies, and fetch their Physick from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few known and common garden hearbs, then our burn-bast Physitians, with all their prodigious sumptuous, far-fetched, rare, coniectural medicines: without all question if we have not these rare Exotick simples, we hold that at home which is in vertue equivalent unto them, ours will serve as well as theirs if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as Pliny writes to Gallus, ^{*} We are careless of that which is near us, and follow that which is a farre off, to know which we will travell and saile beyond the seas, wholly neglecting that which is under our eyes. Opium in Turkey doth scarce offend, with us in a small quantity it stupifies: Cicutu or hemlock is a strong poyson in Greece, but with us it hath no such violent effects: I conclude with ^l I. Voschius, (who as he much inveyes against those exotick medicines, so he promiseth by our Eu-

ropean, a full cure, and absolute of all diseases, à capite ad calcem, nostra regionis herba nostris corporibus magis conducunt, our own simples agree best with us. It was a thing that *Fernelius* much laboured in his French practice, to reduce all his cure to our proper and domestick Physick: So did *Ianus Cornarius*, and *Martin Rulandus* in Germany, T. B. with us, as appeareth by a treatise of his divulged in our tongue 1615, to prove the sufficiency of English medicines, to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those farre fetched druggs would prosper as well with us, as in those countries, whence now we have them, as well as Cherries, Artichokes, Tobacco, and many such. There have been diverse worthy Physicians, which have tried excellent conclusions in this kinde, and many diligent, painefull Apothecaries, as *Gesner*, *Beslar*, *Gerard*, &c. but amongst the rest those famous publike Gardens of Padua in Italy, Noremberge in Germany, Leiden in Holland, Montpelier in France, (and ours in Oxford now in fieri, at the cost & charges of the right Honourable the Lord Danvers Earle of Danby) are much to be commended, wherein all exotick plants almost are to be seene, and liberall allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them: which as *m Fuchsius* holdes, is most necessary for that exquisite manner of curing, and as great a shame for a Physician not to observe them, as for a workman not to know his axe, saw, square, or any other tooles, which he must of necessity use.

† Exotica re-
iecit, domesti-
cis solum nos
contentos esse
voluit, Melch.
Adamus vit.
eius.

m Instit. l. i.
cap. 8. sec. 1.
ad exquisitam
curandi ratio-
nem, quorum
cognitio im-
primis neces-
saria est.

SUBSEC. 3.

Alteratives, Hearbes, other vegetals, &c.



Amongst those 800 simples, which *Galeottus* reckons up, lib. 3. de promisc. doctor. cap. 3. and many exquisite herbalists have written of, these few following alone, I finde appropriated to this humour: Of which some be alteratives, which by a secret force, saith *Renodæus*, and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects. This is as well observed in other plants, stones, minerals, & creatures, as in hearbs, in other maladies as in this. How many things are related of a mans skull? What severall vertues of cornes in a horse legge, of a Wolves liver, &c. Of diverse excrements of beasts, all good against severall diseases? What extraordinary vertues are ascribed unto plants: a *Satyrion* & *eruca Penem erigunt*, *vitex* & *nymphaea senem extinguunt*, some hearbes provoke lust, some againe, as *agnus Castus*, water-lilly quite extinguisheth feed, poppy causeth sleep, Cabbige resisteth drunkenesse, &c. and that which is more to bee admired, that such and such plants, should have a peculiar vertue to such particular parts, as to the head, Anniseeds, foalefoot, Betony, Calamint, Eye-bright, Lavander, Bayes, Roses, Rue, Sage, Marjorum, Piony, &c. For the lungs Calamint, Liquorice, *Ennula campana*, Hyssop, Horehound, water Germaner, &c. For the heart, Borage, Buglosse, Saffron, Bawm, Basil, Rosemary, Violets, Roses, &c. For the stomacke, Wormewood, Mints, Betony, Bawme, Centaury, Sorell, Pur-

n Quæ cecâ
vi ac specifica
qualitate mor-
bos futuros
arcent, lib. 1.
cap. 10. Instit.
Phar.
o Galen lib. e-
par lupi epa-
ticos curat.
p Stercus pe-
coris ad Epi-
leptiam &c.
q Prietipintle
rocket.
r Sabina fe-
rum educit.
s Wecker. Vide
oswaldum
Crollium lib.
de Internis re-
rum signatu-
ris, de herbis
particularibus
parti cuique
convenienti-
bus.

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flan. For the liver, Darts spine or *Camæpit*, Germander, Agrimony, Fennell, Endive, Succory, Liverwort, Barbaries. For the spleene, Maiden-haire, finger-ferne, dodder of thyme, hoppe, the rinde of ash, Betony. For the kidneys, grumell, parslly, laxifrage, plantane, mallowe. For the wombe, mugwort, pennyriall, fetherfew, favine, &c. For the joynts, Camomile, S. Iohnswort, organ, rue, cowslips, centaury the lesse, &c. And so to peculiar diseases. To this of melancholy you shall finde a Catalogue of hearbs proper, and that in every part. See more in *Wecker*, *Renodeus*, *Heurnius lib. 2. c. 19. & c.* I will briefly speak of some of them, as first of alteratives, which *Galen* in his third book of diseased parts, prefers before diminutives, and *Trallianus* bragg, that he hath done more cures on melancholy men by moistning, then by purging of them.

† Idem Laurentius c. 9.

Borage.

u Disor Borage gaudia semper ago.
x Vno infusum hilaritatem facit.

† Odyss. A.

Bawme.

y Lib. 2. cap. 2. prax. med. mira vi letitiam prabet & cor confirmat, vapores melancholicos purgat a spiritibus.

z Proprium est eius animum hilarem reddere, concoctionem morare, cerebri obstructions rescare, solitudines fugare, sollicitas imaginationes tollere. Scorzonera.

a Non solum ad viperarum morsus, comitiales, virginitates sed per se accommodata raradix tristitiam discutit, hilaritatemq. conciliat.

In this Catalogue, Borage and Buglosse may challenge the chiefeest place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oyles, &c. for such kind of hearbs be diversly varied. Buglosse is hot and moist, and therefore worthily reckoned up amongst those hearbs, which expell melancholy, and exhalate the heart. *Galen lib. 6. cap. 80. de simpl. med. Dioscorides lib. 4. cap. 123. Pliny* much magnifies this plant. It may be diversly used, as in Broth, in Wine, in Conserves, Syrops, &c. It is an excellent cordiall, and against this malady most frequently prescribed: an hearb indeed of such Sovereignty, that as *Diodorus lib. 7. bibl. Plinius lib. 25. cap. 2. & lib. 21. cap. 22. Plutarch sympo. l. 1. cap. 1. Dioscorides lib. 5. c. 40. Calius liber. 19. c. 3.* suppose, it was that famous *Nepenthes* of *† Homer*, which *Polydamna Thonis* wife (then King of *Thebes* in *Aegypt*) sent *Helen* for a token, of such rare vertue, that if taken steapt in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends should dye before thy face, thou couldst not grieve or shed a teare for them.

*Qui semel id pater a mistum Nepenthes Iaccho
Hauferit, his lachrymam, non si suavisima proles
Si germanus ei charus, materq. paterq.
Oppetat, ante oculos, ferro confossus atroci.*

Helen commended Boule, to exhilarate the heart, had no other ingredient, as most of our Criticks conjecture, then this of Borage.

Melissa Bawme, hath an admirable vertue to alter Melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. *Cardan lib. 8.* much admires this hearbe. It heats and dries, saith *Heurnius*, in the second degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the spirits, *Mathiol. in lib. 3. c. 10. in Dioscoridem.* Besides they ascribe other vertues to it, as to helpe concoction, to cleanse the braine, expell all carefull thoughts, and anxious imaginations: The same words in effect are in *Avicenna*, *Pliny*, *Simon Sethi*, *Fuchsius*, *Leobel*, *Dela-*

campius, and every Herbalist. Nothing better for him that is melancholy then to steep this and Borage in his ordinary drinke. *Mathiolus* in his fift booke of medicinall Epistles, reckons up *Scorzonera*, not against poison only, falling sicknesse, and such as are vertiginous, but to this malady, the root of it taken by it selfe expells sorrow, causeth mirth and lightnesse of heart.

Antonius Musa that renowned Phyitian to *Cesar Augustus*, in his book which

which he writ of the vertues of *Betony*, cap. 6. wonderfully commends that hearb, *animas hominum & corpora custodit, securas de metu reddit*, it preserves both body and minde, from feares, cares, griefes, cures falling-sicknesse, this and many other diseases, to whom *Galen* subscribes, lib. 7. *simpl. med. Dioscorides lib. 4. cap. 1. & c.*

Marigold is much approved against Melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.

Lupulus, hop, is a soveraigne remedy, *Fuchsius* cap. 58. *Plant. hist.* much extols it, *b it purgeth all choler, and purifies the blood*, *Mathiol. cap. 140. in 4.* *Dioscor.* wonders the Physicians of his time made no more use of it, because it rarifies and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fulsome.

Wormwood, Centaury, Penniriell are likewise magnified and much prescribed (as I shall after shew, especially in Hypochondriack melancholy, dayly to be used, sod in whey: and as *Ruffus Ephesus*, *c Aretens* relate, by breaking winde, helping concoction, many melancholy men have been cured with the frequent use of them alone.

And because the Spleen and Blood are often misaffected in melancholy, I may not omit Endive, Succory, Dandelion, Fumetory, &c. which cleanse the blood. *Scolopendria*, *Cuscuta*, *Ceterache*, *Mugwort*, *Liverwort*, *Ashe*, *Tameriske*, *Genist*, *Maidenhair*, &c. which much helpe and ease the Spleene.

To these I may adde *Roses*, *Violets*, *Capers*, *Fetherfew*, *Scordium*, *Stæchas*, *Rosemary*, *Ros Solis*, *Saffron*, *Ocyme*, *sweet Apples*, *Wine*, *Tobacco*, *Sanders*, &c. That peruvian *Chamico*, ** monstros à facultate*, &c. *Linshcoste-us Datura*; And to such as are cold, the decoction of *Guaiacum*, *China*, *Salsaperilla*, *Sassafras*, the flowers of *Carduus Benedictus*, which I find much used by *Montanus* in his consultations, *Iulius Alexandrinus*, *Lelius*, *Egubinus*, & others. *c Bernardus Penottus* preferres his *Herba solis*, or dutch-Sindaw, before all the rest in this disease, *& will admit of no hearb upon the earth to be comparable to it.* It excells *Homers Moly*, cures this, falling sicknesse, and almost all other infirmities. The same *Penottus* speaks of an excellent balme out of *Aponensis*, which taken to the quantity of three drops in a cup of wine, *f will cause a sudden alteratiō, drine away dumps, & chear up the heart.* *Ant. Guianerius* in his Antidotary hath many such. *g Iacobus de Dondis* the Aggregator, repeats ambergreese, nutmegs, & all spice amongst the rest. But that cannot be generall, Amber and Spice will make a hot braine mad, good for cold and moist. *Garcias ab Horto* hath many Indian plants, whose vertues he much magnifies in this disease. *Lemnius instit. cap. 58.* admires Rue and commends it to have excellent vertue, *to^h expell vaine imaginati- ons, Divels, and to ease afflicted soules.* Other things are much magnified by *i writers*, as an old Cock, a Rams head, a Wolfes hart borne or eaten, which *Mercurialis* approves; *Prosper Altinus*, the water of *Nilus*; *Gomesius* all sea water, and at seasonable times to be sea sick: Goats milk, Whey, &c.

Hop
b Bilem utriq;
darrabit, san-
guinē purgat.
c Lib. 7. cap. 5.
Laiet occid.
Indie descript.
lib. 10. cap. 2.
d Heurnius l. 2.
consil. 185.
Scolitzii con-
sil. 77.
e Praef. denar.
med. Omnes
capitis dolores
& phantas-
mata tollit.
f cū nullam
herbam in ter-
ris huic com-
parandam vi-
ribus & boni-
tate nasci.
g Optimū me-
dicamentum in
celeri cordis
confortatione,
& ad omnes
qui tristantur,
&c.
h Ronoletius
Elenum quod
vini habet mi-
ram ad hilarit-
tatem et multū
prosecreto ha-
bet. Schenk-
ius observ. med.
cen. 5. obser.
86.

h Afflictas
mentes rele-
vat, animi I-
maginationes
& Demones
expellit.
i Schenk-
ius,
Mizaldus,
Rhasis.

Pretious stones, Metals, Minerals, Alteratiues.

k Cratonis ep.
vol. 1. Credat
qui vult gem-
mas mirabilia
efficere, mihi
qui & ratio-
ne & experi-
entia didici a-
liter rem ha-
bere, nullus fa-
cile persuade-
bit falsum esse
verum.

l. de gemmis.
in Margarita
& corallum
ad melanco-
licam præci-
pue valent.
n Margarita
& gemma
spiritus cor-
fortant & cor,
melancholiam
fugant.

o Præfat. ad
lap. præc. lib. 2
sect. 2. de mat.
med. Regum
coronas ornant
digiti illu-
strant, supelle-
tiliam ditant,
de fascino tu-
entur, morbis
medentur, sa-
nitatem con-
servant, men-
tem exila-
rant, tristitia
pellunt.

p Encelius l. 3.
c. 4. Suspen-
sus vel ebrius
tristitia mul-
tum resistit,
& cor recreat

q Idem cap. 5.
& cap. 6. de
Hyacintho &

Topazio Iram
sedat & ani-
mi tristitiam
pellit.

r Lapis hic gestatus aut ebrius prudentiam auget, nocturnos timores pellit, insanos hac sanari, & quum lapidem abie-
cerint, erupit iterum stultitia. i Inducit sapientiam, fugat stultitiam, Idem Cardanus, lunaticos iuvat. c Consert ad
bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit. u Albertus, Encelius cap. 44 lib. 3. Plin. lib. 37.
cap. 10. Jacobus de Dondis: dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, iucundos. x Valer contra
phantasticas illusiones ex melancholia. y Amentes sanat, tristitiam pellit, iram, &c. z Valet ad fugandos timores &
demonas, turbulentia somnia abigit, & nocturnos puerorum timores compescit.



Pretious stones are diversly censured, many explode the use of them or any Mineralls in Physick, of whom Thomas Erastus is the chiefe, in his Tract against Paracelsus, and in an Epistle of his to Peter Monavius, ^k That stones can work any wonders, let them believe that list, no man shall perswade me, for my part I haue found by experience there is no vertue in them. But Matthiolus in his comment upon ^l Dioscorides, is as profuse on the other side in their commendation, so is Cardan, Renodens, Alardus, Ruens, Encelius, Marbodeus, &c. ^m Matthiolus specifies in Corall: and Oswaldus Crollius Basil. chym. prefers the salt of Corall. ⁿ Christoph. Encelius lib. 3. cap. 131. will haue the to be as so many severall medicines against melancholy, sorrow, feare, dulnesse, and the like, o Renodens admires them, besides they adorne Kings Crownes, grace the fingers, enrich our household stuffe, defend us from enchantments, preserve health, cure diseases, they drive away grieffe, cares, and exhilarate the minde. The particulars be these.

Granatus a pretious stone so called, because it is like the kernels of a Pomegranate, an unperfect kinde of Ruby, it comes from Calecut, ^p if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the heart. The same properties I finde ascribed to the Iacynth and Topaze, ^q They allay anger, grieffe, diminish madnesse, much delight and exhilarate the minde, ^r If it be either carried about, or taken in a potion, it will increase wisdom, saith Cardan, expell feare, he brags that he hath cured many mad men with it, which when they laid by the stone, were as mad again as ever they were at first. Petrus Bayerus lib. 2. cap. 13. veni mecum, Fran. Ruens, cap. 19. de gemmis, say as much of the Chrysolite, ^s a friend of wisdom, an enemy to folly. Pliny lib. 37. Solinus cap. 52. Albertus de lapid. Cardan. Encelius lib. 3. cap. 66. highly magnifies the vertue of the Beryll, ^t it much availes to a good understanding, represseth vaine conceits, evill thoughts, causeth mirth, &c. In the belly of a swallow, there is a stone found called Chelidonium, ^u which if it be lapped in a faire cloath, and tied to the right arme, will cure lunaticks, mad men, make them amiable and merry.

There is a kinde of Onyx called a Chalcidonye, which hath the same qualities, ^x availes much against phantastick illusions which proceed from melancholy, preserves the vigour and good estate of the whole body.

The Eban stone which Goldsmiths use to flecken their gold with, borne about or given to drink, ^y hath the same properties or not much unlike.

Levinus Lemnius Institut. ad vit. c. 58. amongst other Jewels makes mention of two more notable; Carbuncle and Corall, ^z which drive away

childish feares, Divels, overcome sorrow, and hung about the neck repress troublesome dreames, which properties almost Cardan gives to that Greene coloured ^a Emmetris, if it be carried about, or worne in a ring, Ruens to the Diamond.

Nicholas Cabens a Iesuit of Parrara, in the first book of his magneticall Philosophy, cap.3. speaking of the vertues of a loadstone recites many severall opinions, some say that if it be taken in parcels inward, *si quis per frustra voret, iuventutem restituit*, it will like vipers wine, restore one to his youth, and yet if carried about them, others will haue it to cause melancholy; let experience determine.

Mercurialis admires the Emerald for his vertues in pacifying all affections of the mind; others the Saphyre, which is the fairest of all pretious stones of sky colour, and a great enemy to black choler, frees the minde, mends manners, &c. Iacobus de Dondis in his Catalogue of Simples, hath Amber Greece, *os in corde cervi*, the bone in a Stags heart, a Monocerots horne, Bezoars stone ^d (of which elsewhere) it is found in the belly of a litle beast in the East Indies brought into Europe by Hollanders and our country-men Merchants. Renodeus cap.22. lib.3. de ment. med. saith he saw two of these beasts alive, in the Castle of the Lord of Vitry at Coubert.

Lapis Lazuli and Armenus becaule they purge, shall be mentioned in their place.

Of the rest in brieft thus much I will adde out of Cardan, Renodeus c.23. lib.3. Rondoletius lib.1. de Testat. c.15. &c. That almost all Iewels and pretious stones, haue excellent vertues to pacifie the affections of the minde, for which cause rich men so much covet to haue them: ^e and those smaller Vnions which are found in shells amongst the Persians and Indians, by the consent of all writers, are very cordiall, and most part avails to the exhilaration of the heart.

Most men say as much of Gold, and some other Minerals, as these haue done of pretious stones. Erastus still maintaines the opposite part. Disput. in Paracelsum cap.4. fol.196. he confesseth of gold, *that it makes the heart merry, but in no other sense but as it is in a misers chest: at mihi plaudo simul lac nummos contempro in arcâ*, as he said in the Poet, it so revives the spirits, and is an excellent receipt against Melancholy,

† For Gold in Physick is a cordiall,
Therefore he loved Gold in speciall.

Aurum potabile, he discommends and inveighs against it, by reason of the corrosive waters which are used in it: Which argument our Dr. Guinureth against D. Antonius. Erastus concludes their Philosophicall stones & potable gold, &c. to be no better then poyson, a meere imposture, a non Ens, dig'd out of that broody hill belike this goodly golden stone is, *ubi nascitur ridiculus mus*. Paracelsus and his Chymisticall followers, as so many Promethei, will fetch fire from heaven, will cure all manner of diseases with Minerals, accounting them the only Physick on the other side. † Paracelsus calls Galen, Hippocrates, and all their adherents, infants, idiots, Sophisters, &c. *Apagesis istos qui vulcanias istas Metamorphoses sugillant, inscitia sobo-*

^a Somnia leta
facit argenteo.
annulo gesta-
tus.

^b Atra bili
adversatur,
omnium gem-
marum pul-
cherrima, cali-
colorem refert,
animam aber-
rore liberat,
mores in meli-
us mutat.

^c Longis mero-
ribus feliciter
medetur, deli-
quitis, &c.

^d Sec.5. Mem.
1. Subf.5.

^e Gestamen
lapium &
gemmarum
maximū fert

auxilium &
juvamen, un-
de qui dices
sunt gemmas
secum ferre
student.

^f Margarite
& Vniones
que a conchis
& piscibus a-

pud Persas &
Indos, valde
cordiales sunt
&c.

Minerals.
g Aurum leti-
tiam generat,

non in corde,
sed in arcâ vi-
rorum.

h Aurum non
aurum. Noxiū
ob aquas ro-
dentes.

† Chaucer.
i Ep. ad Mo-
navium, Me-

tallica omnia
in universum
quovismodo
parata, nectu-

ro, nec commo-
dè intra cor-
pus sumi.

† In parag.
Stultissimus

pilus occipitis mei plus scit, quam omnes vestri doctores, & calceorum meorum annuli doctiores sunt quam vester Galenus
& Avicenna, barba mea plus experta est quam vestra omnes Academia.

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* Vide Erne-
stum Burgra-
ium edit. Fra-
nker. 8°. 1611.
Crolli-
us & others.
* Plus profici-
et gutta m.a.
quam tot eorū
drachmæ &
uncia.
k Nonnulli
huic supra
modum indul-
gent, usum et si
non adeo mag-
num non tamē
abjiciendum
cenfeo.
l Ausim dicere
neminem me-
dicum excel-
lentem qui non
in hac distilla-
tione chimica
fit versatus.
Morbi Chro-
nici devinci
citra metal-
lica vix possint,
aut ubi san-
guis corrumpi-
tur.

les, *supina pertinacia alumnos, &c.* not worthy the name of Physitians, for want of these remedies; and brags that by them he can make a man live 160 yeares or to the worlds end, with their * *Alexipharmacums*, *Panaceas*, *Mummiæ*, *unguentum Armarium*, and such Magneticall cures, *Lampas vite & mortis*, *Balneum Dianæ*, *Balsamum*, *Electrum Magico-physicum*, *Amuleta Martialis*, &c. What will not he and his followers effect? He brags moreover that he was *primus medicorum*, and did more famous cures then then all the Physitians in Europe besides, * *a drop of his preparations should goe farther then a dram, or ounce of theirs*, those loathsome and fulsome filthy potions, *Heterocliticall pills* (so he calls them) horle medicines, *ad quorum aspectum Cyclops Polyphemus exhorresceret*. And though some condemn their skill, and Magneticall cures as tending to Magicall superstition, witchery, charmes, &c. yet they admire, stiffly vindicate neverthelesse, and infinitely prefer them. But these are both in extreame, the middle sort approve of Minerals, though not in so high a degree. *Lemnius lib. 3. cap. 6. de occult. nat. mir.* commends Gold inwardly, and outwardly used, as in Rings, excellent good in medicines; & such mixtures as are made for melancholy men, saith *Wecker. antid. spec. lib. 1.* to whom *Renodeus* subscribes, *lib. 2. cap. 2. Ficinus lib. 2. cap. 19. Fernel. meth. med. lib. 5. cap. 21. de Cardiacis*, *Daniel Sennertus lib. 1. part. 2. cap. 9. Audernacus, Libavius, Quercetanus, Oswaldus Crollius, Euvonymus, Rubens*, and *Matthiolus* in the fourth book of his *Epistles*, *Andreas à Blawen epist. ad Matthiolum*, as commended, and formerly used by *Avicenna*, *Arnoldus*, and many others: k *Matthiolus* in the same place approves of potable gold, *Mercury*, with many such Chymicall confections, and goes so far in approbation of them, that he holds l *no man can be an excellent Physitian that hath not some skill in Chymicall distillations, & that Chronick diseases can hardly be cured without mineral medicines: Look for Antimony among Purgers.*

SUBJECT. 5.

Compound Alteratives, censure of Compounds and mixt Physick.

m Fraudes bo-
minum & in-
geniorum cap-
tura, officinas
invenere istas,
in quibus sua
cuiq; venalis
promittitur
vita, statim
compositiones
& mixtura
inexplicabiles
ex Arabia &
India, ulceri
parva medicina à rubro mari importatur. n Arnoldus Aphor. 15. Fallax medicus qui potens mederi simplicibus, compo-
sita dolose aut frustra querit. o Lib. 1. Sect. 1. cap. 8. Dum infinita medicamenta miscet, laudem sibi comparare student
& in hoc studio alter alterum superare conatur, dum quisq; quo plura miscuerit, eo se doctiorem putet, inde fit ut suam
prodant inscitiam, dum offendant peritiam, & se ridiculos exhibeant. &c.



Lib. 24. c. 1. bitterly taxeth all compound medicines. m *Mens* knavery, imposture, and captious wits have invented these shops, in which every mans life is set to sale: & by and by came in these compositions and inexplicable mixtures, far fetcht out of India and Arabia, a medicine for a botch must be had as far as the red sea, &c. And 'tis not without cause which he saith, for out of question they are much too n blame in their compositions, whilst they make infinite variety of mixtures, as o *Fuchsius* notes. They think they get themselves great credit, excell others and to be more learned then the rest, because they make many variations, but he accounts them fools, and whilst they brag of their skill, and think to get them- selves a name, they become ridiculous, bewray their ignorance and error. A few

simples

simples well prepared and understood, are better then such an heap of nonsense-confused compounds, which are in Apothecaries shops ordinarily sold. In which many vaine, superfluous, corrupt, exolute things out of date are to be had (saith * Cornarius) a company of barbarous names given to Syrops, Iulips, an unnecessary company of mixt medicines; rudis indigestaq; moles. Many times (as Agrippa taxeth) there is by this meanes *P* more danger from the medicine then from the disease, when they put together they know not what, or leave it to an illiterate Apothecary to be made, they cause death and horror for health. Those old Physitians had no such mixtures; a simple potion of Hellebor in Hippocrates time, was the ordinary purge, and at this day, saith * Mat. Riccius, in that flourishing Common-wealth of China, Their Physitians give precepts quite opposite to ours, not unhappy in their Physick: they use altogether roots, hearbs, and simples in their medicines, and all their physick in a manner is comprehended in an herball: no science, no schoole, no art, no degree, but like a trade, every man in private is instructed of his Master. † Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one medicine. Let the best of our rationall Physitians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in Methridate or Treacle, why such & such quantity, may they not be reduced to halfe, or a quarter? Frustra sit per plura (as the saying is) quod fieri potest per pauciora, 300 simples in a julip, potion, or a litle pill, to what end or purpose? I know what * Alkindus, Capiwaccius, Montagna, and Simon Eitover, the best of them all, and most rationall have said in this kinde; but neither he, they, nor any one of them, gives his reader, to my judgement, that satisfaction which he ought; why such, so many simples? Rog. Bacon hath taxed many errors in his tract de graduationibus, explained some things but not cleared. Mercurialis in his book de composit. medicin. gives instance in Hamech, and Philonium Romanum, which Hamech an Arabian, and Philonium a Roman long since composed, but crasse as the rest. If they be so exact, as by him it seemes they were, and those mixtures so perfect, why doth Fernelius alter the one, and why is the other obioleter? * Cardan taxeth Galen for presuming out of his ambition to correct Theriacum Andromachi, & we as justly may carpe at all the rest. Galens medicines are now exploded and rejected, what Nicholas Meripsa, Mesue, Celsus, Scribanus, Aetnarius, &c. writ of old are most part contemned. Mellichius, Cordus, Wecker, Quercetan, Rhénodens, the Venetian, Florentine states have their severall receipts, and Magistralls: They of Noremburge have theirs, and Augusta Pharmacopœa, peculiar medicines to the meridian of the City: London hers, every citty, towne, almost every private man hath his owne mixtures, compositions, receipts, magistralls, precepts, as if he scorned antiquity, and all others in respect of himselfe. But each man must correct and alter to shew his skill, every opinative fellow must maintain his own paradox, be it what it will, Delirant reges, plectuntur Achivi: they dote and in the mean time the poore patients pay for their new experiments, the Commonwealth rue it.

Thus others object, thus I may conceive out of the weaknesse of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as * one answers, this of com-

pound

p Multo plus
periculi à me-
dicamento
quam à morbo
&c.

† Expedit in
finas li. i. c. 5.

Precepta me-
dici dant no-
stris diversa,
in medendo

non infelices,
pharmacis u-
tuntur simpli-
cibus Herbis,
radicibus &c.

tota eorum
medicina no-
stre herbarie
preceptis con-
tingitur, nullus

ludus huius
artis, quisq;
privatus à
quolibet ma-
gistro erudi-
tur.

† Lib de Aqua.
Opusc. de
Dof.

† Subtil cap.
de scientiis.

u Quercetan.
pharmacop.
resitut. cap.
2. Nobilissimū
& utilissimū
inventū sum-
ma cum ne-
cessitate adin-
ventum &
introducunt.

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x Cap. 25 Te-
arabib. 4. ser.
2. Neceſſitas
nunc cogit a-
liquando noxia
querere reme-
dia, & ex
ſimplicibus
compoſitas fa-
cere, tum ad
ſaporem, ado-
rem, palati
gratiam, ad
correctionem
ſimplicium,
tum ad futu-
ros uſus, con-
ſervationem
&c.

y Cum ſimpli-
cianon poſ-
ſunt neceſſitas
cogit ad com-
poſita.

z Lips. Epiſt.
† Theod. Po-
dromus Amor.

l. 9.

a Sanguinem
corruptum e-
maculat, ſca-
biem abolet,
lepram curat,
ſpiritus recre-
at, & animū
exhilarat.

Melancholicos
humores per
urinam edu-
cit, & cere-
brum a craſ-
ſis, erummoſis,
melancholie
fumis purgat,
quibus addo
dementes &
furioſos vin-
culis retinen-
dos plurimum
iuvat, & ad
rationis uſum
ducit. Teſtis
eſt mihi con-
ſcientia, quod

viderim ma-

tronam quandam hinc liberatam, quæ frequentius ex iracundia demens, & impos animi dicenda, tacenda loquebatur,

adeo furens ut ligari cogeretur. Fuit ei præſantiſſimo remedio, vini iſtius uſus, indicatus a peregrino homine menda-

co, eleemoſynam præforibus diſta matronæ implorante.

pound medicines, is a moſt noble and profitable invention, ſound out, and brought into Phyſick with great judgement, wiſdome, counſell and diſcretion. Mixt diſeaſes muſt haue mixt remedies, and ſuch ſimples are commonly mixt as have reference to the part affected, ſome to qualify, the reſt to comfort, ſome one part ſome another. Cardan and Braſſavola both hold that *Nullum ſimplex medicamentum ſine noxâ*, no ſimple medicine is without hurt or offence, & although Hippocrates, Eraſiſtratus, Dioſcorides of old, in the infancy of this art, were content with ordinary ſimples, yet now, ſaith *Ætius*, neceſſity compelleth to ſeek for new remedies, and to make compounds of ſimples, as well to correct their harmes if cold, dry, hot, thick, thinne, inſipid, noyſome to ſmell, to make them ſavory to the palat, pleaſant to taſt and take, & to preſerve them for continuance, by admixtion of ſugar, hony, to make the laſt moneths, & yeares for ſeverall uſes. In ſuch caſes, compound medicines may be approved, & Arnoldus in his 18. Aphoriſme, doth allow of it, *ſi ſimples cannot, neceſſity compels us to uſe compounds*, ſo for receipts and magiſtrals, *dies diem docet*, one day teacheth another, and they are as ſo many words or phraſes, *Quæ nunc ſunt in honore vocabula ſi volet uſus*, Ebbe and flow with the ſeaſon, and as wits vary ſo they may be infinitely varied.

Qui ſcâ ſuum placitum quo capiatur habet,

Every man as he likes, ſo many men ſo many mindes, and yet all tending to good purpoſe, though not the ſame way. As arts and ſciences, ſo Phyſick is ſtill perfected amongſt the reſt, *Horæ muſarum nutrices*, and experience teacheth us every day ^z many things, which our predeceſſors knew not of. Nature is not effoete, as he ſaith, or ſo laſiſh, to beſtow all her gifts upon an age, but hath reſerved ſome for poſterity, to ſhew her power, that ſhe is ſtill the ſame, and not old or conſumed. Birds & beaſts can cure themſeves by nature, *† natura uſu ea plerumq; cognoscunt, quæ homines vix longo labore & doctrinâ aſequuntur*, but men muſt uſe much labour & induſtry to finde it out: But I digreſſe.

Compound medicines, are inwardly taken, or outwardly applied. Inwardly taken, be either liquid or ſolid: liquid, are fluid or conſiſting. Fluid, as Wines and Syrupes. The wines ordinarily uſed to this diſeaſe, are Wormewood-wine, Tamarisk, and Bugloſſatum, wine made of Borage and bugloſſe. The composition of which, is ſpecified in Arnoldus Villanovanus, of Borage, Bawme, Bugloſſe, Cinamon, &c. and highly commended for his vertues, *a* it drives away Leproſy, Scabs, cleeres the blood, recreats the ſpirits, exhilarates the minde, purgeth the braine of thoſe anxious black melancholy fumes, and cleaſeth the whole body of that black humour by urine. To which I adde, ſaith Villanovanus, that it will bring mad men, and ſuch raging Bedlams as are tied in chaines, to the uſe of their reaſon again. My conſcience bears me witneſſe, that I doe not lye, I ſaw a grave matron helped by this meanes, ſhe was ſo cholerick, and ſo furious ſometimes, that ſhe was almoſt mad, and beſide her ſelfe, ſhe ſaid and did ſhe knew not what, ſcolderd, beat her maids, & was now ready to be bound till ſhe dranke of this Borage wine, and by this excellent remedy, was cured, which a poore forrainer, a ſilly beggar taught her by chance, that

ironam quandam hinc liberatam, quæ frequentius ex iracundia demens, & impos animi dicenda, tacenda loquebatur, adeo furens ut ligari cogeretur. Fuit ei præſantiſſimo remedio, vini iſtius uſus, indicatus a peregrino homine mendico, eleemoſynam præforibus diſta matronæ implorante.

came to crave an almes from doore to doore. The juyce of Borage, if it be clarified, and, drunke in wine, will doe as much, the roots sliced and steeped, &c. saith *Ant. Mizaldus* *art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physitian of *Mallan*, in his regiment of health. Such another excellent compound water I finde in *Rubens de distill. sect. 3.* which he highly magnifies out of *Savanarola*, ^b for such as are ^b *li qui trā-*
solitary, dull, heavy, or sad without a cause, or be troubled with trembling of ^b *stantur sine*
heart. Other excellent compound waters for melancholy, he cites in the ^b *causa, & vi-*
same place. ^c If their melancholy be not inflamed, or their temperature over ^c *tant amico-*
hot. *Evonymus* hath a pretious *Aquavita* to this purpose, for such as are ^c *rum societate,*
cold. But he and most commend *Aurum potabile*, & every writer prescribes ^c *& tremunt*
clarified whay, with Borage, Buglosse, Endive, Succory, &c. of Goats milk ^c *corde.*
especially, some indefinitely at all times, some thirty daies together in the ^c *Modo non*
spring, every morning fasting, a good draught. Syrupes are very good, and ^c *inflammetur*
often used to digest this humor in the heart, spleen, liver, &c. As syrupe of ^c *Melancholia,*
Borage, *de pomis* of King *Sabor* now obsolete, of Thyme and Epithyme, ^c *aut calidiorē*
Hops, Scolopendria, Fumitory, Maidenhaire, Bizantine, &c. These are most ^c *temperamento*
used for preparatives to other Physick, mixt with distilled waters of like ^c *sint.*
nature, or in Iulips otherwise.

Consisting, are conserves or confections; conserves of Borage, Buglosse, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roses, Wormewood, &c. Confections, Treacle, Mithridate, Eclegmes, or Linctures, &c. Solid, as Aromaticall confections; hot, *Diambra*, *Diamargraitum calidū*, *Dianthus*, *Diamoschum dulce*, *Electuarium de gemmis*, *latificans Galeni & Rhafis*, *Dialinga*, *Diacimynum*, *Dianisum*, *Diatrion piperion*, *DiaZinziber*, *Diacapers*, *Diacinnamonum*: Cold, as *Diamargaritum frigidum*, *Diacorolli*, *Diarrhodon Abbatis*, *Diacodion*, &c. as every *Pharmacopœia* will shew you, with their tables or losings that are made out of them; with Condites and the like.

Outwardly used as occasion serves, as amulets, oyles hot and cold, as of Camomile, Stachado's, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake, &c. to be used after bathing, or to procure sleep.

Oyntments composed of the said species, oyles and wax, &c. as *Alabasteritum*, *Populeum*, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose, Emplasters of hearbs, flowers, roots, &c. with oyles, and other liquors mixt and boiled together.

Cataplasmes, salves, or pultises made of green hearbs, pounded, or sod in water till they be soft, which are applied to the Hypochondries, and other parts when the body is empty.

Cærotes, are applied to severall parts, and Frontals, to take away paine, griefe, heat, procure sleep. Fomentations or spunges, wet in some decoctions, &c. Epithemata, or those moist medicines, laid on linnen, to bathe and coole severall parts misaffected.

Sacculi, or little bags of hearbs, flowers, seeds, roots, and the like applied to the head, heart, stomach, &c. odoraments, balls, perfumes, possets to smell to, all which have their severall uses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

MEMB. 2. SUBSECT. I.

Purging Simples upward.



d Heurnius:
datur in sero
lactis, aut vi-
no.

e Veratri mo-
do expurgat
cerebrum, ro-
borat memori-
am. Fuchsius.
f Crassos &
bibliosus hu-
mores per vo-
mitum educit.
g Vomitus &
mensis cit. va-
let ad Hydrop.
&c.

h Materias a-
tras educit.

i Ab arte ideo
reicienda,
ob periculum
suffocationis.

k Cap. 16.
magna vi edu-
cit, & mole-
stia cum sum-
ma.

l Quondam
terribile.

m Multi stu-
diorum gratia
ad providenda
acrius que
commentaban-
tur.

n Medetar co-
mitialibus,
melancholi-
cis, podagri-
cis, vetatur se-
nibus, pueris,

mollibus &
effeminatis.

o collect lib.
8. cap. 3. in af-
fectionibus iis

que difficulter
curantur,
Helleborum
damus.

p Non sine
summa cauti-
one hoc reme-
dio utemur,
est enim vali-
dissimum, &

quum vires Antimonii contemnit morbus, in auxilium evocatur, modo valide vires efflorescant. q Etia-
us retrahit. cap. 1. ser. 2. Iis solum dari vult Helleborum album, qui secus spem non habent, non iis qui Syncopen timeant &c.

Elanagoga, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently, or violently, purging upwards or downeward. These following purge upward. *Asarum*, or *Asrabacca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, it is commonly taken in wine, whey, or as with us, the juyce of two or three leaves or more sometimes, pounded in posset drinke, qualified with a little liquorice, or anniseeds, to avoid the fulsomenesse of the tast, or as *Diaserum Fernelii*. *Brassivola* in *Cat art.* reckons it up amongst those simples that only purge melancholy, and *Ruellius* confirms as much out of his experience, that it purgeth black choler, like *Hellebor* it selfe. *Galen lib. 6. simplic.* and *Mathiolus* ascribe other vertues to it, and will have it purge other humors as well as this.

Laurell, by *Heurnius method. ad prax. lib. 2. cap. 24.* is put amongst the strong purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides lib. 11. cap. 114.* adds other effects to it. *Pliny* lets down 15 berries in drinke for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juyce of Endive, Purslane, and is taken in a potion to seaven graines and a halfe. But this and *Asrabacca*, every Gentlewoman in the Country knowes how to give, they are two common vomits.

Scilla, or Sea onyon, is hot and dry in the third degree. *Brassivola* in *Ca-* tart out of *Mesue*, others, and his own experience, will have this simple to purge melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubell in a little white wine.

White Hellebor, which some call sneezing powder, a strong purger upward, which many reject, as being too violent, *Mesue* & *Averroes* will not admit of it, by reason of danger of suffocation, great pain and trouble it puts the poore patient to, saith *Dodonæus*. Yet *Galen lib. 6. simpl. med.* and *Dioscorides cap. 145.* allow of it. It was indeed terrible in former times, as *Pliny* notes, but now familiar, insomuch that many took it in those daies, that were students, to quicken their wits, which *Persius Sat. 1.* objects to *Accius* the Poet, *Ilias Acci ebria veratro.* It helps Melancholy, the falling sicknesse, madnes, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headach, high coloured, or fear strangling, saith *Dioscorides*. *Oribasius* an old Physitian, hath written very copiously, and approves of it, in such affections, which can otherwise hardly be cured. *Heurnius lib. 2. prax. med. de vomitoriis*, will not have it used but with great Caution, by reason of its strength, and then when Antimony will doe no good, which caused *Hermophilus* to compare it to a stout captain (as *Codronchus* observes c. 7. comment. de Helleb.) that will see all his souldiers goe before him and come post principia, like the bragging souldier, last himselfe, when other helps faile in inveterate melancholy, in a desperate case, this vomit is

to betaken. And yet for all this, if it be well prepared, it may be^r securely given at first. *Matthiolus* braggs, that he hath often to the good of many, made use of it, and *Heurnius*,^r that he hath happily^r sed it, prepared after his own prescript, and with good successe. *Christophorus à Vegalib.* 3. cap. 41. is of the same opinion, that it may be lawfully given, and our country Gentlewomen finde it by their common practice, that there is no such great danger in it. *D. Turner* speaking of this plant, in his Herball, telleth us, that in his time it was an ordinary receipt among good wiues, to give Hellebor in powder to ijd weight, and he is not much against it. But they doe commonly exceed, for who so bold as blinde *Bayard*, & prescribe it by penyworths, and such irrationall waies, as I haue heard my selfe market folks aske for it in an Apothecaries shop: but with what successe God knowes, they smart often for their rash boldnesse and folly, break a veine, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the Physick, but in the rude & undiscreet handling of it. He that will know therefore, when to use, how to prepare it aright, and in what dose, let him read *Heurnius lib. 2. prax. med. Brassivola de Catart.* *Godefridus Stegius* the Emperour *Rodolphus* Physitian c. 16. *Matthiolus* in *Dioscor.* and that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where he shall finde great diversity of examples and Receipts.

Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease. It helps all infirmities, saith *Matthiolus*, which proceed from black choler, falling sicknesse, and *Hypochondriacall* passions, and for farther proof of his assertion, he gives severall instances, of such as haue been freed with it: ^x One of *Andrew Gallus*, a Physitian of *Trent*, that after many other essayes, imputes the recovery of his health, next after God, to this remedy alone. Another of *George Handsius*, that in like sort, when other medicines failed, ^y was by this restored to his former health, and which of his knowledge, others haue likewise tried, and by the help of this admirable medicine, been recovered. A third of a parish Priest at *Prage* in *Bohemia*,^z that was so far gone with melancholy, that he doted, and spake he knew not what, but after he had taken 12 graines of *Stibium*, (as I my selfe saw, and can witnesse, for I was called to see this miraculous accident) he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a Horse then a Man) yet it did him so much good, that the next day he was perfectly cured. This very story of the *Bohemian* Priest, *Sckenkius* relates verbatim, *Exoter. experiment. ad Var. morb. cent. 6. observ. 6.* with great approbation of it. *Hercules de Saxonia* calls it a profitable medicine, if it bee taken after meat to 6 or 8 graines, of such as are apt to vomit. *Rodericus à Fonseca* the Spaniard and late professor of *Padua* in *Italy*, extols it to this disease, *Tom. 2. consul. 85.* so doth *Lod. Mercatus de inter. morb. cur. lib. 1. cap. 17.* with many others. *Iacobus Gervinus* a French Physitian on the other side, *lib. 2. de venenis confut.* explodes all this, and saith he took three graines only upon *Matthiolus* and some others commendation, but it almost killed him, whereupon he concludes, ^a *Antimony* is rather poyson then a medicine. *Th. Erastus* concurreth with him in his opinion, and so doth *Alian Montaltus cap. 30. de melan.* But what doe I talke? 'tis the subject of whole bookes, I

382 might cite a century of Authors *pro* and *con*. I will conclude with ^b *Zwinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weak, as the party is that prescribes, or useth it, a worthy medicine if it be rightly applied to a strong man, otherwise payson. For the preparing of it, look in *Evoimi thesaurus*, *Quercetum*, *Oswaldus Crollius*, *Basil. Chim. Basil. Valentinus*, &c.

^b Cratonis ep. sect. vel ad Monachium ep. In utramq. partem dignif. finum medicamentum, fire-ffe utentur, secus venenum.

Tobacco, divine, rare, superexcellent *Tobacco*, which goes far beyond all their *Panaceas*, potable gold, and Philosophers stones, a soveraign remedy to all diseases. A good vomit, I confesse, a vertuous hearb, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly abused by most men, which take it as *Tinkers* doe ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, divelish and damned *Tobacco*, the ruine and overthrow of body and soule.

S V E S E C T. 2.

Simples purging Melancholy downward.



Olypodie and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will have them void fleagme, but *Brassivola* out of his experience averreth, that they purge this humor, they are used in decoction, infusion, &c. simple, mixt, &c.

^c Meriores fuggant utilissimè dantur melancholicis & quaternariis. ^d Millies horum vires expertus sum. ^e Sal. nitrum sal ammoniacum, *Draconij* radix, dictamnium. ^f Calet ordine secundo, siccat primo, adversus omnia vitia atræ bilis valet, sanguinem mundat, spiritus illustrat, merorem discutit, herba mirifica. ^g Cap. 4. lib. 2.

Mirabolanes, all five kinds, are happily prescribed against melancholy and quartan agues, *Brassivola* speaks out ^d of a thousand experiences, he gaue them in pills, decoction, &c. look for peculiar Receipts in him.

Stoechas, *Fumitory*, *Dodder*, hearb *Mercury*, roots of *Capers*, *Genista* or broome, *Pennyriall* and halfeboyled *Cabbage*, I finde in this Catalogue of purgers of black choler, *Origan*, *Fetherfew*, *Ammoniack* ^e *Salt*, *Salt-peter*. But these are very gentle, *alypus*, *dragon root*, *centaury*, *ditany*, *Colutea*, which *Fuchsius* cap. 168. & others take for *Sene*, but most distinguish. *Sene* is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. *Brassivola* calls it ^f a wonderfull hearb against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine, as ^g *Dodoneus* tearmes it, invented by the *Arabians*, and not heard of before. It is taken divers waies in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. *Actuarius* commends it sod in broath, with an old cocke, or in whay, which is the common convayer of all such things as purge blacke choler, or steeped in wine, which *Heurnius* accompts sufficient, without any farther correction.

Aloes by most is said to purge choller, but *Aurelianus* lib. 2. c. 6. de morb. chron. *Arculanus* cap. 6. in 9. *Rhasis*. *Iulius Alexandrinus*, consil. 185. *Scoltz.* *Crato* consil. 189. *Scoltz.* prescribe it to this disease, as good for the stomach and to open the *Hæmrods*, out of *Mesue*, *Rhasis*, *Serapio*, *Avicenna*, *Menardus* ep. lib. 1. epist. 1. opposeth it, *Aloes* ^h doth not open the veines, or move the *Hæmrods*, which *Leonhartus Fuchsius* paradox. lib. 1. likewise affirms; but *Brassivola* and *Dodoneus* defend *Mesue* out of their experience, let *Vallesius* end the controversie.

^h Recentiores negant ora venarum resicare. ⁱ An aloë aperviat ora venarum lib 9. cont. 3.

Lapis Armenus and *Lazuli* are much magnified by ^k *Alexander lib.1.cap. 348* ³⁸³ 16. *Avicenna*, *Aetius*, and *Aetnarius*, if they be well washed, that the water be no more coloured, fiftie times some say. ¹ That good *Alexander* (saith *Guianerius*) puts such confidence in this one medicine, that hee thought all melancholy passions might be cured by it, and I for my part, have oftentimes happily used it, and was never deceived in the operation of it. The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hist. lib.1.cap.65.* relates, that the ^m Physicians of the *Moors*, familiarly prescribe it to all melancholy passions, and *Matthiolus ep.lib.3.* brags of that happy successe, which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect.1. cap.12. in Antidotis*, and if this will not serue (saith *Rhasis*) then there remaines nothing, but *Lapis Armenus*, and *Hellebor* it selfe. *Valescus & Iason Pratensis*, much commend *Pulvis Hali*, which is made of it. *James Damascen, 2. cap.12.* *Hercules de Saxonia*, &c. speaks well of it. ^p *Crato* will not approve this, it, & both *Hellebors*, he saith are no better then poyson. *Victor Trincavelius, lib.2.cap.14.* found it in his experience, to be very noysome, to trouble the stomach, and hurt their bodies that take it overmuch.

Black *Hellebor*, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by *Melanpodius* a shepheard, as *Pliny* records *lib.25.cap.5.* Who seeing it to purge his Goats when they raved, practised it upon *Elige* and *Calene*, King *Pratus* daughters, that ruled in *Arcadia*, neer the fountain *Clitorius*, and restored them to their former health. In *Hippocrates* time it was in only request, inso much that he writ a book of it, a fragment of which remains yet. *Theophrastus*, *Galen*, *Pliny*, *Calius Aurelianus*, as ancient as *Galen lib.1. cap.6.* *Areteus lib.1. cap.5.* *Oribasius lib.7. collect.* a famous Greek, *Aetius ser.3. cap.112.* & *113.* *P. Aegineta*, *Galenus Ape, lib.7. cap.4.* *Aetnarius*, *Trallianus lib.5. cap.15.* *Cornelius Celsus* only remaining of the old Latines, *lib.3. cap.23.* extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crazed, or any way doted to the *Anticyra*, or to *Phocis* in *Achaia* to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage, *Naviget Anticyras*; a common proverb among the *Greeks* and *Latines*, to bid a disard or a mad man goe take *Hellebor*; as in *Lucian*, *Menippus* to *Tantalus*, *Tantale desipis, helleboro epoto tibi opus est, eoq; sane meraco*, Thou art out of thy little wit O *Tantalus*, and must needs drink *Hellebor*, and that without mixture. *Aristophanes in vespis*, drink *Hellebor*, &c. and *Harpax* in the Comcedian, told *Simo* and *Ballio*, two doting fellows, that they had need to be purged with this plant. When that proud *Menocrates* ^z *Zeus*, had writ an arrogant letter to *Philip* of *Macedon*, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas*, noting thereby that he was crazed, atq; *ekeboro indigere*, had much need of a good purge. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks upon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administred unto him, They that were found commonly took it to quicken their wits, (as *Ennius* of old, [†] *Qui non nisi potus ad arma--prosiluit dicenda*, and as our Poets drink sack to improve

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their inventions (I finde it so registred by *Agellius lib. 17. cap. 15. Carneades* the *Academick* when he was to write against *Zeno* the *Stoick*, purged himselfe with *Hellebor* first, which *Petronius* puts upon *Chrysippus*. In such esteem it continued for many ages, till at length *Mesue* and some other *Arabians* began to reject and reprehend it, upon whole authority for many following lusters, it was much debased and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by *Crato* and some *Iunior* Physitians. Their reasons are, because *Aristotle l. 1. de plant. c. 3.* said, *Henbane* and *Hellebor* were poyson, and *Alexander Aphrodiseus* in the preface of his *Problems*, gaue out that (speaking of *Hellebor*) *Quailes fed on that which was poyson to men.* *Galen l. 6. Epid. com. 5. Text. 35.* confirms as much: *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, then to kill mice and rats, flies and mouldwarps, and so *Mizaldus. Nicander* of old, *Gervinus, Skenkius*, and some other *Neotericks* that haue written of poysons speak of *Hellebor* in a chiefe place. *Nicholas Leonicus* hath a story of *Solon* that besieging I know not what city, steeped *Hellebor* in a spring of water, which by pipes was conveyed into the middle of the town, and so either poysoned, or else made them so feeble and weake by purging, that they were not able to beare armes. Notwithstanding all these cavils & objections, most of our late writers doe much approve of it. *Gariopontus lib. 1. cap. 13. Codronchus com. de helleb. Falopius lib. de med. purg. simpl. cap. 69. & consil. 15. Trincavelii, Montanus 239. Frisemlica consil. 14. Hercules de Saxonia*, so that it be opportunely given. *Iacobus de Dondis, Agg. Amatus, Lusit. cent. 66. Godef. Stegius cap. 13. Hollerius*, and all our *Herbalists* subscribe. *Fernelius meth. med. lib. 5. c. 16. confesseth it to be a terrible purge and hard to take, yet well given to strong men, and such as haue able bodies.* *P. Forestus* and *Capivaccius* forbid it to bee taken in substance, but allow it in decoction or infusion, both which waies *P. Monavius* approves aboue all others, *Epist. 27. 1. Scoltzii, Iacchinus in 9. Rhafis*, commends a receipt of his own preparing; *Penottus* another of his *Chimically* prepared, *Evonimus* another. *Hildesheim spicel. 2. de mel.* hath many examples how it should be used, with diversity of receipts. *Heurnius lib. 7. prax. med. cap. 14. calls it an innocent medicine howsoever, if it be well prepared.* The root of it is only in use, which may be kept many yeares, and by some given in substance, as by *Falopius* and *Brasivola* amongst the rest, who e brags that he was the first that restored it againe to his use, and tels a story how he cured one *Melatasta* a mad man, that was thought to bee possessed, in the Duke of *Ferrara's* Court with one purge of black *Hellebor* in substance: the receipt is there to be seen, his excrements were like inke, he perfectly healed at once. *Vidus Vidius* a Dutch Physitian, will not admit of it in substance, to whom most subscribe, but as before in the decoction, infusion, or which is all in all, in the Extract, which hee prefers before the rest, and calls *suave medicamentum*, a sweet medicine, an easy, that may bee securely given to women, children, and weaklings. *Baracellus hortogeniali*, tearmes it *maxima praestantia medicamentum*, a medicine of great worth & note. *Quercetan* in his *Spagir. Phar.* and many other tell wonders of the Extract. *Paracelsus* aboue all the rest is the greatest admirer of this plant; and especially the extract, he calls it *Theriacum, terrestre Balsamum*, another

u In Satyr.
x Crato. consil.
16. l. 2. Et si
multi magni
viri probent,
in bonam par-
tem accipiant
medici si non
proben.
y Rescuntur
veratro cotur-
nices quod ho-
minibus toxi-
cum est.
z Lib. 23. c. 7.
12. 14.
a De var. hist.
b Corpus in-
colume reddit,
& iuvenile
efficit.
c Veteres non
sine causa usi
sunt: Difficilis
ex Helleboro
purgatio, &
terroris plena,
sed robustis
datur tamen,
& c.
d Innocens
medicamentum,
modo rite pa-
retur.
e Absit iacta-
tia, ego primus
præbere capi,
& c.
f In Catarr.
Ex una sola e-
vacuatione
furores cessavit
& quietus
inde vixit.
Tale exemplum
apud Skenkium
& apud Scol-
tium ep. 231
P. Monavius
se solidum cu-
rasse iactat
hoc eporotri-
bus aut qua-
tuor vicibus.

ther Treacle, a terrestriall Bawme, *instar omnium*, all in all, the sole and last refuge to cure this malady, the Gout, Epilepsie, Leprosie, &c. If this will not helpe, no Physick in the world can but minerall, it is the upshot of all. *Matthiolus* laughs at those that except against it, and though some abhorre it out of the authority of *Mesue*, and dare not adventure to prescribe it, yet *I* (saith he) have happily used it sixe hundred times without offence, and communicated it to divers worthy Physitians, who have given me great thanks for it. Looke for receipts, dose, preparation, and other cautions concerning this simple in him, *Brassivola*, *Baracellus*, *Codronchus*, and the rest.

ment, si non huic, nulli cedunt. h Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo perisus incommodo, &c.

SVESECT. 3.

Compound Purgers.

Compound medicines which purge melancholy, are either taken in the superior or inferior parts: superior at mouth or nostrills. At the mouth swallowed or not swallowed: If swallowed liquid or solid: liquid as compound wine of Hellebor, Scilla or Sea-onion, Sena, *Vinum Scilliticum*, *Helleboratum*, which *Quercetan*, so much applauds for melancholy and madnesse, either inwardly taken, or outwardly applied to the head, with little peeces of linnen dipped warme in it. *Oximel Scilliticum*, *Syrupus Helleboratus maior* and *minor* in *Quercetan*, & *Syrupus Genista* for Hypochondriacall melancholy in the same Author, compound Syrupe of Succory, of Fumitory, Polypodie, &c. *Heurnius* his purging cockbroth. Some except against these Syrupes, as appears by *Vdalrinnus Leonorus* his Epistle to *Matthiolus*, as most pernicious and that out of *Hippocrates*, *cotta movere, & medicari non cruda*, no raw things to be used in Physick; but this in the following Epistle is exploded and foundly confuted by *Matthiolus*, many Iulips, potions, receipts, are composed of these, as you shall finde, in *Hildesheim* *specul. 2. Heurnius lib. 2. cap. 14. George Skenkius Ital. med. prax. &c.*

Solid purgers are confections, electuaries, pills by themselves or compound with others, as *de lapide Lazulo*, *Armeno*, *Pil. Inda*, of fumitory, &c. Confection of *Hamech*, which though most approve, *Solenander* *sec. 5. consil. 22.* bitterly inveighs against, so doth *Randoletius Pharmacop. officina*, *Fernelius* and others; *Diasena*, *Diapolypodium*, *Diacassia*, *Diacatholicon*, *Weckers*, *Electuarie de Epithymo*, *Ptolomeus Hierologadiu*, of which diverse receipts are daily made.

Aetius 22. 33. commends *Hieram Ruffi*. *Trincavelius consil. 12. lib. 1.* approves of *Hiera*; *non, inquit, invenio melius medicamentum*, I finde no better medicine, he saith. *Heurnius* adds *pil. Aggregat. pills de Epithymo. pil. Ind. Mesue*, describe in the *Florentine Antidotary*, *Pillula sine quibus esse nolo*, *Pillula Cochiae cum Helleboro*, *Pil. Arabica*, *Fætida*, *de quinque generibus mirabolanorum, &c.* More proper to melancholy, not excluding in the meantime, *Turbeth*, *Manna*, *Rubarb*, *Agarick*, *Elefcoppe*, &c. which are not so proper to this humour. For as *Montanus* holds *cap. 30. & Montanus cho-*

lera

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*Ipurgantia
censebant me-
dicamenta,
non unum hu-
morem attra-
here, sed quæ-
cumq; attige-
rint in suam
naturam con-
vertere.
m Religantur
omnes exsic-
cantes medici-
ne, ut Aloe,
Hiera, pilula
quæcumq;
n Contra eos
qui lingua
vulgari &
vernacula re-
media & me-
dicamenta
prescribunt,
& quibus suis
communis fa-
ciunt.*

lera etiam purganda, quod atra sit pabulum, choler is to be purged because it feeds the other: and some are of an opinion, as *Erasistratus & Asclepiades* maintained of old, against whom *Galen* disputes, ¹ *that no physick doth purge one humour alone, but all alike or what is next.* Most therefore in their receipts and magistrals which are coined here, make a mixture of severall simples and compounds, to purge all humors in generall as well as this. Some rather use potions then pills to purge this humour, because that as *Heurnius* and *Crato* observe, *hic succus à sicco remedio agrè trahitur*, this juyce is not so easily drawn by dry remedies, and as *Montanus* adviseth 25. *conf. All m drying medicines are to be repelled, as Aloe, Hiera, and all pills whatsoever,* because the disease is dry of it selfe.

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loath to incur the censure of *Forestus lib. 3. cap. 6. de urinis*, ⁿ *against those that divulge and publish medicines in their mother tongue,* and least I should give occasion thereby to some ignorant Reader to practise on him- selfe, without the consent of a good Physitian.

Such as are not swallowed, but only kept in the mouth, are Gargarismes used commonly after a purge, when the body is soluble & loose. Or Apophlegmatismes, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Pennyriall, Thyme, Mustard; strong, as Pel- litory, Pepper, Ginger, &c.

Such as are taken into the nostrils, *Errhina* are liquid or drie, juyce of Pimpernell, Onions, &c. Castor, Pepper, white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferior parts are Clysters strong or weake, Supposito- ries of Castilian sope, hony boiled to a consistence, or stronger of Scamo- ny, Hellebor, &c.

These are all used, and prescribed to this malady upon severall occasions, as shall be shewed in his place.

MEMB. 3.

Chirurgicall remedies.

*o Quis, quan-
tum, quando.*



*I*N letting of blood three main circumstances are to be confi- dered, ^o *Who, how much, when.* That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young nor too old, overweak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humors, and may be eased by it.

The quantity depends upon the parties habit of body, as he is strong or weake, full or empty, may spare more or lesse.

In the morning is the fittest time, some doubt whether it be best fasting, or full, whether the Moones motion or aspect of planets be to be observed, some affirme, some deny, some grant in acute, but not in Chronick diseases; whether before or after Physick. 'Tis *Heurnius* Aphorisme, *à Phlebotomia suspicandum esse curationem, non à pharmacia*, you must begin with blood- letting

letting and not physicke; some except this peculiar malady. But what doe I? 379 387
Horatius Augenius, a Physitian of *Padua*, hath lately writ 17 books of this
 subject, *Iobertus*, &c.

Particular kindes of blood-letting in use are three, first is that opening a
 Veine in the arme with a sharpe knife, or in the head, knees, or any other
 parts, as shall be thought fit. Fernelius lib. 2. cap. 19.

Cupping-glasses with or without scarification, *ocysimè compefcunt*, saith
Fernelius, they worke presently, and are applyed to severall parts, to divert
 humours, aches, winde, &c.

Horse-leeches, are much used in melancholy, applyed especially to the
 Hæmrods. *Horatius Augenius lib. 10. cap. 10. Platerus de mentis alienat. cap.*
3. Altomarus, Pifo, and many others, preferre them before any evacuations
 in this kinde.

Cauteries or searing with hot yrons, combustions, boarings, launcings,
 which because they are terrible, *Dropax* and *Synapismus* are invented, by
 plaisters to raise blisters, and eating medicines of pitch, mustard seed and the
 like. Renodeus lib. 5. cap. 21. de his mercurialis lib. 3. de composit. med. cap. 24. Heurnius lib. 1. prax. med. Wecker, &c.

Issues still to be kept open, made as the former, and applyed in and to seve-
 rall parts, have their use here on diverse occasions, as shall be shewed.

SECT. 5.

MEMB. I. SUBSECT. I.

Particular cure of the three severall kindes,
 of head Melancholy.

TH E generall cures thus briefly examined and discussed, it re-
 maines now, to apply these medicines to the three particular
 species or kindes, that according to the severall parts affected,
 each man may tell in some sort how to help or ease himselfe.
 I will treat of head melancholy first, in which, as in all other
 good cures we must begin with Diet, as a matter of most moment, able
 oftentimes of it selfe to work this effect. I have read, saith *Laurentius cap. 8.*
de Melanch. that in old diseases which have gotten the upper hand or an ha-
 bit, the manner of living is to more purpose then whatsoever can be drawn
 out of the most pretious boxes of the Apothecaries. This diet, as I have said
 is not only in choice of meat and drinke, but of all those other non-naturall
 things. Let aire be cleare and moist most part: diet moistning, of good
 juyce, easie of digestion, and not windie: drinke cleare, and well brewed, not
 too strong nor too small. Make a melancholy man fat, as *Rhasis* saith, & thou
 hast finished the cure. Exercise not too remisse, nor too violent. Sleepe a lit-
 tle more then ordinary. Excrements daily to be avoided by art or nature,
 and which *Fernelius* enjoynes his patient *consil. 44.* above the rest to avoid
 all passions and perturbations of the mind. Let him not be alone or idle, (in
 any kind of melancholy) but still accompanied with such friends and fami-
 liars he most affects, neatly dressed, washed and combed, according to his
 ability

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ability at least, in clean sweet linnen, spruce, handsome, decent, and good apparell, for nothing sooner dejects a man then want, squalor and nastinesse, foule, or old cloaths out of fashion. Concerning the medicinall part, he that will satisfy himselfe at large (in this precedent of diet) and see all at once, the whole cure and manner of it in every distinct species, let him consult with *Gordonius*, *Valescius*, with *Prosper Calenius lib. de atrabile ad Card. Casium*, *Laurentius cap. 8. & 9. de mela.* *Ælian Montaltus de mel. c. 26. 27. 28. 29. 30.* *Donat. ab Altomari cap. 7. artis med.* *Hercules de Saxonia in Panth. cap. 7. & Tract. eius peculiar. de melan. per Bolzetam edit. Venetiis 1620. cap. 17. 18. 19.* *Savanarola Rub. 82. Tract. 8. cap. 1.* *Skenkius in prax. curat. Ital. med.* *Heurnius cap. 12. de morb.* *Victorius Faventinus pract. Magn. & Empir. Hildesheim Spicel. 2. de man. & mel.* *Fel. Platter, Stokerns, Bruel. P. Bayerus, Forestus, Fuchsius, Capiwaccius, Rondoletius, Iason Pratenfis. Salust. Salvian. de re med. l. 2. c. 1.* *Jacchinus in 9. Rhasis, Lod. Mercatus de Inter. morb. cur. lib. 1. c. 17.* *Alexan. Messaria, pract. med. lib. 1. cap. 21. de mel.* *Piso, Hollerius & c.* that have culled out of those old Greeks, Arabians, and Latines, whatsoever is observable or fit to be used. Or let him read those counsells and consultations of *Hugo Senensis consil. 13. & 14.* *Rennerus Solinander cons. 6. sec. 1. & consil. 3. sec. 3.* *Crato consil. 16. l. 1.* *Montanus 20. 22. 229. and his following counsells, Lelius à Fonte. Egubinus consult. 44. 69. 77. 125. 129. 142.* *Fernelius consil. 44. 45. 46.* *Int. Cesar Claudinus, Mercurialis, Frambesarius, Sennertus, & c.* Wherein he shall finde particular receipts, the whole method, preparatives, purgers, correcters, averters, cordials in great variety and abundance: Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.

SUBJECT. 2.

Blood-letting.

Phlebotomy is promiscuously used before and after Physick, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For *Galen*, and many others make a doubt of bleeding at all in this kind of head-melancholy. If the malady, saith *Piso cap. 23. & Altomarus cap. 7. Fuchsius cap. 33.* shall proceed primarily from the mis-affected brain, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veines be full, inflamed blood, and the party ready to run mad. In immateriall melancholy, which especially comes from a cold distemperature of spirits, *Hercules de Saxonia cap. 17.* will not admit of Phlebotomy; *Laurentius cap. 9.* approves it out of the authority of the Arabians, but as *Mesue, Rhasis, Alexander*, appoint, * especially in the head, to open the veines of the fore-head, nose and eares is good. They commonly set cupping-glasses on the parries shoulders, having first scarified the place, they apply horse-leeches on the head, and in all melancholy diseases, whether essentiall or accidentall they cause the Hæmrods to be opened, having the eleventh Aphorisme of the 6. book of *Hippocrates*, for their ground and warrant, which saith, that in melancholy and mad men, the

u Si ex prima-
rio cerebri af-
fectu melan-
cholicus evase-
rint, sanguinis
detractione
non indigent,
nisi ob alias
causas san-
guis mittatur,
sinaleus in
vasis & c.
frustra enim
fatigatur cor-
pus & c.
x Competit illi
phlebotomia
frontis.

the varicous tumour or hemorrhoides appearing doth heale the same. *Valescus* 389 prescribes blood-letting in all three kinds, whom *Salust. Salviat* follows, ^{y si sanguis abundet, quod scitur ex venarum repletionem, vicia ratione precedente, visu et gri, atate et alia, Tundatur mediana} If the blood abound, which is discerned by the fulnesse of the veines, his precedent diet, the parties laughter, age, &c. begin with the median or middle veine of the arme: if the blood be ruddy and cleare, stop it, but if black in the spring time, or a good season, or thicke, let it runne, according to the parties strength, and some eight or twelue daies after, open the head veine, and the veines in the forehead, or provoke it out of the nostrils, or cupping glasses, &c. *Trallianus* allowes of this, ^{z si sanguis apparet clarus et ruber, suppressatur, aut si vere, si niger aut crassus permittatur fluere pro viribus acri, de in post 3. vel 12. diem aperiat cephalica partis magis affecta} If there haue been any suppression or stopping of blood at nose, or hemmoids. Or womens moneths, then to open a veine in the head or about the ankles. Yet he doth hardly approve of this course, if melancholy be sited in the head alone, or in any other dotage, except it primarily proceed from blood, or that the malady be increased by it, for blood-letting refrigerates and dries up, except the body be very full of blood, and a kind of ruddiness in the face. Therefore I conclude with *Areteus*, ^{b before you let blood, deliberate of it, and well consider all circumstances belonging to it.}

^{lica partis magis affecta et vena frontis aut sanguis provocetur setis per nares, &c. z si quibus consuetudine sua suppressa sunt menses, &c. talo secare oportet aut vena frontis si sanguis peccet cerebro. a Nisi ortum ducat a sanguine, ne morbus inde augeatur: phlebotomia refrigerat et exiccat, nisi corpus sit valde sanguineum, rubicundum. b Cum sanguinem detrahere oportet, deliberatione indiget. Areteus lib. 7. c. 5.}

SUBJECT. 3.

Preparatives And Purgers.

After blood-letting we must proceed to other medicines, first prepare and then purge, *Augea stabulum purgare*, make the body clean before wee hope to doe any good. *Gualter Bruel* would have a practitioner begin first with a Clister of his, which hee prescribes before blood-letting: the common sort as *Mercurialis, Montanus cap. 30. &c.* proceed from lenitives to preparatives and so to purgers. Lenitives are well known, *Electuarium lenitivum, Diaphenicum, Diacatholicon, &c.* Preparatives are usually Syrups of Borage, Buglosse, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Buglosse, Bawme, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must bee reiterated and used for many daies together. Purges come last, which must not be used at all, if the malady may be otherwise helped, because they weaken nature and dry so much, and in giving of them, ^{c we must begin with the gentlest} first. Some forbid all hot medicines as *Alexander* and *Salvianus, &c.* ^{A lenioribus auspicandum. (Valescus, Pisaniores inde fiant, Hot medicines increase the disease d by drying too much. so, Bruel) rariu est medicamentis purgamentis utendum, ni sit opus; d Quia corpus exsiccat, morbum augent. c Guainerius Tract. 15. c. 6.} Purge downward rather then upward, use potions rather then pills, and when you begin Physick, persevere and continue in a course, for as one observes, *movere et non educere in omnibus malum est*; To stir up the humour (as one purge commonly doth) & not to prosecute, doth more harme then good. They must continue in a course of Physick, yet not so that they tire and oppresse nature, *danda quies natura*, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are *Sena, & Pijo.*

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g Rhafis, se-
pe valent ex
Helleboro.
h Lib 7. Exi-
guis medica-
mentis morbus
non obsequi-
tur.

h Modo caute
detur & ro-
bustia.

i Confil. 10. l. 1.

† Plin. l. 31. c.

6. Navigatio-
nes ob vomiti-
onem profunt

plurimis mor-

bis capitis, &

omnibus ob

qua Hellebori

bibitur. Idem

Dioscorides.

lib. 5. cap. 13.

Avicenna ter-

tia imprimis.

k Nunquam

dedimus, quin

ex una aut al-

tera assumpti-

one, Deo iuvā-

te, fuerint ad

salutem resti-

tuti.

m Lib 2. Inter

composita pur-

gantia melan-

cholicam.

n Longo expo-

rimento a se

observatum

esse, melācho-

licos sine offē-

sa egregie cu-

randos valere.

n Idem respon-

sione ad Au-

bertum, vera-

trum nigrum,

alias timidum

& periculosū

vini spiritu

etiam & oleo

comodum sic

usui redditur

ut etiam pu-

erū suo ad-

ministrari

possit.

o Certum est

huius herbe

virtutem ma-

ximam & mirabilem esse, parumq; distare a balsamo, Et qui norit eo recte uti, plus habet artis quam tota scribentium co-

lors aut omnes Doctores in Germania. p Quo feliciter usus sum. r Hoc posito quod alia medicina non valiant ista

tunc Dei Misericordia valebit, & est medicina coronata, que secretissime teneatur.

Cassia, Epithyme, Myrabolanes Catholicon: If these prevaile not, wee may proceed to stronger, as the confectiō of *Hamech, Pil. Inde, Fumitorie, de As-faieret, of Lapis Armenus and Lazuli, Diasena*. Or if pills be too dry; some prescribe both *Hellebors* in the last place, amongst the rest *Aretius*,^h because this disease will resist a gentle medicine. *Laurentius* and *Hercules de Saxonia* would haue *Antimony* tryed last,^h if the party be strong, and it warily given. *Trincavelius* preferres *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad. 5.* subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancellour wholly rejects it.

I finde a vast *Chaos* of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefeſt I will rehearse. † To be Sea-sick first is very good at seasonable times. *Helleborismus Matthioli*, with which he vants and boasts hee did so many severall cures,^k I never gave it (saith he) but after once or twice, by the helpe of God they were happily cured. The manner of making it hee sets down at large in his third book of *Epist.* to *George Hankshius* a Physitian. *Gualter Bruel* and *Heurnius*, make mention of it with great approbation, so doth *Skenkius* in his memorable cures, and experimentall medicines, cent. 6. obser. 37. That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsells, as 28. pro melan. sacerdote, & consil. 148. pro Hypochondriaco, and cracks,^m to be a most soveraigne remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.

Quercetan preferres a Syrupe of *Hellebor* in his *Spagirica Pharmac.* and *Hellebors Extract* cap. 5. of his invention likewise (a most safe medicine, n and not unfit to be given children) before all remedies whatsoever.

Paracelsus in his book of black *Hellebor*, admits this medicine, but as it is prepared by him. o It is most certain (saith hee) that the vertue of this hearb is great, and admirable in effect, and little differing from *Balme* it selfe, and he that knowes well how to make use of it, hath more art then all their books contain, or all the Doctors in Germany can shew.

Abrianus Montaltus in his exquisite worke de morb. capitis. cap. 31. de mal. sets a speciall receipt of *Hellebor* of his own, which in his practice p he fortunately used, because it is but short I will set it down.

R Syrupe de pomis ʒ ij, aqua borag. ʒ iiij,

Ellebori nigri per noctem infusi in ligaturā

6. vel 8. gr. manē factā collaturā exhibe.

Other receipts of the same to this purpose you shall finde in him. *Valescus* admires *pulvis hali*, and *Iason Pratenſis* after him: the confectiō of which our new *London Pharmacopœa* hath lately revived. r Put case (saith he) all other medicines faile, by the helpe of God this alone shall doe it, and 'tis a crowned medicine which must be kept in secret.

R Epithymi ʒ ʒ lapidis Lazuli, agarici ana ʒ ij,

Scammonij, ʒ j, Chariophilorum numero 20 pulverisentur

Omnia, & ipsius pulveris scrup. 4. singulis septimanis assumat.

q mirabilem esse, parumq; distare a balsamo, Et qui norit eo recte uti, plus habet artis quam tota scribentium co-lors aut omnes Doctores in Germania. p Quo feliciter usus sum. r Hoc posito quod alia medicina non valiant ista tunc Dei Misericordia valebit, & est medicina coronata, que secretissime teneatur.

To these I may adde *Arnoldi vinum Buglossatum*, or Borage wine before mentioned, which ¹ *Mizaldus* calles *vinum mirabile*, a wonderfull wine, and *Stockerus* vouchsafes to repeat *verbatim* amongst other receipts. *Rubens* his compound water out of *Savanarola*: *Pinetus* his Balme; *Cardans Pulvis Hyacinthi*, with which in his booke *de curis admirandis*, he boasts that he had cured many melancholy persons ineight dayes, which ^u *Sckenkius* puts amongst his observeable medicines: *Altomarus* his Syrupe, with which ^x he calls God so solemnly to witnesse, hee hath in his kinde done many excellent cures, and which *Sckenkius cent. 7. med. observ. 80.* mentioneth, *Daniel Sennertus lib. 1. part. 2. cap. 12.* so much commends: *Rulandus* admirable water for melancholy, which *cent. 2. cap. 96.* he names *Spiritus vite aureum*, *Panaceam*, what not, and his absolute medicine of 50 Egges, *curat, Empir. cent. 1. cur. 5.* to bee taken three in a morning, with a powder of his. ^y *Faventinus prac. Emper.* doubles this number of Egges, and will have 101. to bee taken by three and three in like sort, which *Salust Salvian* approves *de re med. lib. 2. cap. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad-men.

R *Epythimi, thymiana drachmas duas, sacchari albi unciam unam, croci granatria, Cinamomi drachmam unam, misce, fiat pulvis.*

All these yet are nothing to those ^z Chymicall preparatives of *Aqua Chaledonia*, quintessence of Hellebor, salts, extracts, distillations, oiles, *Aurum potabile*, &c. *D. Anthony* in his booke *de auro potab. edit. 1600.* is all in all for it. ^a And though all the shoole of *Galenists*, with a wicked and unthankfull pride and scorne, detest it in their practice, yet in more grievous diseases, when their vegetals will doe no good, they are compelled to seeke the helpe of minerals, though they use them rashly, unprofitably, slackly, and to no purpose. *Rhenanus*, a Dutch Chimist in his booke *de Sale è puteo emergente*, takes upon him to Apologize for *Anthony*, and sets light by all that speakes against him. But what I doe meddle with this great Controversie, which is the subject of many Volumes? Let *Paracelsus*, *Quercetan*, *Crollius*, & the brethren of the *Rosy crosse* defend themselves as they may. *Crato*, *Erastus*, and the *Galenists* oppugne. *Paracelsus*, he brags on the other side, hee did more famous cures by this meanes, then all the *Galenists* in Europe, and calls himselfe a Monarch; *Galen*, *Hippocrates*, infants, illiterate, &c. As *Thessalus* of old railed against those ancient *Asclepiadean* writers, hee condemnes others, insults, triumphs, overcomes all antiquity (saith *Galen* as if he spake to him) declares himselfe a conquerour, and crownes his own doings. ^b One drop of their Chymicall preparatives shall doe more good then all their fulsome potions. *Erastus*, and the rest of the *Galenists* vilifie them on the other side, as Hereticks in Physick, ^c *Paracelsus* did that in Physick, which *Luther* in Divinity. ^d A drunken rogue he was, a base fellow, a Magitian, he had the diuell for his master, dwells his familiar companions, and what he did, was done by the help of the Diuell. Thus they contend and raile, and every Mart write bookes pro and con, & adhuc sub iudice lis est, let them agree as they will, I proceed.

[†] *Veteres male dictis incessit, vincit, & contra omnem antiquitatem coronatur, ipseque à se victor declaratur.* Gal lib. 1. meth. 2. ^b *Coltronchus de sale absynthii.* ^c *Idem Paracelsus in medicina, quod Lutherus in Theologia.* ^d *Disput. in eundem. parte. 1. Magnus ebrius, illiteratus, demonem preceptorem habuit, demones familiares, &c.*

SUBJECT. 4.

Averters.

Verters and Purgers must goe together, as tending all to the same purpose, to divert this rebellious humour, and turne it another way. In this range, Clysters and Suppositories challenge a chiefe place, to draw this humour from the brain and heart, to the more ignoble parts. Some would haue them still used a few dayes between, and those to be made with the boyled seeds of Anise, Fennell, and bastard Saffron, Hops, Thyme, Epithyme, Mallows, Fumitory, Buglosse, Polypody, Sene, Dialene, Hamech, Cassia, Diacatholicon, Hierologodium, Oyle of Violets, sweet Almonds, &c. For without question, a Clister opportunely used, cannot choose in this, as most other maladies, but to doe very much good, *Clysteres nutriunt*, sometimes Clysters nourish, as they may bee prepared, as I was informed not long since by a learned Lecture of our naturall Philosophie † Reader, which he handled by way of discourse, out of some other noted Physitians. Such things as provoke urine most commend, but not sweat. *Trincavelius consil. 16. cap. 1.* in head melancholy forbids it. P. *Byarus* and others approue frictions of the outward parts, and to bath them with warme water. Instead of ordinary frictions, *Cardan* prescribes rubbing with nettles till they blister the skin, which likewise † *Basardus Visontinus*, so much magnifies.

† Maſter. D.
Lapworth.

† Ant. Philoſ.
cap de melan.
frictio vertice
&c.

g Aqua fortis-
ſima purgans
os, nares, quam
nox vult auro
vendere.

h Mercurialis
conſil. 6. et 3.
hemorroidum

g menſium
provocatio ju-
vat, modo ex-
eorum ſuppreſ-
ſione ortum
habuerit.

i Laurentius,
Bruel, &c.

k P. Bayerus l.
2. cap. 13. na-
ribus &c.

l Cucurbitula
ſicca, & fon-
tanelle crure
ſiniſtro.

m Hildeſheim
ſpicel. 2. Va-
pores à cerebro

trahendi ſunt
frictionibus
uniuerſis, cu-
cubitulis ſic-

cis, humeris ac dorſo affixis, circa pe les & crura.
n Fontanellam aperi iuxta occipitium, aut brachium.
o Baleni, liga-
ture, frictiones, &c.
p Cauterium fiat ſutura coronati, diu fluere permittantur loca ulceroſa. Trepano etiam cranii den-
ſitas imminui poteris, ut vaporibus fuliginofis exitus pateat.
q Quoniam difficulter cedit aliis medicamentis, ideo fiat
in vertice cauterium, aut crure ſiniſtro infra genu.

Sneezing, maſticatories, and naſals are generally receaved. *Montaltus cap. 34. Hildeſheim ſpicel. 2. fol. 136. and 138.* give ſeverall receipts of all three. *Hercules de Saxonia* relates of an Emperick in *Venice* that had a ſtrong wa-
ter to purge by the mouth and noſtrils, which he ſtill uſed in head melancholy,
and would ſell for no gold.

To open Months and Hemroids is very good Phyſick ^h If they haue been formerly ſtopped. *Fauentinus* would haue them opened with horſe-leaches, ſo would *Hercul. de Sax. Iulius Alexandrinus conſil. 185. Scoltzii*, thinks Aloes fitter: ⁱ moſt approve horſe-leaches in this caſe, to bee applied to the fore-head, ^k noſtrils, and other places.

Montaltus cap. 29. out of *Alexander* and others, preſcribes ^l cupping-glaſſes, and iſſues in the left thigh, *Areteus lib. 7. cap. 5.* ^m *Paulus Regolinus*, *Sylvius* will haue them without ſcarrification, applied ^o to the ſhoulders and back, thighs and feet: ⁿ *Montaltus cap. 34.* bids open an iſſue in the arme, or hinder part of the head. ^o *Piſo* injoynes ligatures, frictions, ſuppoſitories, and cupping-glaſſes, ſtill without ſcarrification, and the reſt.

Cauteries and hot irons are to be uſed ^p in the ſuture of the Crown, and the ſeared or ulcerated place, ſuffered to run a good while. 'Tis not amiſſe to bore the ſkull with an inſtrument, to let out the fuliginous vapours. *Saluſt. Salvi- nus de remedio lib. 2. cap. 1.* ^q Because this humour hardly yeelds to other

Phyſick

Physick, would have the leg cauterised, or the left leg below the knee, and the head bored in two or three places, for that it much avails to the exhalation of the vapours: ^a I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the skull broken, he was excellently cured. Another to the admiration of the beholders, breaking his head with a fall from on high, was instantly recovered of his dotage. Gordonius cap. 13. part. 2. would have these cauteries tried last, when no other Physick will serve. ^u The head to be shaved and bored to let out fumes, which without doubt will doe much good. I saw a melancholy man wounded in the head with a sword, his brain pan broken; so long as the wound was open he was well, but when his wound was healed, his dotage returned againe. But Alexander Messaria a professor in Padua lib. 1. pract. med. cap. 21. de melanc. will allow no cauteries at all, 'tis too stiffe an humor and to thinke as he holds, to be so evaporated.

Guianerius c. 8. Tract. 15. cured a nobleman in Savoy, by boaring alone, leaving the hole open a month together, by means of which after two years melancholy and madnesse, he was delivered. All approve of this remedy in the future of the crowne, but ^v Arculanus would have the cautery to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighes, (*Mercurialis consil. 86.*) armes, legges. *Idem consil. 6. & 19. & 25.* Montanus 86. Rodericus à Fonseca Tom. 2. consult. 84. pro hypocond. coxà dextrà & c. but most in the head, ^z If other Physick will doe no good.

ciunt ad fumorum exhalationem, vidi melancholicum à fortuna gladio vulneratum, & cranium fractum, quam diu vulnus apertum, curatus optime, at cum vulnus sanatum, reversa est mania. x ^v *ad duram matrem trepanari feci, & per mensam aperte stetit.*

SVBSECT. 5.

Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.



Ecause this Humor is so maligne of it selfe, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials and such meanes; the temper is to be altered and amended, with such things as fortify and strengthen the heart & braine, ^a which are commonly both affected in this malady, and doe mutually misaffect one another: which are still to be given every other day, or some few daies inserted after a purge, or like Physick, as occasion serves, and are of such force, that many times they helpe alone, and as ^b Arnoldus holdes in his Aphorismes, are to be preferred before all other medicines, in what kind soever.

Amongst this number of Cordials and alteratives, I doe not finde a more present remedy, then a cup of wine or strong drinke, if it be soberly & opportunely used. It makes a man bold, hardy, couragious, ^c whether the wit, if moderately taken, (and as ^d Plutarch saith, Symp. 7. quest. 12.) it makes those which are otherwise dull, to exhale and evaporate like frankinsense, or

^d *Tardos aliter & mistes thuris in modum exhalare facit, quicken.*

Fiant duo aut tria cauteria, cum offis perforatione. Vidi Romae melancholicum qui adhibitis multis remediis, sanari non poterat, sed cum cranium gladio fractum esset, optime sanatus est. Et alterum vidi melancholicum, qui ex alto cadens non sine admiratione, liberatus est. u Radatur caput & fiat cauterium in capite, procul dubio ista faciunt.

^a *Cordii ratio semper habenda quod cerebro compatiuntur & sese invicem officiunt.*
^b *Aphor. 382 Medicinis Theriacalis prae ceteris eligenda.*
^c *Galen, de temp. lib. 3. c. 3. moderate sumptum, acquit ingenit.*

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† Hilaritatem
at oleum flam-
mam excitat.
e Viribus resi-
nendis cardia-
cum eximium
nutriendo cor-
pori alimen-
tum optimum,
vitam flori-
dam facit, ca-
lorem inna-
tum fovet,
concoctionem
juvat, stoma-
chum roborat
excrementis
viam parat, u-
rinam movet,
somnia concii-
liat, venena,
frigidos flatus
dissipat, cras-
sos humores
attenuat, co-
quit, discutit,
&c.

† Hor. lib. 2.
Od. 11.

* Odyss. A.

† Pausanias.

g Syracides

31. 28.

h Legitur &

prisci Catonis,

sepe vero Ca-

luisse virtus.

† In pocula &

aleam se pre-

cepitavit &

ijs sere tempus

eraduxit, ut

agram crapu-

la mentem le-

uaret, & con-

ditionis pre-

sentis cogita-

tiones quibus

agitabatur so-

brivius vitaret.

† So did the

Athenians of

old, as Suidas

relates, and so

doe the Ger-

mans at this

day.

† Lib. 6. cap.

23. & 24 de

rerum propri-

etat.

† Hester. 18.

quicken (Xenophon addes) † as oile doth fire. * A famous Cordiall Matthio-
lus in Dioscoridem calls it, an excellent nutriment to refresh the body, it
makes a good colour, a flourishing age, helps concoction, fortifies the stomacke,
takes away obstructions, provokes urine, drives out excrements, procures sleep,
cleares the blood, expels winde and cold poysons, attenuats, concocts, dissipates
all thick vapors, and fuliginous humors. And that which is all in all to my
purpose, it takes away feare and sorrow,

† Curas edaces dissipat Evius.

It glads the heart of man, Psal. 104. 15. hilaritatis dulce seminarium, Helenas
boule, the sole nectar of the Gods, or that true Nepenthes in * Homer, which
puts away care and griefe, as Oribasius 5. Collect. cap. 7. and some others
will, was naught else but a cup of good wine, it makes the mind of the
King and of the fatherlesse both one, of the bond and freeman, poore and rich it
turneth all his thoughts to ioy and mirth, makes him remember no sorrow or
debt, but enricheth his heart, and makes him speak by talents, Esdras 3. 19.
20. 21. It gives life it selfe, spirits, wit, &c. For which cause the Ancients
called Bacchus, Liber pater a liberando, and † sacrificed to Bacchus and Pal-
las still upon an altar. § Wine measurably drunke, and in time, brings glad-
nesse and chearfulnesse of mind, it cheareth God and men, Iudges 9. 12. letitia
Bacchus dator, it makes an old wife dance, and such as are in misery, to for-
get evill, and be ^h merry.

Bacchus & afflictis requiem mortalibus affert,

Cura licet duro compede vinc̃ta forent.

Wine makes a troubled soule to rest,

Though feet with fetters be opprest.

Demetrius in Plutarch, when he fell into Selencus hands, and was prisoner in
Syria, † spent his time with dice and drinke that he might so ease his disconten-
ted mide, and avoid those continuall cogitations of his present condition
wherewith he was tormented. Therefore Solomon Prov. 31. 6. bids wine be
given to him that is ready to † perish, and to him that hath griefe of heart, let
him drinke that he forget his poverty, and remember his misery no more. Soli-
citis animis onus eximit, it easeth a burdened soule, nothing speedier, no-
thing better: which the Prophet Zachary perceived, when he said, † that in
the time of Messias, they of Ephraim should be glad, and their heart should re-
ioyce as through wine. All which makes me very well approve of that pret-
ty description of a feast in † Bartholomeus Anglicus, when grace was said,
their hands washed, and the Guests sufficiently exhilarated, with good dis-
course, sweet musick, dainty fare, exhilarationis gratia, pocula iterum atq̃
iterum offeruntur, as a Corollary to conclude the feast, and continue their
mirth, a grace cup came in to cheere their hearts, and they drank healths to
one another again & again. Which as I. Fredericus Matenesius Crit. Christ.
lib. 2. cap. 5. 6. & 7. was an old custome in all ages in every Commonwealth,
so as they be not enforced, bibere per violentiam, but as in that royall feast of
† Assuerus which lasted 180 daies, without compulsion they dranke by order in
golden vessells, when, and what they would themselves. This of drinke is a
most easy and parable remedy, a common, a cheap, still ready against feare,
sorrow, and such troublesome thoughts, that molest the mind, as brimstone
with fire, the spirits on a sudden are enlighthned by it. No better Physicke
saith

(saith ^k Rhafis) for a melancholy man: and he that can keep company, & carouse, needs no other medicines, 'tis enough. His countryman Avicenna 31. doct. 2. ^k Tract. 1. cont. l. 1. Non est res laudabilior eo, vel cura melior, qui melancholicus utatur societate hominum & biberia, & qui potest sustinere usum vini, non indiget alia medicina, quod eo sunt omnia ad usum necessaria huius passionis. ^l Tum quod sequatur inde sudor, vomitus, urina, & quibus superfluitates a corpore remouentur & remanet corpus mundum. ^m Hor. n. Lib. 15. 2. noſt. Att. Vigorem animi moderato vini usu tueamur, & calefacto simul, refectoque animo, si quid in eo vel frigide tristitie, vel torpentis verecundie fuerit diluamus. [†] Hor. l. 1. Od. 27. [†] Od. 7. lib. 1. ^{*} 26. Nam prestat ebrium me quam mortuum iacere. [†] Ephes. 5. 18. ser. 19. in cap. 5. ^o Lib. 14. 5. Nihil perniciosius viribus si modus absit, venenum. ^p Theocritus edyl. 13. vino dari letitiam & dolorem.

3. cap. 31. will have them to be so once a month at least, & gives his reasons for it, because it scoures the body by vomit, urine, sweat: of all manner of superfluities, and keeps it cleane. Of the same mind is Seneca the Philosopher in his book de tranquill. lib. 1. c. 15. nonnunquam ut in aliis morbis ad ebrietatem usque veniendum; Curas deprimit, tristitia medetur, It is good sometimes to be drunke, it helps sorrow, depreſſeth cares, and so concludes his Tract with a cup of wine: Habes, Serene charissime, qua ad tranquillitatem anima pertinent. But these are Epicureall tenents, tending to looseness of life, Luxury and Atheisme, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by Rabbi Moses Tract. 4. Guliel. Placentius lib. 1. cap. 8. Valeſcus de Taranta, and most accurately ventilated by Io. Sylvaticus, a late writer and Physitian of Millan, med. cont. cap. 14. where you shall finde this tenent copiously confuted.

Howſoeuer you say, if this be true, that wine and strong drink have such vertue to expell fear and sorrow, and to exhilarate the mind, ever hereafter lets drinke and be merry.

^m Prome reconditum Lyde strenna cecubum,

Capaciores puer huc affer Scyphos,

Et Chia vina aut Lesbica.

Come lusty Lyda, fill's a cup of sack,

And sirrah Drawer, bigger pots we lack,

And Scio wines that have so good a smack.

I say with him in ⁿ Agellius, let us maintaine the vigor of our soules with a moderate cup of wine, [†] Natis in usum letitie scyphis, and drinke to refresh our minde, if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away. ----- Nunc vino pellite curas: so saith [†] Horace, so saith Anacreon,

* Μεδοντα ὅς μ' ἐκείδεις

Πολὺ κρείσσον ἢ θυβότα.

Let's drive down care with a cup of wine: and so say I too, (though I drink none my selfe) for all this may be done, so that it be modestly, soberly, opportunely used. So that, they be not drunk with wine, wherein is excess, which our [†] Apostle forewarnes, for as Chrysostome well comments on that place, ad latitiam datum est vinum, non ad ebrietatem, 'tis for mirth wine, but not for madnesse: And will you know where, when and how that is to be understood? Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura, heare the Scriptures, Give wine to them that are in sorrow, or as Paul bid Timothy drink wine for his stomach sake, for concoction, health, or some such honest occasion. Otherwise as ^o Pliny telleth us: If singular moderation be not had, p. nothing so pernicious, 'tis meer vinegar, blandus demon, poyson it selfe. But heare a more fearfull doome, Habacucke 2. 15. & 16. Woe be to him that makes his neighbour drunke, shamefull spewing shall be upon his glory. Let not good fellowes triumph therefore (saith Matthiolus) that I have so much commended wine; if it be immoderately taken, in stead of making glad, it con-

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q Renodeus.

r Mercurialis

consil.25.Vi-

num frigidis

optimum,&

pestimum feri-

na melanco-

lia.

f Fernelius

consil.44.&

45. vinum

prohibet affi-

duum, & a-

romata.

t Modo jecur

non incenda-

tur.

u Per. 24. ho-

ras sensum do-

loris omnem

rollit, & ri-

dere facit.

y Hildesheim

spicel.2.

z Alkermes,

omnia vitalia

viscera mire

confortat.

a Contra om-

nes melanco-

licos affectus

confortat, ac cer-

tum est ipsius

usu omnes

cordis & cor-

poris vires,

mirum in mo-

dum refici.

b Succinum

vero albi fi-

rum confor-

tat ventricu-

lum, statum

discutit, urinā

mouet &c.

c Gartias ab

Horto aroma-

tum lib.1.cap.

15. adversus

omnes morbos

melancholicos

conducit, &

venenum. Ego

(inquit) utor

in morbis me-

lancholicis,

&c. & de-

ploratos huius

usu, ad pristi-

nam sanita-

tem restitui.

Sec more in

Bauhinus

booke de lap.

Bezoar c. 45.

founds both body and soule, it makes a giddy head, a sorrowfull heart. And twas well said of the Poet of old, *Wine causeth mirth and grieve*, & nothing so good for some, so bad for others, especially as one observes, *qui a causa calida male habent*, that are hot or inflamed. And so of spices, they alone, as I have shewed, cause head melancholy themselves, they must not use wine as an ordinary drinke, or in their diet. But to determine with *Laurentius c.8. de melan.* wine is bad for mad men, and such as are troubled with heat in their inner parts or braines, but to melancholy, which is cold (as most is) Wine soberly used, may be very good.

I may say the same of the decoction of *China* roots, *Sassafras*, *Sarsaparilla*, *Guaiacum*: *China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, & all infirmities proceeding from cold, even so *Sassa-parilla* provokes sweat mightily, *Guaiacum* dries. *Claudinus consult. 89. & 46. Montanus, Capivaccius consult. 188. Scottii. make frequent and good use of Guaiacum, and China, so that the liver be not incensed*, good for such as are cold, as most melancholy men are, but by no means to be mentioned in hot.

The Turkes have a drinke called *Coffa* (for they use no wine) so named of a berry as black as foot, and as bitter, (like that black drinke which was in use amongst the *Lacedamonians* and perhaps the same) which they sip still of, & sup as warme as they can suffer; they spend much time in those *Coffa*-houses, which are some what like our Ale-houses or Tavernes, and there they sit chatting and drinking to drive away the time, and to be merry together, because they finde by experience that kinde of drinke so used helpeth digestion, and procureth alacrity. Some of them take opium to this purpose.

Borage, Bawme, Saffron, Gold, I have spoken of; *Montaltus c. 23. com-mends Scorzonera* roots condite. *Garcins ab Horto plant. hist. lib.2. cap.25. makes mention of an hearb called Datura, which if it be eaten, for 24. houres following, takes away all sense of grieve, makes them incline to laughter and mirth; and an other called Bauge, like in effect to Opium. Which puts them for a time into a kinde of Extasis, and makes them gently to laugh. One of the Roman Emperors had a seed, which he did ordinarily eat to exhilarate himselfe. Christophorus Ayrenus preferres Bezoars stone, and the confection of Alkermes, before other cordials, and Amber in some cases. Alkermes comforts the inner parts, and Bezoar stone, hath an especiall vertue against all melancholy affections, it refresheth the heart, and corroborates the whole body. Amber provokes urine, helps the body, breaks winde, &c. After a purge, 3 or 4 gr. of Bezoar stone, and 3. gr. of Amber Greece, drunk, or taken in Borage or Buglosse water, in which gold hot hath been quenched, will doe much good, and the purge shall diminish lesse (the heart so refreshed) of the strength and substance of the body.*

R. confect. Alkermes ʒ B lap. Bezor ʒj.

Succini albi subtili. pulverisat. ʒij cum

Syrup. de cort citri, fiat electuarium.

To Bezoars stone most subscribe, *Manardus*, and many others, it takes away sadnesse, and makes him merry that useth it; I have seen some that have been much diseased with faintnesse, swooning, and melancholy, that taking

the

the weight of three graines of this stones, in the water of Ox-tongue, have bene cured. *Garcias ab Horto* brags how many desperate cures he hath done upon melancholy men, by this alone, when all Physicians had forsaken them. But *Alchermes* many except against, in some cases it may help, if it be good and of the best, such as that of *Monspelier* in France, which *Iodocus Since-*rus *Itinerario Gallia*, so much magnifies, and would have no traveller omit to see it made. But it is not so generall a medicine as the other. *Fernelius* *consil.* 49. suspects *Alchermes*, by reason of its heat, & nothing (saith he) sooner exasperates this disease, then the use of hot working meats and medicines, and would have them for that cause warily taken. I conclude therefore of this and all other medicines, as *Thucydides* of the plague at Athens; No remedy could be prescribed for it, *Nam quod uni profuit, hoc aliis erat exitio*: There is no Catholike medicine to be had, that which helps one, is pernicious to another.

Diamargaritum frigidum, Diambra, Diaboraginatum, Electuarium letificans Galeni & Rhasis, de Gemmis, Dianthos, Diamoscum dulce & amarum, Electuarium Conciliatoris, syrup. Cidoniorum de pomis, conserves of Roses, Violets, Fumitory, Enula campana, Satyrion, Limmons, Orange pills condite, &c. have their good use.

R. *Diamoschi dulcis & amari ana* ʒ ij.

Diabuglossati, Diaboraginati, sacchari violacei

ana ʒ j. *misce cum syrupo de pomis.*

Every Physician is full of such receipts, one only I will adde for the rareness of it, which I finde recorded by many learned Authors, as an approved medicine against dotage, head melancholy, and such diseases of the braine. Take a Rams head that never medled with an Ewe, cut off at a blowe, and the hornes only taken away, boyle it well skin and wooll together, after it is well sod, take out the braines, and put these spices to it, *Cinnamon, Ginger, Nutmeg, Mace, Cloves, ana* ʒ ʒ, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coales together, stirring them well, that they doe not burne, take heed it be not overmuch dried, or dryer then a calves braines ready to be eaten. Keep it so prepared, and for three daies giue it the patient fasting, so that hee fast two houres after it. It may be eaten with bread in an egge or broath, or any way, so it be taken. For 14 daies let him use this diet, drink no wine, &c. *Gesner. hist. animal. lib. 1. pag. 917. Caristerius pract. cap. 13. in Nich. de med. tri pag. 129. Iatro: Witenberg. edit. Tubing. pag. 62.* mention this medicine, though with some variation; he that list may try it, & and many such.

Odoraments to smell to, of Rose water, Violet flowres, Bawme, Rose-cakes, Vineger, &c. doe much recreate the braines and spirits, according to *Solomons Prov. 27. 9. They rejoyce the heart*, and as some say nourish: 'tis a question commonly controverted in our schooles, *an odores nutriant*, let *Ficinus lib. 2. cap. 18.* decide it, many arguments hee brings to proue it; as of *Democritus*, that lived by the smell of bread alone, applyed to his nostrils, for some few daies, when for old age he could eat no meat. *Ferreri- us lib. 2. meth.* speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to have done very much good, *aque ferè profuisse olfactu & po-*

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d Edit. 1617.

Monspeli ele-

ctuarium fit

precibet sumu

Alcherm. & c.

e Nihil morbi

hunc aque ex-

asperat, ac a-

limentorum

vel calidioru

usus. Alcherm-

mes ideo su-

spectus, &

quod semel ma-

neam, caute

adhibenda ca-

lida medica-

menta.

f Skenkius l. 1

Observat de

Mania, admē-

tis alienatione

& despicienti-

am virio cere-

bri obortam, in

manuscripto

codice Germa-

nico, tale me-

dicamentum

reperi.

g Caput arie-

tis nondum,

expertis vene-

rem, uno ictu

amputatum,

cornibus tan-

tum demotis,

integrum cum

lana & pelle

bene elixabis,

tum aperto ce-

rebrum exi-

mes, & ad-

dens aromata,

& c.

g Cinis testu-

dinis ustus, &

vino potus

melancholiam

curat, & ra-

surus cornu

Rhinoceratis.

& c. Skenkius.

h Instar in

matrice, quod

sursum & de-

orsum ad odo-

ris sensum

precipitatur.

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† Vicount. S.
Albans.

i Ex decocto

florum nym-

pheæ, lactuce,

violarum, cha-

momile, alibea

capiti verve-

cum, &c.

Inter auxilia

multa adhibi-

ta, duo visa

sunt remedia

adferre, usus

seri caprini,

cum extracto

Hellebori &

irrigatio ex la-

ete Nymphae

violarum, &c.

future coro-

nali adhibite,

his remediis

sanitate pristi-

na adeptus est

l Confert &

pulmo arietis,

calidus agnus

per dorsum di-

visus, exente-

ratus admotus

incipiti.

m Semina Cu-

mini, rutæ, dau-

ci, anethi co-

cta.

n Lib. 3. de lo-

cis affect.

o Tetrab. 2.

ser. 1. cap. 10.

† Cap. de mel.

collectum die

vener. hora 10-

vis cum ad E-

nergia venit.

c. 1. ad plenilu-

niū Iulii inde

gesta & collo-

appensa hunc

affectū appri-

me iuvat &

fanaticos spi-

ritus expellit.

* L. de propri-

etat, animalo-

vis à lupo cor-

repta pella nō

esse pro indu-

mento corporis

usurpandam,

cordis enim

palpitationem

excitat, &c.

† Marr.

p Phar. lib. 1. cap. 12.

tu, as if he had given them drink. Our noble and learned Lord † *Verulam*, in his book *de vitâ & morte*, commends therefore all such cold smells as any way serve to refrigerate the spirits. *Montanus consil. 31.* prescribes a forme which he would have his melancholy Patient never to have out of his hands. If you will have them spagirically prepared, looke in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shaven, of the flowres of water lillies, Lettuce, Violets, Camomile, wild Mallows, wethers head, &c. must be used many mornings together. *Montan. consil. 31.* would have the head so washed once a week. *Laelius à fonte Eugubinus consult. 44.* for an Italian Count, troubled with head melancholy, repeats many medicines which he tried, *but two alone which did the cure, use of whey made of Goats milk, with the extract of Hellebor, and irrigations of the head with water lillies, lettuce, violets, camomile, &c. upon the suture of the crown.* *Piso* commends a Rams lungs applied hot to the fore part of the head, ¹ or a young Lamb divided in the back, exenterated, &c. all acknowledge the chief cure to consist in moistning throughout. Some, saith *Laurentius*, use powders, and caps to the braine: but forasmuch as such aromaticall things are hot and dry, they must bee sparingly administred.

Unto the Heart we may doe well to apply baggs, Epithemes, Oyntments of which *Laurentius c. 9. de melan.* giues examples. *Brueel* prescribes an Epitheme for the Heart, of Buglosse, Borrage, water-lilly, Violet waters, sweet wine, Bawme leaves, Nutmegs, Cloves, &c.

For the Belly, make a Fomentation of oyle, ^m in which the seeds of Cummin, Rue, Carrets, Dill, have been boyled.

Baths are of wonderfull great force in this malady, much admired by ⁿ *Galen*, ^o *Ætius*, *Rhasis*, &c. of sweet water, in which is boyled the leaues of Mallows, Roses, Violets, water-lillies, Wethers heads, flowres of Buglosse Camomile, Melilot, &c. *Guianer. c. 8. tract. 15.* would have them used twice aday, and when they come forth of the Baths, their back bones to be anointed with oyle of Almonds, Violets, Nymphae, fresh capon grease, &c.

Amulets and things to be born about, I finde prescribed, taxed by some, approved by *Renodeus*, *Platerus*, (*amuleta inquit non negligenda*) and others, look for them in *Mizaldus*, *Porta*, *Albertus*, &c. *Basardus Visontinus ant. philos.* commends *Hypericon*, or *S. Johns wort* gathered on a † Friday in the houre of *Iupiter*, when it comes to his effectuall operation (that is about the full Moon in Iuly) so gathered and borne, or hung about the neck, it mightily helps this affection, and drives away all phantasticall spirits. * *Philes* a Greek Author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kids skin, whom a Wolfe werried.

† *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worne about a man, because it causeth palpitation of the heart, not for any feare, but a secret vertue which Amulets haue. A ring made of the hooft of an Asses right forefoot carried about, &c. I say with *Renodeus*, they are not altogether to be rejected, Piony doth cure Epilepsie, pretious stones most diseases q a Wolves dung borne with one helps the Cholick, ^r a Spider an Ague, &c. Being in the country in the vocation time, not many yeares since, at

q *Ætius cap. 31. Tet. 3. ser. 4.* r *Dioscorides, Ulysses Altherouandus de aranea.*

Lindly

Lindly in Lecestershire my Fathers house, I first observed this Amulet of a Spider in a nut-shell lapped in filke, &c. so applied for an Ague by * my Mother. Whom although I knew to have excellent skill in Chirurgerie, fore eyes, aches, &c. and such experimentall medicines, as all the country where she dwelt can witnesse, to haue done many famous and good cures upon diuers poore folks, that were otherwise destitute of helpe: Yet among all other experiments, this me thought was most absurd and ridiculous, I could see no warrant for it. *Quid Aranea cum febre?* For what Antipathy? till at length rambling amongst authors (as often I doe) I found this very medicine in *Dioscorides* approved by *Matthiolus*, repeated by *Alderovandus* cap. de *Aranea* lib. de *infectis*, I began to haue a better opinion of it, and to giue more credit to Amulets, when I saw it in some parties answer to experience. Such medicines are to be exploded, that consist of words, characters, spells, and charmes, which can doe no good at all, but out of a strong conceipt, as *Pomponatius* proves; or the Diuels policy, who is the first founder and teacher of them.

SUBSECT. 6.

Correctors of accidents to procure sleep. Against fearefull dreames, rednesse, &c.

When you have used all good meanes and helps of alteratives, auerers, diminutives, yet there will be still certain accidents to bee corrected and amended, as waking, fearefull dreames, flushing in the face, to some, ruddinesse, &c.

Waking, by reason of their continuall cares, feares, sorrows, dry braines, is a symptome that much crucifies melancholy men, and must therefore be speedily helped, and sleep by all meanes procured, which sometimes is a sufficient remedy of it selfe without any other Physick. *Skenkius* in his observations hath an example of a woman that was so cured. The meanes to procure it, are inward or outward. Inwardly taken, are simples, or compounds, simples, as Poppy, Nymphæa, Violets, Roses, Lettice, Mandrake, Henbane, Nightshade, or Solanum, Saffron, Hempseed, Nutmegs, Willows with their seeds, juyce, decoctions, distilled waters, &c. Compounds are syrups, or opiats, syrup of Poppy, Violets, Verbasco, which are commonly taken with distilled waters.

R. diacodii ꝑj. dioscordii ꝑß aqua lettuce ꝑijß
mista fiat potio ad horam somni sumenda.

Requies Nicholai, *Philonium Romanum*, *Triphera magna*, *pilula de Cynoglossa* *Dioscordium*, *Laudanum Paracelsi*, *Opium*, are in use, &c. Country folkes commonly make a posset of hemp-seed, which *Fuchsius* in his herball so much discommends, yet I haue seen the good effect, and it may bee used where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three graines, with a dram of *Dioscordium*, which *Oswald. Crollius* commends. *Opium* it selfe is most part used outwardly, to smell to in a ball, though commonly so taken by the Turks to the same quantity for a cordiall, and at *Goa* in the *Indies*, the dose 40 or 50 graines.

Rulandus calls *requiem Nicholai*, *ultimum refugium*, the last refuge; but of

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* *Mistresse*
Dorothy
Burton, Died
1629.

Solo somno
curata est ci-
tra medici au-
xilium fol.
154.

Bezonius ob-
seruat. l. 3. c.
15. lassitudi-
nem & labo-
res animi tol-
lunt inde Gar-
cias ab horro-
lib. 1. cap. 4.
simp. med.

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this and the rest look for peculiar receipts in *Victorius Faventinus*, cap. de phrenesi. *Heurnius* cap. de Mania *Hildesheim* spicel. 4. de somno & vigil. &c. Outwardly used, as oyle of Nutmegs by extraction, or expression with Rosewater to annoint the temples, oyles of Poppy, Nenuphar, Mandrake, Purflan, Violets, all to the same purpose.

Montan. consil. 24. & 25. much commends odoraments of Opium, Vineger, and Rosewater. *Laurentius* cap. 9. prescribes Pomanders and nodules,

u *Ab synthium* see the receipts in him; *Codronchus* u wormewood to smell to.
somnos allicit
olfactu.

Vnguentum Alabastrium, *populeum*, are used to annoint the temples, nostrils, or if they be too weak, they mix Saffron and Opium. Take a grain or two of Opium, and dissolve it with three or foure drops of Rose-water in a spoon, & after mingle with it as much *Vnguentum populeum* as a nut, use it as before: or else take halfe a dram of Opium, *Vnguentum populeum*, oyle of Nenuphar, Rosewater, Rosevineger, of each half an ounce, with as much virgin wax as a nut, annoint your temples with some of it, *ad horam somni*.

x Read Lem-
nius lib. ber.
bib. cap. 2. of
Mandrake.
y *Hyo scyamus*
sub cervicali
viridis.

Sacks of Wormewood, x Mandrake, y Henbane, Roses made like pillows and laid under the patients head, are mentioned by *Cardan* and *Mixaldus*, to annoint the soles of the feet with the fat of a dormouse, the teeth with eare-wax of a dog, swines gall, hares eares: charmes, &c.

z *Plantum pe-*
dis in unguere
pinguedine
gliris dicunt
efficacissimum
& quod vix
credi potest,
dentes inun-
ctos ex sordi-
tie aurium ca-
nis somnum
profundum
conciliare;
&c. Cardan
de rerum va-
rietat
† *Veni mecum*
lib.

Frontlets are well known to every good wife, Rosewater and Vineger, with a little womans milk, and Nutmegs grated upon a Rose-cake applied to both temples.

For an emplaster, take of Castorium a dram and halfe, of Opium halfe a scruple, mixt both together with a litle water of life, make two small plaisters thereof, and apply them to the temples.

Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of flowres of Nymphæa, Violet leaves, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia*, *stillicidia*, or droppings, &c. Lotions of the feet doe much availe of the said hearbs: by these meanes, saith *Laurentius*, I think you may procure sleep to the most melancholy man in the world. Some use horseleeches behinde the eares, & apply opium to the place.

† *Bayerus* lib. 2. c. 13. sets down some remedies against fearefull dreames, and such as walk and talk in their sleep. *Baptista Porta* *Mag. nat.* l. 2. c. 6. to procure pleasant dreames and quiet rest, would haue you take Hippoglossa, or the hearb Horsetongue, Bawm, to use them or their distilled waters after supper, &c. Such men must not eat Beanes, Pease, Garlick, Onions, Cabbidge, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lye on their backs, &c.

a Aut si quid
incautius ex-
siderit aut,
&c.
b Nam qua
parte pavor si-
mulest pudor
additus illi.
Statius.

Rusticus pudor, bashfulness, flushing in the face, high colour, ruddines are common grievances which much torture many melancholy men, whē they meet a man or come in a company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red & fleet, & sweat, as if they had been at a Majors feast, *praesertim si metus acceperit*, it exceeds b they think every man observes, takes notice of it: and feare alone will effect it, suspicion without any other cause. *Senkins* observ. med. lib. 1. speaks of a waiting Gentlewoman in the Duke of Savoyes Court, that was so much offended with it, that she kneeled down to him & offered *Biarns* a Physi-

rian

tian, all that she had to be cured of it. And 'tis most true, that *Antony Lo-* 393-401
dovicus, saith in his book *de Pudore, Bashfulness* either hurts or helps, such
 men I am sure it hurts. If it proceed from suspicion or feare, a *Felix Plater*
 prescribes no other remedy but to reject and contemne it: *Id populus curat*
scilicet, as a worthy Phyitian in our towne said to a friend or mine in like
 case, complaining without a cause, suppose one look red, what matter is it,
 make light of it, who observes it?

If it trouble at, or after meales, (as *Robertus* observes *med. pract. l. 1. c. 7.*
 after a litle exercise or stirring, for many are then hot and red in the face, or
 if they doe nothing at all, especially women, he would have them let blood
 in both armes, first one, then another, two or three daies between if blood
 abound, to use frictions of the other parts, feet especially, and washing of
 them, because of that consent which is betwixt the head and the feet. ^f And
 withall to refrigerate the face, by washing it often with Rose, Violet, Nenu-
 phar, Lettice, Lovage waters and the like: but the best of all is that *lac vir-*
ginale, or strained liquor of Litargy: It is diversly prepared, by *Robertus* thus
R. lithar. argentij unct. j cerussa candidissima. 3 jij caphura. 3jj. dissolvantur
aquarū solani, lactuca, & nenupharis ana unct. jij aceti vini albi. unct. jj aliquot
horas resideat, deinde transmittatur per philt. aqua servetur in vase vitrio, ac ea
bister ve facies quotidie irroretur. & Quercetan spagir. phar. cap. 6. commends
 the water of froggs spawne for ruddinesse in the face. ^h *Crato consil. 283.*
Scoltzii would faine have them use all summer, the condite flowers of Suc-
 cory, Strawberry water, Roses (cupping-glasses are good for the time) *consil.*
 286. & 285. and to defecate impure blood with the infusion of Sene, Savo-
 ry, Bawme water. ⁱ *Hollerius* knew one cured alone with the use of Succo-
 ry boyled, and drunk for five months, every morning in the summer.

^k It is good overnight to annoint the face with Hares blood, and in the
 morning to wash it with strawberry and cowslip water, the juyce of distil'd
 Lemmons, juyce of cowcubers, or to use the seeds of Mellons, or kernells
 of Peaches beaten small, or the roots of Aron, and mixt with wheat branne,
 to bake it in an oven, and to crumble it in strawberry water, ^l or to put fresh
 cheese curdesto a red face.

If it trouble them at meale times that flushing, as oft it doth, with swea-
 ting or the like, they must avoid all violent passions & actions, as laughing,
 &c. strong drinke, and drink very litle, ^m one draught saith *Crato*, and that
 about the midst of their meale, avoid at all times indurate salt, and especial-
 ly spice and windy meat.

ⁿ *Crato* prescribes the condite fruit of wild rose, to a nobleman his patient
 to be taken before dinner or supper, to the quantity of a chestnut. It is made
 of sugar, as that of Quinces. The decoction of the roots of fowthistle be-
 fore meat by the same author is much approved. To eat of a baked Apple
 some advise, or of a preserved Quince, Cōminseed prepared with meat in-
 steed of salt, to keep downe fumes: not to study or to bee intensive after
 meales. *R. Nucleorum persic seminis melonum ana unct. 3 v*

aqua fragrorum ll. ij. misce, utatur mane.

• To apply cupping glasse to the shoulders is very good. For the other

^m *Consil. 21. lib unico vini haustu sit contentus.* ⁿ *Idem consil. 283. Scoltzii* laudatur condit rose canine fructus ante
 prandium & cenam ad magnitudinem castaneæ. Decoctum radium Sonchi, si ante cibum sumatur, valet plurimum. ^o Cu-
 curbit. ad scapulas appositæ.

kinde

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kinde of ruddinesse which is setled in the face with pimples, &c. because it pertaines not to my subject, I will not meddle with it. I referre you to *Craeto's Counsells*, *Arnoldus lib. 1. breviar. cap. 39. 1. Rulande*, *Peter Forestus de Fuco, lib. 3. 1. obser. 2. To Platerus, Mercurialis, Vlmus, Randoletius, Heurnius, Menados*, and others that have written largely of it.

Those other grievances and symptomes of headach, palpitation of heart, *Vertigo, deliquium &c.* which trouble many melancholy men, because they are copiously handled apart in every Physitian, I doe voluntarily omit.

MEMB. 2.

Cure of Melancholy over all the body.

p Pifo.
q Mediana præ
ceteris.
r Succu melan-
cholicu malitia
a sanguinis
bonitate corri-
gitur.
l Perseveran-
te malo ex
quacunq; par-
te sanguinis
destrahi debet.
t Observat
fol. 154. cura-
tus ex vulne-
re in crure ob
eruorem amif-
sum.
u Studium sit
omne ut me-
lancholicus im-
pinguetur: ex
quo enim pin-
gues & car-
nosu, illico sani
sunt.
x Hildesheim
spicel. 2. Inter
calida radix
petroselinu, a-
pij, feniculi
Inter frigida
emulso semi-
ni melonum
cum sero ca-
prino quod est
commune ve-
biculum.
z Hoc unum
præmonito do-
mine ut sis di-
gignens circa
victum, sine
quo cetera re-
media frustra
adhibentur.



Here the melancholy blood possesseth the whole body with the Braine, p it is best to beginne with blood letting. q The Greekes prescribe the r Median or middle vein to be opened, & so much blood to be taken away, as the patient may well spare, and the cut that is made must be wide enough. The Arabians hold it fittest to be taken from that arme, on which side there is more paine and heavinesse in the head, if black blood issue forth, bleed on, if it bee cleare and good, let it be instantly suppressed, r because the malice of melancholy is much corrected by the goodnesse of the blood. If the parties strength will not admit much evacuation in this kinde at once, it must be assayed againe and againe, if it may not be conveniently taken from the arme, it must be taken from the knees and ankles, especially to such men or women whose hæmrods or months have been stopped. t If the malady continue, it is not amisse to evacuate in a part in the fore-head, and to virgins in the ankles, which are melancholy for love matters, so to widdowes that are much grieved and troubled with sorrow and cares: for bad blood flowes in the heart, and so crucifies the minde. The hemrods are to be opened with an instrument or horse-leeches, &c. see more in *Montaltus c. 29. Sckenkius* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutives, Alteratives, Cordials, Correctors as before, intermixt as occasion serves, u all their study must be to make a melancholy man fat, and then the cure is ended. Diuretica or medicines to procure urine are prescribed by some in this kind hot and cold: hot where the heat of the liver doth not forbid; cold where the heat of the liver is very great: x amongst hot are Parsely roots, Lovage, Fennell, &c. cold, Mellonseeds, &c. with whey of Goats milke which is the common conveyer.

To purge and z purify the blood, use sowthistle, Succory, Sena, Endive, Carduus Benedictus, Dandelion, Hop, Maidenhaire, Fumitory, Buglosse, Borage &c. with their juyce, decoctions, distilled waters, Syrupes, &c.

Oswaldus, Crollius basil. Chym. much admires salt of Corals in this case, and Aetius tetrabib. ser. 2. cap. 114. Hieram Archigenis, which is an excellent medicine to purify the blood, for all melancholy affections, falling sicknesse none to be compared to it.

MEME. 3. SUBSECT. I.

Cure of Hypochondriacall melancholy.



IN this cure as in the rest, is especially required the rectification of those fixe non-naturall things above all, as good diet, which *Montanus consil. 27.* enjoyns a French Nobleman, *To have an especiall care of it, without which all other remedies are in vain.* Bloodletting is not to be used, except the patients body be very full of blood, and that it be derived from the liver and spleen to the stomach and his vessels, then ^b to draw it back, to cut the inner vein of either arme, some say the *salvatella*, and if the malady be continuat, ^c to open a vein in the forehead.

Preparatives & Alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomach, hypochondries, as to the heart and braine. To comfort the ^t stomach and inner parts against winde and obstructions, by *Aretius, Galen, Aetius, Aurelianus, &c.* and many later writers, are still prescribed the decoctions of Wormewood, Centaury, Penniriall, Betony, sod in whey and daily drunke: many have been cured by this medicine alone.

Prosper Altinus and some others, as much magnify the water of *Nilus* against this malady, an especiall good remedy for windy melancholy. For which reason belike *Ptolomæus Philadelphus*, when he married his daughter *Berenice* to the King of *Afryia* (as *Celsus l. 2.* records) *magnis impensis Nilum aquam afferi jussit*, to his great charge caused the water of *Nilus* to be carried with her, & gave command, that during her life she should use no other drinke. I finde those that commend use of Apples, in Spleneticke and this kinde of melancholy (lambt wooll some call it) which howsoever approved must certainly be corrected of cold rawnesse and winde.

Codronchus in his book *de sale absyn.* magnifies the oile and salt of Wormewood above all other remedies, ^d which workes better and speedier then any simple whatsoever, and much to be preferred before all those fulsome decoctions, and infusions, which must offend by reason of their quantity, this alone in a small measure taken, expells winde, & that most forcibly, moves urine, cleanseth the stomach of all grosse humours, crudities, helps appetite, &c. *Arnoldus* hath a wormewood wine which he would have used, which every *Pharmacopæa* speaks of.

Diminutives and purgers may ^e be taken as before, of *hiera, manna, cassia*, which *Montanus consil. 230.* for an Italian Abbot, in this kind preferres before all other simples. ^f And these must be often used, still abstaining from those which are more violent, lest they doe exasperate the stomach, &c. and the mischief by that meanes be increased. Though in some Physitians I finde very strong purgers, *Hellebor* it selfe prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warme water, oximell, &c. now and then. *Fuchsius cap. 33.* prescribes *Hellebor*, but still take heed in this malady, which I have oft warned of hot medicines, ^g because (as *Salvianus* addes) *drought follows heat, which increaseth*

^b *Laurentius cap. 15. evulsionis gratia venam internam alterius Brachii secamus.*

^c *Si pertinae morbus, venam fronte secabis. Bruel.*

^d *Ego maximam curam stomacho delegabo.*

^e *Osta. Horatius lib. 2. c. 5.*

^f *Citius & efficacius suas vires exerceat quam solent decocta ac diluta in quantitate multa, & magna cum assumentium molestia desumpta.*

^g *Flatus hic sat efficaciter dissipat, urinam movet, humores crassos abstergit, stomachum egregie confortat, cruditatem, nau-seam, appetentiam mirum in modum renovat &c.*

^h *Piso, Altemarus. Laurentius c. 15.*

ⁱ *His utendum sedius iteratis a vehementioribus semper abstinendum ne ventrem exasperent.*

^j *Lib. 2. cap. 1. Quoniam caliditate coniuncta est siticitas que magis angere solet.*

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h Quisquis
frigidis auxi-
lius hoc morbo
usus fuerit, is
obstructionem
aliāq. sympto-
mata augebit.
i Ventriculus
plerūq. frigi-
dus, epar calid-
um, quomodo
ergo ventricu-
lum calefaciet,
vel refrigera-
bit hepar sine
alterius maxi-
mo detrimento.
k significatum
per literas, in-
credibile uti-
litate ex deco-
cto Chine, &
Sassafras per-
cepisse.
l Tumore sple-
nis incurabile,
sola capparī
curavit cibo,
tali egritudi-
ne aptissimo
Soloq. usu a-
que, in quo sa-
ber ferrarius
sepe candens
ferrum extin-
xerat &c.
m Animalia
quæ apud hos
fabros educan-
tur, exiguos
habent ilenes.
† L. 1. cap. 17.
* Continuus
ejus usus sem-
per felicem in
egris finem est
asequutus.
n Si Hemorrai-
des fluerint,
nullū prestā-
rius esset re-
medium, quæ
sanguisugis
admotis pro-
vocari pote-
runt observat.
lib. 1. pro hy-
poc. leguleio.
o Alijs apertio
hec in hac
morbo videtur
utilissima, mihi
non admodum
probat, quia sanguinem tenuem attrahit & crassum relinquit. p Lib. 2. cap. 13. omnes melancholici debent omittere u-
rinam provocantia, quoniam per ea educitur subtile, & remanet crassum. q Ego experientia probavi, multos Hypocon-
driacos, solo usu Clysterum fuisse sanatos.

the disease: and yet *Baptista Silvaticus* contr. 32. forbids cold medicines, because they increase obstructions, and other bad symptoms. But this varies as the parties doe, and 'tis not easy to determine which to use. The stomach most part in this infirmity is cold, the liver hot, scarce therefore (which *Montanus* insinuates *consil. 229.* for the Earle of *Manfort*) can you help the one, and not hurt the other: much discretion must be used, take no physick at all he concludes without great need. *Lalins Ægubinus* *consil. 77.* for an Hypocondriacall German Prince, used many medicines, but it was after signified to him in letters, that the decoction of China and Sassafras, & salt of Sassafras, wrought him an incredible good. In his 108 consult. he used as happily the same remedies, this to a third might have been poyson, by overheating his liver and blood.

For the other parts look for remedies in *Savanarola*, *Gordonius*, *Massaria*, *Mercatus*, *Johnson*, &c. one for the spleen, amongst many other, I will not omit, cited by *Hildesheim* *spicel. 2.* prescribed by *Mat. Flaccus*, & out of the authority of *Benevenius*. *Antony Benevenius* in an hypocondriacall passion, Cured an exceeding great swelling of the spleen with Capers alone, a meat besitting that infirmity, and frequent use of the water of a Smiths forge, by this physick he helped a sick man, whom all other Physitians had forsaken, that for seven years had been Splenatick. And of such force is this water, that those creatures as drink of it, have commonly little or no spleen. See more excellent medicines for the Spleen in him, and † *Lod. Mercatus*, who is a great magnifier of this medicine. This *Chalybs præparatus*, or Steele-drink is much likewise commended to this disease by *Daniel Sennertus* lib. 1. part. 2. c. 12. and admired by *I. Caesar Claudinus* *Respons. 29.* he calls Steele the proper * *Alexipharmacum* of this malady, & much magnifies it, look for receipts in them. Averters must be used to the liver and spleen, and to scoure the Meseriack veines, and they are either to open or provoke urine. You can open no place better then the Hæmrods, which if by horse-leeches they be made to flow, there may not bee againe such an excellent remedy, as *Plater* holds. *Salust. Salvian* will admit no other phlebotomy but this, and by his experience in an hospitall which he kept, he found all mad and melancholy men worse for other blood-letting. *Laurentius* cap. 15. calls this of horse-leeches, a sure remedy to empty the spleen and Meseriacke membrane. Only *Montanus* *consil. 241.* is against it, to other men (saith he) this opening of the hemrods seems to be a profitable remedy, for my part I doe not approve of it, because it drawes away the thinnest blood, and leaves the thickest behind.

Ætius, *Vidus Vidius* *Mercurialis*, *Fuchsius*, recommend Diuraticks, or such things as provoke urine, as Anniseeds, Dil, Fennel, Germaner, ground Pine, sod in water, or drunke in powder, and yet *P. P. Bayerus* is against them. And so is *Hollerius*; All melancholy men (saith he) must avoid such things as provoke urine, because by them the subtile or thinnest is evacuated, the thicker matter remains.

Clysters are in good request, *Trincavelius* lib. 3. cap. 38. for a young Nobleman, esteemes of them in the first place, and *Hercules de Saxoniâ* *Panth. lib. 1. cap. 16.* is a great approver of them. q I have found (saith he) by experi-

Analysis of the third Partition.

A prooffe that there is fuch a fpecies of Melancholy, Name, Object God, what his beauty is, how it allureth, Part and parties affected, fuperftitious, Idolaters, Prophets, Hereticks, &c. *Sub. 1.*

Caufes } From others } The divels allurements, falfe miracles, Priests for their gain.
 Or } Politicians to keep men in obedience, Bad instructors, Blind
Sub. 2. } From them- } Guides,
 selves } Simplicity, fear, ignorance, folitarineffe, Melancholy, curiofi-
 ty, pride, vaine glory, decayed Image of God.

Symptomes } Gene- } Zeal without knowledg, obftinacy, fuperftition, ftrange devo-
 Sub. 3. } rall } tion, ftupidity, confidence, ftiffe defence of their tenents, mutual
 Or } love & hate of other fects, belief of incredibilities impossibilit.
 Parti- } Of Hereticks, pride, contumacy, contempt of others, wilful-
 cular. } nefse, vainglory, fingularity, prodigious paradoxes.

In fuperftitious blind zeale, obedience, ftrange workes, fa-
 ftting, facrifices, oblations, prayers, vowes, pſeudo-martyrdome,
 mad and ridiculous cuftomes, ceremonies, obſervations.

In Pseudoprophets, viſions, revelations, dreams, prophecies,
 new doctrines, &c. of Iewes, Gentiles, Mahometans, &c.

Prognosticks. *Sub. 4.* } New doctrines, paradoxes, blaſphemies, madneffe, ftupidity,
 deſpaire, damnation.

Cures. *Sub. 5.* } By Phyſicke if need be, conference, good counſell, perſwa-
 ſion, compulſion, correction, puniſhment, *Queritur an cogi de-
 bent? Affir.*

Secure, void } Epicures, Atheiſts, Magitians, Hypocrites, ſuch as have cauteriſed
 of grace and } conſciences, or elſe are in a reprobate ſenſe, worldly ſecure, ſome Philo-
 feares. } ſophers, impenitent ſinners. *Sub. 1.*

Or } The divell and his allurements, Rigid Preachers, that wound
 Caufes } their conſciences, Melancholy, contemplation, folitarines.

Sub. 2. } How melancholy and deſpaire differ. Diſtruſt, weaknes of faith.

Symptomes } Guilty conſcience for offence comitted, miſunderſtanding Scr.
 Sub. 3. } Feare, ſorrow, anguiſh of mind, extreme tortures and hor-
 ror of conſcience, fearfull dreames, conceipts, viſions, &c.

Prognosticks; Blaſphemy, violent death. *Sub. 4.*

Cures *Sub. 5.* } Phyſick, as occaſio ſerves, conference, not to be idle or alone.
 Good counſell, good company, all comforts & contents, &c.





THE THIRD PARTITION. LOVE-MELANCHOLY.

SECTION.
THE FIRST MEMBER.
SUBSECTION.

The Preface.

a Encom. Mo-
rie leviores
esse nugas
quam ut The-
ologum dece-
ant.

† Lib. 8. Elo-
quent cap. 14.
de affectibus
mortalium vi-
tio fit qui
præclara que-
æ in parvos u-
sus vertunt.

b Quoties de
amatorijs mè-
tio facta est
tam vehemen-
ter excandui,
tam severa
tristitia vio-
lari aures me-
as obsceno
sermone nolui,
ut me tanquā
unam ex Phi-
losophis intrue-
rentur.

* Lib. 4. of ci-
vill conversa-
tion.



HERE will not bee wanting, I presume, one or other that will much discommend some part of this Treatise of Love Melancholy, and object (which ^a *Erasmus* in his Preface to *S^t Thomas Moore* suspects of his) that it is too light for a Divine, too Comickall a subject to speak of Love Symptomes, too phantastickall, and fit alone for a wanton Poet, a feeling young love-sick gallant, an effeminate Courtier, or some such idle person, And 'tis true they say, for by the naughtinesse

of men 'tis so come to passe, as † *Cassinus* observes, *ut castis auribus vox amoris suspecta sit, & invisæ*, the very name of loue is odious to Chaster eares; And therefore some againe out of an affected gravity, will dislike all for the names sake before they read a word; dissembling with him in ^b *Petronius*, and seem to be angry that their eares are violated with such obscene speeches, that so they may be admired for grave Philosophers, and staid carriage. They cannot abide to hear talke of Love toies, or amorous discourses, *vultu, gestu, oculis* in their outward actions averse, and yet in their cogitations they are all out as bad, if not worse then others. But let these cavillers and counterfeit *Cato's* know that as the Lord *John* answered the Queen in that Italian *Guazzo*, an old, a grave discreet man is fittest to discourse of love matters, because he hath likely more experience, ob-

served

served more, hath a more staid judgement, can better discern, resolve, discuss, advise, give better cautions, and more solid precepts, better informe his auditors in such a subject, & by reason of his riper years sooner divert. Besides, *nihil in hac amoris voce subtimendum*, there is nothing here to be excepted at; Love is a species of melancholy, and a necessary part of this my Treatise, which I may not omit, *operi suscepto inserviendum fuit*, so *Iacobus Mycillus* pleadeth for himselfe in his translation of *Lucians Dialogues*, and so doe I; I must and will performe my taske. And that short Excuse of *Mercerus*, for his edition of *Aristanetus* shall be mine, * *If I have spent my time ill to write, let not them be so idle as to read*. But I am persuaded it is not so ill spent, I ought not to excuse or repent my selfe of this subject, on which many grave and worthy men have written whole volumes, *Plato*, *Plutarch*, *Plotinus*, *Maximus Tyrius*, *Alcinous*, *Avicenna*, *Leon Hebreus* in three large Dialogues, *Xenophon sympos.* *Theophrastus*, if we may believe *Athenaeus lib. 13. cap. 9.* *Picus Mirandula*, *Marinus Aquicola*, both in Italian, *Kornmannus de linea Amoris, lib. 3.* *Petrus Godefridus* hath handled in three books, *P. Hadus*, and which almost every Physician, as *Arnoldus*, *Villanvanus*, *Valleriola observat. med. lib. 2. observ. 7.* *Ælian Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Iason Pratensis de morb. cap. Valescus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Savonarola*, *Langius*, &c. have treated of a part, and in their works. I excuse my selfe therefore with *Peter Godefridus*, *Valleriola*, *Ficinus*, and in *Langius* words. *Cadmus Milesius* writ foureteen books of Love, and why should I be ashamed to write an Epistle in favour of young men, of this subject? A company of sterne Readers dislike the second of the *Aeneids*, and *Virgils* gravity, for inserting such amorous passions in an heroicall subject; But *† Seruius* his Commentator justly vindicates the Poets worth, wisdom, and discretion in doing as he did. *Castalio* would not have young men read the * *Canticles*, because to his thinking it was too light and amorous a tract, a *Ballade of Ballades*, as our old English translation hath it. He might as well forbid the reading of *Genesis*, because of the loves of *Iacob* and *Rachel*, the stories of *Sichem* and *Dina*, *Iuda* and *Thamar*; reject the book of *Numbers*, for the fornications of the people of *Israel*, with the *Moabites*; that of *Iudges* for *Sampson* and *Dalilahes* embracings, that of the *Kings*, for *David* and *Bershebas* adulteries, the incest of *Ammon* and *Thamar*, *Solomons* Concubines, &c. The stories of *Esther*, *Indith*, *Susanna*, and many such. *Dicearchus*, and some other carpe at *Plato's* majesty, that he would vouchsafe to indite such love toyes, amongst the rest, for that dalliance with *Agatho*,

Suavia dans Agathon, animam ipse in labra tenebam,

Ægra etenim properans tanquam abitura fuit.

For my part saith *† Maximus Tyrius*, a great *Platonist* himselfe, *me non tantum admiratio habet, sed etiam stupor*, I doe not only admire, but stand amazed to read, that *Plato* & *Socrates* both should expell *Homer* from their City, because he writ of such light and wanton subjects, *Quod Innonem cum Iove in Idæ concumbentes inducit, ab immortalī nube contactos, Vulcanus, Mars and Venus* fopperies before all the Gods, because *Apollo* fled, when he was persecuted by *Achilles*, the *† Gods* were wounded and ran

F f f

whining

* Si male locata est opera scribendo, ne ipsi locent in legendo.

c Med. epist. 1. ep. 14. Cadmus Milesius teste Suida. de hoc Erotico Amore. 14. libros scripsit nec uenire pigebat in gratiam adolescentum hanc scribere epistolam. † Comment. in 2. Aeneid. * Meros amores meram impudicitiam fouere videtur, nisi &c.

† Ser. 8.

404

† Quod risum
& eorum po-
tius & amo-
res commemo-
ret.

* Quum mul-
ta ei obieci-
sent quod Cri-
tiam tyranni-
dem docuisset,
quod plura-
rum juraret,
loquacem so-
phistam &c.
accusationem
amoris nullum
fecerunt fide-
re honestus a-
mor, &c.

d Carpunt alii
Platoniam
majestatem
quod amori
nimium indul-
serit. Dycear-
chus & alii
sed male. Om-
nis amor hone-
stus & bonus
& amore dig-
ni qui bene di-
cunt de Amo-
re.

e Med obser-
lib. 2. cap. 7.
de admirando
amoris affectu
dicturus in-
gens patet
campus &
philosophicus,
quo sepe ho-
mines ducun-
tur ad insani-
am libeat mo-
do vagari,
&c.

Quæ non or-
nent modo sed
fragrantia &
succulentia
lucunda ple-
nius alant
&c.

f Lib. 1. præ-
fat. de amori-
bus agens re-
laxandi animi
causa laborio-

ssimis studiis
fatigati quando
i Præfat. quid
qua trutinario
convenit cum amore.
Ego vero agnosco
apatorium scriptum
mibi non convenire:
Æneas Silvius præfat
qui iava meridiem
pratergressus in
vesperum feror.
k Ut severiora
studia in amanita-
tibus lector con-
dire possit. Atticus.

whining away, as *Mars* that rored lowder then *Stentor*, and covered nine
akers of ground with his fall, *Vulcan* was a summers day falling down from
heaven, and in *Lemnos* Ile brake his legge, &c. with such ridiculous passa-
ges; when as both *Socrates* and *Plato*, by his testimony writ lighter them-
selves: *quid enim tam distat* (as he followes it) *quam amans à temperante,*
formarum admirator à demente, what can be more absurd then for grave
Philosophers to treat of such fooleries, to admire *Antilogus*, *Alcibiades*,
for their beauties as they did, to runne after, to gaze, to dote on faire *Pha-*
drus, delicate *Agatho*, young *Lysis*, fine *Charmides*, *hæccine Philosophum*
decent? Doth this become grave Philosophers? Thus peradventure *Callias*
Thrasimachus, *Polus*, *Aristophanes*, or some of his adversaries and æmula-
tors might object, but neither they nor * *Anytus* and *Melitus* his bitter e-
nimies, that condemned him for teaching *Critias* to tyrannize, his impiety,
for swearing by dogs and plane trees, for his juggling sophistry, &c. never so
much as upbraided him with impure love, writing or speaking of that sub-
ject, and therefore without question, as he concludes, both *Socrates* and
Plato in this are justly to be excused. But suppose they had been a little over-
seen, should divine *Plato* be diffamed? no, rather as he said of *Cato's* drun-
kenness, if *Cato* were drunke, it should be no vice at all to be drunke. They
reprove *Plato* then, but without cause (as *Ficinus* pleads) *for all love is ho-*
nest and good, and they are worthy to be loved that speak well of love. Being to
speak of this admirable affection of love (saith *Valleriola*) *there lies open a*
vast and philosophicall field to my discourse, by which many lovers become
mad: let me leave my more serious meditations, wander in these Philosophicall
fields, and look into those pleasant Groves of the Muses, where with unspeak-
able variety of flowers, we may make Garlands to our selves, not to adorne us
only, but with their pleasant smell and juyce to nourish our soules, and fill our
minds desirous of knowledge, &c. After an harsh and unpleasing discourse of
Melancholy, which hath hitherto molested your patience, and tired the au-
thor, give him leave with *Godofridus* the Lawyer, and *Laurentius* (cap. 5.)
to recreate himselfe in this kind after his laborious studies, *since so many*
grave Divines and worthy men have without offence to manners, to help
themselves and others voluntarily written of it. *Heliodorus* a Bishop, penned
a love story of *Theagines* and *Chariclea*, and when some *Cato's* of his time
reprehended him for it, chose rather, saith *Nicephorus*, to leave his Bi-
shoprick then his book. *Æneas Silvius* an ancient Divine and past 40.
years of age, (as ¹ he confesseth himselfe, (after *Pope Pius Secundus*) endited
that wanton history of *Euryalus* and *Lucretia*. And how many superinten-
dents of learning, could I reckon up that have written of light phantasticall
subjects, *Beroaldus*, *Erasmus*, *Alpheratius*, twenty foure times printed in
Spanish, &c. Give me leave then to refresh my muse a little, and my weary
Readers, to expatiate in this delightful field, *hoc delitiarum campo*, as
Posse tearmes it, to ^k season a furly discourse, with a more pleasing asper-
sion of love matters: *Edulcare vitam convenit*, as the Poet invites us, *curas*
nugis &c. 'tis good to sweeten our life with some pleasing toyes to relish
Theologi se his *juvari & iuvare illas moribus volunt.* g *Hist. lib. 12 cap. 34.*
i *Præfat. quid qua trutinario convenit cum amore. Ego vero agnosco apatorium scriptum mibi non convenire: Æneas*
Silvius præfat qui iava meridiem pratergressus in vesperum feror. k *Ut severiora studia in amanitatibus lector con-*
dire possit. Atticus.

to relish it, and as *Pliny* tells us, *magna pars studiosorum, amantissimas quari-*
mus, most of our students love such pleasant & subjects. Though *Macrobius* [†]*Discum quam*
teach us otherwise, ¹ *that those old Sages banished all such light Tracts from philosophum*
their studies, to Nurses cradles, to please only the eare, yet out of *Apuleius* I ^{Audire ma-}
will oppose as honourable Patrons, *Solon, Plato, Xenophon, Adrian, &c.* ^{lunt.}
that as highly approve of these Treatises. On the other side mee thinks ¹ *In Som. Scip.*
they are not to be disliked, they are not so unfit. I will not peremptorily say ² *sacrario sue*
as one did, ** tam suavia dicam facinora, ut male fit ei qui talibus non delecte-*
tur, I will tell you such pretty stories, that fowle befall him that is not plea- ^{tum ad cunas}
with them; *Neq; dicam ea, que vobis usui sit audivisse, & voluptati memi-* ^{nutricum sapi-}
nisse, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*. ^{entes elimina-}
I will not expect or hope for that approbation, which *Lipsius* giues to his ^{runt, solas au-}
Epictetus: pluris facio quum relego, semper ut novum, & quum repetivi, re- ^{rium delicias}
petendum, the more I read, the more shall I covet to read. I will not presse ^{proficientes.}
you with my Pamphlets, or beg attention, but if you like them you may. ^{m Babilonius}
Pliny holds it expedient, and most fit, *severitatem jucunditate etiam in scrip-* ^{& Ephesus,}
tis condire, to season our works with some pleasant discourse, *Synesius* ap- ^{qui de Amore}
proves it, *licet in ludicris ludere*, the * Poet admires it, ^{scripserunt}
^{uterq; amores}
^{Myrrhe, Cy-}
^{renes & A-}
^{donis. Sui-}
^{das.}
^{† Pet. Aretine}
^{dial. Ital.}
^{* Hor.}

Omne tulit punctum qui miscuit utile dulci, And there be
those without question, that are more willing to read such toys, then
† I am to write: Let me not live, saith *Aratines Antonia*, *If I had not rather* ^{† Legendi cu-}
*heare thy discourse, * then see a play!* No doubt but there bee more of her ^{pidiore, quam}
minde, ever have been, ever will be, as *Hierome* beares me witnesse. *A far* ^{ego scribendi,}
greater part had rather read Apuleius then Plato: Tully himselfe confesseth ^{saith Lucian.}
he could not understand *Plato's Timæus*, and therefore cared lesse for it, but ^{* Plus capio}
every schoole-boy hath that famous testament of *Gruunius Corocotta Por-* ^{voluptatis in-}
cellus at his fingers ends. The Comickall Poet, ^{de, quam spe-}
^{standis in the-}
^{atro ludis.}
^{o Proema: in}
^{Isaiam. Multo}
^{major pars Mi-}
^{lefas fabulas}
^{revolventium}
^{quam Platonia}
^{libros.}

Id sibi negoti credidit solum dari,
Populo ut placerent, quas fecisset fabulas.

onely Care and sole study to please the people, tickle the eare, and to de-
light; but mine earnest intent is as much to profit as to please, *non tam ut po-*
pulo placerem, quam ut populum juvarem, and these my writings I hope, shall
take like gilded pills, which are so composed as well to tempt the appetite,
and deceive the palat, as to help and medicinally worke upon the whole
body, my lines shall not only recreate, but rectifie the minde. I think I have
said enough, If not, let him that is otherwise minded, remember that of
† *Mandarensis*, he was in his life a Philosopher (as *Ausonius* apologizeth for
him,) in his Epigrams a Lover, in his precepts most severe; in his Epistle to
Cerellia, a wanton. *Annianus, Sulpitius, Evemus, Menander*, and many old
Poets besides, did in scriptis prurire, write Fescennines, Attellanes, and lasciv-
ious songs; *letam materiam*, yet they had in moribus censuram, & severita-
tem, they were chaste, severe, and upright livers.

Castum esse decet pium poetam

Ipsam, versiculos nihil necesse est,

Qui tum deniq; habent salem & leporem,

tullus opinion, and make the same Apologie in mine own behalfe: Hoc eti-
am quod scribo, pendet plerumq; ex aliorum sententiâ & autoritate, nec
ipse forsan insanio sed insanientes sequor. Atqui detur hoc insanire me, se-

412 ~~406~~ mel insani vivimus omnes, & tute ipse opinor insanis aliquando, & is, & ille, & ego, scilicet *Homo sum, humani à me nihil alienum puto:*

And which he urgeth for himself, accused of the like fault, I as justly plead,

ⁿ Lasciva est nobis pagina, vita proba est,

n Mart.

Howsoever my lines erre, my life is honest,

† Ovid.

† *Vita verecunda est, musa jocosa mihi.*

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of love, or blush and hide mine eyes, as * *Pallas* did in her hood, when she was consulted by *Jupiter* about *Mercuries* marriage, *quod super nuptiis virgo consulitur*, it is no such lascivious, obscene or wanton discourse, I have not offended your chaster eares with any thing that is here written, as many *French* and *Italian* Authors in their moderne language of late have done, nay some of our Latine pontificall writers,

* *Isago ad sae scrip. cap. 13.*

Zanches, Asorinus, Abulensis, Burchardus, &c. whom * *Rivet* accuseth to be more lascivious then *Virgil* in *Priapeys*, *Petronius* in *Catalectis*, *Aristophanes* in *Lycistrata*, *Martialis*, or any other Pagan prophane writer, qui tam atrociter (* one notes) hoc genere peccarunt ut multa ingeniosissime scripta ob-

Hisp.

o *Ficinus*

comment. c. 17

Amore incensi

inveniendi a-

moris, amorem

quæsumus et

invenimus.

† *Author cæ-*

lestine Barth.

interprete.

† *Hor. lib. 1.*

Ode 34.

Phæc prædixi

ne quis temere

nos putaret

scripsisse de a-

morum lenoci-

niis, de praxi,

fornicationi-

bua, adulterii

&c.

q *Taxando &*

ab his deter-

rendo humanā

lasciviam &

insaniam, sed

& remedia do-

cendo, non igi-

tur candidus

lector vobis

succenseat,

&c. Commoni-

tio erit iuve-

nibus hæc, his-

ce ut abstine-

ant magis &

omissa lasci-

via quæ homi-

nes reddit in-

sanos, virtutis

incumbant studiis

*(Æneas Sylv.) & curam amoris si quis nescit hinc poterit scire. * Martianus Ca-*

pella lib. 1 de nupt. philol. virginali suffusa rubore oculos peplo obnubens, &c. † Catullus. o Viros audos casta femine

*nihil è statu distare. * Hony Soy qui maly pense.*

scanitatum gratiâ castæ mentes abhorreant. Tis not scurrile this, but chaste, honest, most part serious and even of religion it selfe. o *Incensed* (as he said) *with the love of finding love, we have sought it, and found it.* More yet, I have augmented and added something to this light Treatise (if light) which was not in the former Editions, I am not ashamed to confesse it, with a good † *Author, quod extendi & locupletari hoc subjectū pleriq; postulabāt, & eorum importunitate victus, animum urcunq; renitētem eò adégi, ut jam quintâ vice calamum in manum lumerem, scriptioniq; longè & à studiis & professione meâ alienæ me accingerem, horas aliquas à feriis meis occupationibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinans;*

† *Cogor — retrorsum*

Vela dare, atq; iterare rursus

Olim relictos —

et si non ignorarem novos fortasse detractores, novis hisce interpolationibus meis minimè defuturos.

And thus much I have thought good to say by way of preface, least any man (which *Godfridus* feared in his book) should blame in me lightnesse, wantonnesse, rashnesse, in speaking of loves causes, entisements, symptomes, remedies, lawfull and unlawfull loves, and lust it selfe, q *I speak it only to tax and deterre others from it, not to teach, but to shew the vanities and fopperies of this heroicall or Herculean love, and to apply remedies unto it.* I will treat of this with like liberty as of the rest.

† *Sed dicam vobis, vos porrò dicite multis*

Millibus, & facite hæc charta loquatur anus.

Condemne me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking as yet be too light, but consider better of it, *Omnia munda mundis*, o a naked man to a modest woman is no otherwise then a picture, as *Augusta Liviatruly* said, and * *malamens malus animus*, 'tis as

sanos, virtutis incumbant studiis (Æneas Sylv.) & curam amoris si quis nescit hinc poterit scire. * *Martianus Capella lib. 1 de nupt. philol. virginali suffusa rubore oculos peplo obnubens, &c. † Catullus. o Viros audos casta femine nihil è statu distare. * Hony Soy qui maly pense.*

'tis

'tis taken. If in thy censure it be too light, I advise thee as *Lipsius* did his reader for some places of *Plantus*, *Istos quasi Sirenum scopulos pratervehere*, if they like thee not, let them passe, or oppose that which is good to that which is bad, and reject not therefore all. For to invert that verse of *Martial*, and with *Hierom Wolfius* to apply it to my present purpose,

Sunt mala, sunt quaedam mediocria, sunt bona plura, some is good, some bad, some is indifferent. I say farther with him yet, I have interpreted (* *levicula quaedam & ridicula ascribere non sum gravatus, circumforanea quaedam è theatris, è plateis, etiam è popinis*) some things more homely, light, or comicall, *litans Gratiis*, &c. which I would request every man to interpret to the best. and as *Iulius Caesar Scaliger* besought *Cardan* (*Siquid urbanusculè lusu à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.*) I beseech thee good Reader, not to mistake me, or misconstrue what is here written; *Per Musas & Charites, & omnia Poetarum numina, benigne lector, oro te, ne me malè capias.* 'Tis a Comicall subject, in sober sadness I craue pardon of what is amisse, and desire thee to suspend thy judgement, wink at small faults, or to be silent at least; but if thou likest, speake well of it, and wish me good successe.

Extremum hunc Arcthusa mihi concede laborem.

I am resolved howsoever, *velis, nolis, audacter stadium intrare*, in the Olympicks, with those *Æliensian* Wrestlers in *Philostratus*, boldly to shew my selfe in this common Stage, and in this Trage-comedy of Loue, to Act severall parts, some Satyrically, some Comically, some in a mixt Tone, as the subject I have in hand giues occasion, and present Scene shall require or offer it selfe.

SUBSECT. 2.

Loues Beginning, Object, Definition, Division.

Loues limits are ample and great, and a spacious walk it hath beset with thornes, and for that cause, which *Scaliger* reprehends in *Cardan*, not lightly to be passed over. Least I incur the same censure I will examine all the kinds of loue, his nature, beginning, difference, objects, how it is honest or dishonest, a vertue or vice, a naturall passion or a disease, his power and effects, how far it extends: of which, although something hath been said in the first Partition, in those Sections of Perturbations (* *for loue and hatred are the first and most common passions, from which all the rest arise, and are attendant, as Picolomineus holds, or as Nich. Caussin*, the *primum mobile* of all other affections, which carry them all about them) I will now more copiously dilate, through all his parts and severall branches, that so it may better appeare what Loue is, and how it varies with the objects, how in defect, or (which is most ordinary and common) immoderate, and in excess, causeth melancholy.

Loue universally taken, is defined to be a *Desire*, as a word of more ample signification: and though *Leon: Hebreus* the most copious writer of this subject, in his third Dialogue make no difference, yet in his first hee distinguisheth them againe, and defines loue by desire. * *Loue is a voluntary affection*

407 4/3.

* Pref. Suid.

r Exerc. 301.
Campus amoris
maximus &
spinis obsitus,
nec levissimo
pede transvol-
landus.

Grad. 1. cap.
29. Ex Plato-
ne prima &
Communissime
perturbationes
ex quibus ce-
tera oriuntur
& earum sunt
pedesque.

r Amor est vo-
luntarius affe-
ctus & desi-
derium re bo-
na fruendi.

414
414-8

u Desiderium
optantis, amo-
re eorum qui-
bus fruimur
amoris princi-
pium, desiderii
finis, amatum
adest.

x Principio l.
de amore. Ope-
re pretium est
de amore con-
siderare, utri
Deus, an Dæ-
mon, an passio
quadam anime
an partim De-
us, partim
Dæmon, passio
partim, &c.

Amor est acti-
us animi boni
desiderans.

y Magnus Dæ-
mon: convivio.

z Boni pul-
chritatis fruendi
desiderium.

a Godefridus,
l. 1. cap. 2. A-
mor est dele-
ctatio cordis,

alicuius ad a-
liquid, propter
aliquid deside-
rium in appe-

tendo & gaudi-
um perfru-
endo per desi-

derium currens,
requiescens
per gaudium.

b Non est a-
mor desiderium
aut appetitus

ut ab omnibus
hactenus tra-

ditum, nam
cum potimur,
amata re, non

manet appeti-
tus. Est igitur
affectus quo

cum re amata
aut unimur,
aut unionem

perpetuamus.
c Omnia appe-

tunt bonum.
† Terram non vis malam, malam segetem, sed bonam arborem equum bonum, &c.

d Nemo amore capitur
nisi qui fuerit ante forma speciei, delectatus.

e Amabile obiectum amoris & scopus, cuius adeptio est finis, cuius gratia
amamus. Animus enim aspirat ut eo fruatur, & formam boni habet & præcipue videtur & placet, Piccolomineus, grad.
7. cap. 2. & grad. 8. cap. 35.

f Forma est vitalis fulgor ex ipso bono manans per ideas, semina, rationes umbras effusus,
animos excitans ut per bonum in unum redigantur.

g Pulchritudo est perfectio compositi ex congruente ordine, mensura
& ratione partium consurgens, & venustas inde prodiens gratia dicitur & res omnes pulchra gratiose.

tion, and desire to enjoy that which is good. ^u Desire wisheth, Love enjoys; the end of the one is the beginning of the other: that which we love is present, that which we desire is absent. ^x It is worth the labour, saith Plotinus, to consider well of Love, whether it be a God or a Divell, or passion of the minde, or partly God, partly Divell, partly passion. Hee concludes Love to participate of all three, to arise from Desire of that which is beautifull and fayre, and defines it to be an action of the minde, desiring that which is good. ^y Plato calls it the great Divell, for his vehemency, and soveraignty over all other passions, and defines it an appetite, ^z by which we desire some good to be present. Ficinus in his Comment addes the word Faire to this definition, Love is a desire of enjoying that which is good and fayre. Austin dilates this common definition, and will have love to bee a delectation of the heart, ^a for something which we seek to win, or ioy to have, coveting by desire, resting in ioy. ^b Scaliger Exerc. 301. taxeth these former definitions, and will not have love to be defined by Desire or Appetite, for when wee enjoy the things wee desire there remains no more appetite: as he defines it, Love is an affection by which we are either united to the thing we love, or perpetuate our union, which agrees in part with. Leon: Hebreus.

Now this love varies as his object varies, which is alwaies Good, Amiable, Faire, Gracious, and Pleasant. ^c All things desire that which is good, as wee are taught in the Ethicks, or at least that which to them seemes to bee good, quid enim vis mali (as Austin well interres) dic mihi? puto nihil in omnibus actionibus; thou wilt wish no harme I suppose, no ill in all thyne actions, thoughts or desires, nihil mali vis, † thou wilt not have bad corne, bad soyl, a naughty tree, but all good; a good servant, a good horse, a good sonne, a good friend, a good neighbour, a good wife. From this goodnesse, comes Beauty, from Beauty, Grace, and comelinesse, which result as so many raies from their good parts, make us to love, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek. ^d No man loves (saith Aristotle 9. mor. cap. 5.) but he that was first delighted with comelines & beauty. As this faire object varies, so doth our love, for as Proclus holds, Omne pulchrum amabile, every faire thing is amiable, and what we love is faire & gracious in our eyes, or at least we doe so apprehend, and still esteeme of it. ^e Amiableness is the object of love, the scope and end is to obtain it, for whose sake we love, and which our minde covets to enjoy. And it seemes to us especially faire and good, for good, faire, and unity, cannot be separated. Beauty shines, Plato saith, and by reason of its splendor and shining causeth admiration, and the fairer the object is, the more eagerly it is sought. For as the same Plato defines it, ^f Beauty is a lively shining or glittering brightnesse, resulting from effused good, by Ideas, seeds, reasons, shadowes, stirring up our minds, that by this good they may be united and made one. Others will have beauty to be the perfection of the whole composition, ^g caused out of the congruous symmetry, measure, order and manner of parts, and that comelinesse

which

which proceeds from this beauty is called grace, & from thence all faire things are grations. For grace and beauty are so wonderfully annexed,^h so sweetly and gently winne our soules, and strongly allure, that they confound our judgement and cannot be distinguished. Beauty and Grace are like those beames and shinings that come from the glorious and divine Sunne, which are diverse, as they proceed from the diverse objects, to please and affect our severall senses;ⁱ As the species of beauty are taken at our eyes, eares, or conceived in our inner soule, as Plato disputes at large in his Dialogue de pulchro, Phaedro, Hypo-
pitas, and after many sophisticall errors confuted, concludes that beauty is a grace in all things, delighting the eyes, eares, and soule it selfe; so that as *Valesius* inferres hence, whatsoever pleaseth our eares, eyes, and soule, must needs be beautifull, faire, and delightfome to us.^k And nothing can more please our eares then musicke, or pacify our minds. Faire houses, pictures, orchards, gardens, fields, a faire Hawke, a faire horse is most acceptable unto us; whatsoever pleaseth our eyes and eares, we call beautifull and faire;^l Pleasure belongeth to the rest of the senses, but grace and Beauty to these two alone. As the objects vary and are diverse, so they diversly affect our eyes, eares, and soule it selfe. Which gives occasion to some, to make so many severall kindes of love as there be objects: One Beauty ariseth from God, of which and divine love *S. Dionysius* with many Fathers and Neotericks, have written just volumes, *De amore Dei*, as they tearme it, many paraneticall discourses; another from his creatures, there is a beauty of the body, a beauty of the soule, a beauty from vertue, *formam martyrum*, *Austin* calls it, *quam videmus oculis animi*, which we see with the eyes of our minde, which beauty, as *Tully* saith, if we could discern with these corporall eyes, *admirabiles sui amores excitaret*, would cause admirable affections, and ravish our soules. This other beauty which ariseth from those extreme parts, and graces which proceed from gestures, speeches, severall motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three Graces still in *Venus* company, as attending on her, and holding up her traine) are infinite almost, and vary their names with their objects, as love of money, covetousnesse, love of Beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, love, good will, &c. and is either vertue or vice, honest, dishonest, in excessse, defect, as shall be shewed in his place: Heroicall love, Religious love, &c. which may be reduced to a twofold division, according to the principall parts which are affected, the Braine and Liver: *Amor & amicitia*, which *Scaliger* exercitat. 301. *Valesius* and *Melancthon* warrant out of *Plato* φιλέειν & ἐργειν from that speech of *Pausanias* belike, that makes two *Veneres* and two loves.^m One *Venus* is ancient without a mother, and descended from heaven, whom we call celestiall; The younger, begotten of *Iupiter* and *Dione*, whom commonly we call *Venus*. *Ficinus* in his comment upon this place cap. 8. following *Plato*, calls these two loves, two Divells,ⁿ or good, and bad Angels according to us, which are still hovering about our soules. The one reares to heaven, the other depresseth us to hell; the one good, which stirres us up to the contemplation of that divine beauty, for whose sake we per-

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^h Gratia & pulchritudo ita suaviter animos demulcent, ita vehementer alliciunt, & adeo mirabiliter connectuntur, ut in unum confundantur & distingui non possunt, & sunt tanquam radii & splendoris divini solis in rebus variis vario modo fulgentes.
ⁱ Species pulchritudinis hauriuntur oculis, auribus aut concipiuntur interna mente.
^k Nihil hinc magis animos conciliat quam musica, pulchra pictura, edes &c.
^l In reliquis sensibus voluptas, in his pulchritudo & gratia.
^m Lib. 4. de divinis.
ⁿ Convivio Platonis
^o Due veneres duo amores, quarum una antiquior & sine matre ex o nata quam celestem venerem nuncupamus, altera vero junior a love & Di- one prognata, quam vulgarem venerem vocamus.
^p Altera ad superna erigit, altera deprimit ad inferna.

^o Alter excitat hominem ad divinam pulchritudinem laudandam, cuius causa philosophie studia & iustitia, &c.

forme

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forme Iustice, and all godly offices, *flu dy Philosophy. &c.* the other base, and though had, yet to be respected; for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and which drawes our soule from the speculation of that other, to viler objects; So saire *Ficinus. S. Austin lib. 15. de civ. Dei* & *sup. Psal. 64.* hath delivered as much in effect. ¶ Every creature is good, and may be loved well or ill: And ¶ Two citties make two loves, Ierusalem & Babylon, the love of God the one, the love of the world the other, of these two citties we are all Citizens, as by examination of our selves we may soone finde, and of which: The one love is the root of all mischief, the other of all good. So in his 15. cap. lib. de amor. Ecclesia, he will have those foure cardinall vertues to be naught else, but love rightly composed, in his 15. book de civ. Dei cap. 22. he calls vertue the order of Love, whom *Thomas* following 1. part. 2. quest. 55. art. 1. & quest. 56. 3. quest. 62. art. 2. confirms as much, and amplifies in many words. ¶ *Lucian* to the same purpose hath a division of his own, One love was borne in the sea, which is as various and raging in young mens breasts as the sea it selfe, and causeth burning lust: the other is that golden chain which was let down from heaven, and with a divine Fury ravisheth our soules, made to the image of God, and stirres us up to comprehend the innate and incorruptible beauty, to which we were once created. *Beroaldus* hath expressed all this in an Epigram of his:

p Omnis crea-
tura cum bona
fit, & bene
amari potest
& male.
¶ Duas civi-
tates duo fa-
ciunt amores,
Ierusalem fa-
cit amor Dei,
Babylonem
amor seculi,
unusquisq; se
quid amet in-
terroget, &
inveniet unde
sit civis.
¶ Alter mari
ortus, ferox,
varius, fluctu-
ans, inanis
luvenum ma-
re referens,
&c. Alter
aurea catena
cælo demissa
bonum furo-
rem mentibus
mittens, &c.

*Dogmata divini memorant si vera Platonis,
Sunt gemina veneres, & geminatus amor,
Cælestis Venus est nullo generata parente,
Quæ casto sanctos necit amore viros.
Altera sed Venus est totum vulgata per orbem,
Quæ divum mentes alligat, atq; hominum,
Improbæ, seductrix, petulans, &c.*

If divine *Plato's* Tenents they be true,
Two *Veneres*, two Loves there be,
The one from heaven, unbegotten still,
Which knits our soules in unitie,
The other famous over all the world,
Binding the hearts of God and men,
Dishonest, wanton, and seducing she,
Rules whom she will, both where and when.

This twofold division of Love, *Origen* likewise followes in his Com-
ment on the Canticles, one from God, the other from the Divell, as he
holds, (understanding it in the worser sense) which many others repeat &
imitate. Both which (to omit all subdivisions) in excessse or defect, as they
are abused, or degenerate, cause melancholy in a particular kinde, as shall
be shewed in his place. *Austin* in another Tract, makes a threefold division
of this love, which we may use well or ill: 1. God, our neighbour, and the
world: God above us, our neighbour next us, the world beneath us. In the course
of our desires, God hath three things, the world one, our neighbour two. Our
desire to God, is either from God, with God, or to God, and ordinarily so runs.
From God, when it receives from him, whence, and for which it should love
him: with God, when it contradicts his will in nothing: to God, when it seeks
to

¶ Tria sunt,
quæ amari à
nobis bene vel
male possunt,
Deus, proxi-
mus, mundus;
Deus supra
nos; iuxta nos,
proximus; in-
fra nos, mun-
dus. Tria De-
us, duo proxi-
mus, unum
mundus ha-
bet, &c.

to repose and rest it selfe in him. Our Love to our neighbour, may proceed from him, and run with him, not to him: From him as when we rejoyce of his good safety, and well doing: with him, when we desire to have him a fellow and companion of our iourney in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our love comes, when we begin to admire the Creator in his workes: and glorify God in his Creatures. With the world it should runne, if according to the immutability of all temporalities, it should be dejected in adversity, or over elevated in prosperity: To the world, if it would settle it selfe in his vaine delights and studies. Many such partitions of Love I could repeat, and subdivisions, but least (which Scaliger objects to Cardan, *Exercitat. 501.*) I confound filthy burning lust, with pure and divine Love, I will follow that accurate Division of Leon Hebraeus dial. 2. betwixt Sophia and Philo, where he speakes of Naturall, Sensible, and Rationall Love, and handleth each a part. Naturall love or hatred, is that Sympathy or Antipathy, which is to be seen in animate, and inanimate creatures, in the foure Elements, Mettals, Stones, *gravia tendunt deorsum*, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sunne, Moone, and Starres goe still round, † *Amantes natura debita exercere*, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it? jet, chaffe? the ground to covet showres, but for love? No creature S. Hierom concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of love. 'Tis more eminent in Plants, Hearbs, and is especially observed in vegerals, as betwixt the Vine and Elme a great Sympathy, betwixt the Vine & the Cabbage, betwixt the Vine and Olive, † *Virgo fugit Bromium*, betwixt the Vine and Baies, a great antipathy, the Vine loves not the Bay, * nor his smell, and will kill him, if he grow neare him; the Burre and the Lintle cannot endure one another; the Olive and the Mirtle embrace each other, in roots and branches if they grow neere. Read more of this in Piccolominius grad. 7. cap. 1. *Crescentius lib. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fracastorius de sym. & antip. of the love and hatred of Planets, consult with every Astrologer: Leon. Hebraeus gives many fabulous reasons, and morallizeth them withall.*

Sensible love, is that of brute beasts, of which, the same Leo Hebraeus dial. 2. assigns these causes. First, for the pleasure they take in the Act of Generation, male and female love one another. Secondly, for the preservation of the species, and desire of young brood. Thirdly, for the mutuall agreement, as being of the same kinde: *Sus sui, Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur*, as Epicharmus held, and according to that Adagy of Diogenianus,

Adsidet usq; graculus apud graculum,
they much delight in one anothers company,

* *Formica grata est formica, Cicada Cicada,*
and birds of a feather will gather together. Fourthly, for custome, use, and familiarity, as if a dog be trained up with a Lion and a Beare, contrary to their natures, they will love each other. Hawkes, dogs, horses, love their masters and keepers: many stories I could relate in this kinde,

G g g

but

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Ne confundam vesanos
& fados amores
beatissimos
lecturum cum
puro divino
vero, &c.
† Fonseca cap.
1. Amor ex
Augustini
foran lib. 11.
de Civit. Dei
Amore incon-
cussus stat
mundus &c.
u Aloiat.
x Porta. Viris
laurum non a-
mat, nec eius
odorem; si pro-
pe crescat, e-
necat. Lappus
lenti adver-
santur.
y Sympathia
olei & myrri-
ramorum &c.
radicum se
complectenti-
um. Mizaldus
secret. cent. 1.

o Theocritus
eydell. 9.

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but see *Gillius de hist. anim. lib. 3. cap. 14.* thole two Epistles of *Lipsius*, of dogges and horses, *Agellius*, &c. Fifthly, for bringing up, as if a Bitch bring up a Kid, a hen ducklings, an hedge-sparrow a Cuckow, &c.

The third kinde is *Amor cognitionis*, as *Leon* calls it, *Rationall Love*, *Intellectivus amor*, and is proper to men, on which I must insist. This appeares in *God*, *Angells*, *Men*. *God* is love it selfe, the fountaine of Love, the Disciple of love, as *Plato* styles him; the servant of peace, the God of love and Peace; have peace with all men and *God* is with you.

z Mantuan.

a Charitas
munifica, qua
mercatur de
Deo regnum
Dei.

b Polanus
partit. Zan-
chius de natu-
ra Dei, c. 3.
copiose de hoc
amore Deia-
git.

* Nich. Bellus
discurs. 28. de
amatoribus,
virtutem pro-
vocat, confer-
vat pacem in
terra, tran-
quillitatem in
aere, ventis
latitiam, &c.

† Camerarius
Emb. 100. cen.
2.

c Dial. 3.

d Juven.

e Gen. 1.

† Caussin.

† Theodoret
Plorino.

----- z *Quisquis veneratur Olympum,
Ipse sibi mundum subicit atq. Deum.*

a By this Love (saith *Gerson*) we purchase heaven, and buy the kingdome of *God*. This b Love is either in the Trinity it selfe, for the Holy Ghost is the Love of the Father and the Sonne, &c. *Tob. 3. 55.* and *5. 20.* and *14.*

31. or towards us his creatures, as in making the world. *Amor mundum fecit*, Love built Citties, *mundi anima*, invented Arts, Sciences, and all good things, incites us to vertue and humanity, combines & quickens; keepest peace on earth, quietnesse by sea, mirth in the windes & elements, expells all feare, anger, and rusticity: *Circulus à bono in bonum*, a round circle still from good to good; for love is the beginner and end of all our actions, the efficient and instrumentall cause, as our Poets in their Symbols, Impreses, † Emblemes, of rings, squares, &c. shadow unto us,

Si rerum quævis fuerit quis finis & ortus,

Desine, nam causa est unica solus amor.

If first and last of any thing you wit,

Cease, love's the sole and only cause of it.

Love, saith c *Leo*, made the world, and afterwards in redeeming of it, *God* so loved the world, that he gave his only begotten sonne for it, *Iohn 3. 16.* Behold what love the Father hath shewed on us, that we should be called the sonnes of *God*. 1. *Iohn 3. 1.* Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular, whom he keepest as the apple of his eye, whom he loves freely, as *Hosea 14. 5.* I speaks, and dearly respects, d *Charior est ipsis homo, quam sibi*. Not that we are faire, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable love and goodnesse, out of his divine Nature. And this is that *Homers* golden chaine, which reacheth downe from Heaven to earth, by which every creature is annexed, and depends on his Creator. He made all, saith e *Moses*, and it was good, and he loves it as good.

The love of Angels and living soules, is mutuall amongst themselves, towards us militant in the Church, and all such as love *God*; as the Sun beames irradiat the earth from those celestiaall thrones, they by their well wishes reflect on us, † in salute hominum promovenda alacres, & constantes administri, there is joy in heaven for every sinner that repenteth,

they pray for us, are sollicitous for our good, f *Casti genit.*

Vbi regnat charitas, suave desiderium,

Latitiaq. & amor Deo coniunctus.

Love proper to mortall men, is the third Member of this subdivision, & the subject of my following discourse.

MEMB.

MEMB. 2. SUBSECT. 1.

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*Loue of men, which varies as his objects, profitable,
pleasant, honest.*

V *Aleſius lib. 3. contr. 13. defines this loue which is in men, to bee* *g Affectus nūc*
an affection of both powers, Appetite, and Reason. The rationally *appetiva po-*
refides in the Braine, the other in the Liver (as before hath *tentia, nunc*
been ſaid out of Plato and others) the heart is diversly affected *rationalis, al-*
of both, and carried a thouſand waies by conſent. The ſenſitive faculty *ter cerebro re-*
moſt part over-rules reaſon, the Soule is carried hood-wink't, and the *ſider, alter e-*
underſtanding captive like a beaſt. ^h The heart is variously inclined, ſome- *pate, cor, &c.*
times they are merry, ſometimes ſad, and from loue ariſe Hope and Feare, *h Cor varie*
Jealouſie, Fury, Deſperation. Now this loue of men is diverſe, and varies, *inclinatur,*
as the object varies, by which they are enticed, as vertue, wiſdome, elo- *nunc gaudens,*
quence, profit, wealth, mony, fame, honour, or comelineſſe of perſon, &c. *nunc marens,*
Leon Hebreus in his firſt Dialogue, reduceth them all to theſe three, ⁱ Vi- *ſtim ex ti-*
le, iucundum, Honēſtum, Profitable, Pleaſant, Honēſt; (out of Aristotle *more naſcitur*
belike 8. moral.) of which he diſcourſeth at large, & whatſoever is beau- *zelotypia, fu-*
tiful and faire, is referred to them, or any way to be deſired. ⁱ To profita- *ror, ſpes, deſpe-*
ble, is aſcribed health, wealth, honour, &c. which is rather Ambition, Deſire, *ratio.*
Covetouſneſſe, then Loue, Friends, Children, loue of women, ^k all delight- *i Ad utile ſa-*
full and pleaſant objects, are referred to the ſecond. The loue of honeſt *nitas reſertur,*
things, conſiſts in vertue and wiſdome, & is preferred before that which *utilium eſt*
is profitable and pleaſant: Intellectuall, about that which is honeſt. ^l St *ambitio, cupi-*
Auſtin calls profitable, worldly; pleaſant, carnall; honeſt, ſpirituall. ^m Of and *do, deſiderium*
from all three, reſult Charity, Friendſhip, and true loue, which reſpects God *potius quam*
and our neighbour. Of each of theſe I will briefly dilate, and ſhew in what *amor, exceſſus*
fort they cauſe melancholy. *avaritia.*

Amongſt all theſe faire enticing objects, which procure Loue, and bewitch the Soule of man, there is none ſo moving, ſo forcible as profit, and that which carrieth with it a ſhew of commodity. Health indeed is a precious thing, to recover and preſerve which, wee will undergoe any miſery, drink bitter potions, freely give our goods: reſtore a man to his health, his purſe lies open to thee, bountifull he is, thankfull and beholding to thee; but give him wealth and honour, give him gold, or what ſhall be for his advantage and preferment, and thou ſhalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy ſervice, thou art his deare & loving friend, good & gracious Lord & Maſter, his *Mecenas*, he is thy ſlave, thy vaſſall, moſt devote, affectioned, and bounden in all duty: tell him good tydings in this kinde, there ſpoke an Angell, a bleſſed houre that brings in gaine, he is thy creature, and thou his creator, he hugges and admires thee, he is thine for ever. No Loadſtone ſo attractive, as that of profit, none ſo faire an object as this of gold. ⁿ nothing winnes a man ſooner then a good turne, bounty and liberality command body and ſoule,

Ggg 2

Munera

n Benefacto-
res precipue
amamus. Vires
3. de anima.

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*Munera (crede mihi) placant hominesq; deosq;
Placatur donis Iupiter ipse datis.*

Good turnes doe pacifie both God and men,
And *Iupiter* himfelfe is won by them.

o Ios. 7.

p *Petronius*
Arbiter.q *Iuvenalis.*

Gold of all other is a most delicious object, a sweet light, a goodly luster it hath, *gratius aurum quam solem intuemur*, saith *Austin*, and we had rather see it then the Sun. Sweet and pleasant ingetting, in keeping it seasons all our labours, intolerable paines we take for it, base employments, endure bitter flouts and taunts, long journeyes, heavy burdens, all are made light and easie by this hope of gaine, *At mihi plaudo ipse domi, simulacrum nummos contemplor in arca*. The sight of gold refresheth our spirits, and ravisheth our hearts, as that *Babylonian* garment, and golden wedge did *Achan* in the campe, the very sight and hearing, sets on fire his soule with desire of it. It will make a man run to the *Antipodes*, or tarry at home and turne parasite, lye, flatter, prostitute himfelfe, sweare and beare false witnesse; he will venture his body, kill a King, murther his father, and damne his soule to come at it. *Formosior auri massa*, as *P* hee well observed, the masse of gold is fairer then all your *Gracian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are enamoured with it, q *Prima ferè vota, & cunctis notissima templis, Divitiæ ut crescant.*

All our labours, studies, endeavours, vowes, prayers and wishes, are to get, how to compass it.

† *Iob. secund.*
lib. sylvarum.

† *Hæc est illa cui famulatur maximus orbis,
Divapotens rerum, domitrixq; pecunia fati.*

r *Lucianus*
Timon.

This is the great Goddesse we adore and worship, this is the sole object of our desire. If we haue it, as we think, we are made for ever, thrice happy, Princes, Lords, &c. If we lose it, we are dull, heavy, dejected, discontent, miserable, desperate and madde. Our estate and *bonè esse*, ebbes and flowes with our commodity, and as we are endowed or enriched, so are we beloved and esteemed: it lasts no longer then our wealth, when that is gone, and the object removed, farewell friendship: as long as bounty, good cheere, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as Crows doe a Carcasse: but when thy goods are gone and spent, the lamp of their loue is out, and thou shalt be contemned, scorned, hated, injured. r *Lucians Timon*, when he lived in prosperity, was the sole spectacle of *Greece*, onely admired, who but *Timon*: every body loved, honoured, applauded him, each man offered him his service, and sought to be kin to him; but when his gold was spent, his faire possessions gone, farewell *Timon*: none so ugly, none so deformed, so odious an abject as *Timon*, no man so ridiculous on a sudden, they gave him a penny to buy a rope, no man would knowe him.

'Tis the generall humour of the world, commodity steeres our affections throughout, we loue those that are fortunate and rich, that thrive, or by whom we may receave mutuall kindnesse, hope for like curtesies, get any good, gaine, or profit; hate those, and abhor on the other side, which are poore and miserable, or by whom we may sustaine losse or inconvenience,

convenience. And even those that were now familiar and deare unto us, our loving and long friends, neighbours, kinsmen, allies, with whom wee have conversed and lived as so many *Geryons* for some yeares past, striving still to give one another all good content and entertainment, with mutuall invitations, feasting, disports, offices, for whom we would ride, runne, spend our selves, and of whom wee have so freely and honourably spoken, to whom we have given all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c. and magnified beyond measure. If any controversie arise betwixt us, some trespass, injury, abuse, some part of our goods bee detained, a peece of Land come to be litigious, if they crosse us in our suit, or touch the string of our commodity, wee detest and depreesse them upon a sudden, neither affinity, consanguinity, or old acquaintance can containe us, but *rupto jecore exierit Caprificus*. A golden apple sets altogether by the eares, as if a marrow bone, or hony combe were flung amongst Beares: Father and Sonne, Brother and Sister, kinsmen are at oddes, and looke what malice, deadly hatred can invent, that shall be done, *Terribile, dirum, pestilens, atrox, ferum*, mutuall injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures bee interrupt, we can tolerate it, our bodies hurt, we can put it up and bee reconciled, but touch our commodities, we are most impatient, faire becomes foul, the Graces are turned to Harpyes, friendly salutations to bitter imprecations, mutuall feasting, to plotting villanies, minings & counterminings good words to Satyres and invectives, wee revile *à contra*, nought but his imperfections are in our eyes, he is a base knave, a Divell, a Monster, a Caterpillar, a Viper, an Hogge-rubber, &c.

Desinit in piscem mulier formosa superne, the Scene is altered on a sudden, love is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed upon this object of commodity and upon money. The desire of which in excessse is covetousnesse, ambition tyrannizeth over our soules, as I have shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggery followes, and melancholy, he becomes an object, *odious and worse then an Infidell, in not providing for his family.*

SUBJECT. 2.

Pleasant Objects of Love.



Pleasant Objects are infinite, whether they bee such as have life, or be without life, Inanimate are Countries, Provinces, Towres, Townes, Citties, as he said, *Pulcherrimam insulam videmus, etiam cum non videmus*, wee see a faire Island by description, when we see it not. The Sunne never saw a fairer City, *Thesala Tempe*, Orchards, Gardens, pleasant walkes, Groves, Fountaines, &c. The heaven it selfe is said to be *faire* or *foule*, faire buildings, faire pictures, all artificiall, elaborate and curious works, cloathes, give an admi-

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Perf.

Part. 1. sec. 2. memb. sub. 1. 2.

u 1. Tim. 1. 8

Lips. epist.

Camden.

y Leland of S.

Edmondsbury.

z Calam. fere.

num. calum.

vise sedum.

Polid. lib. 1. de

Anglia.

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rable lustre, we admire, and gaze upon them, *ut pueri Iunonis avem*, as children doe on a Peacock: A faire Dogge, a faire Horse and Hawk, &c. *† Thessalus amat equum pulkinum, buculum Aegyptius, Lacedamonius Catulum, &c.* such things we love, are most gracious in our sight, acceptable unto us, and whatsoever else may cause this passion, if it bee superfluous or immoderately loved, as *Guianerius* observes. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had, but when we fix an immoderate eye, and dote on them over much, this pleasure may turne to paine, bring much sorrow, and discontent unto us, work our finall overthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vaine pleasures, as *† I* have said, some with immoderate desire of fame, to be crowned in the *Olimpicks*, knighted in the field, &c. and by these meanes ruinate themselves. The lascivious dotes on his faire mistresse, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his severall pleasures, the superstitious on his Idoll, and fatts himselfe with future joyes as *Turkes* feed themselves with an imaginary perswasion of a sensuall Paradise, so severall pleasant objects, diversly affect divers men. But the fairest objects and enticings, proceed from men themselves, which most frequently captivate, allure, and make them dote beyond all measure upon one another, and that for many respects: First, as some suppose, by that secret force of starres, (*quod me tibi temperat astrum?*) They doe singularly dote on such a man, hate such againe, and can giue no reason for it. *† Non amote Sabidi, &c.* *Alexander* admired *Ephestion*, *Adrian* *Antinous*, *Nero Sporus*, &c. The Physitians referre this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their severall Ascendents, Lords of their genitures, loue and hatred of Planets; *† Cicogna*, to concord and discord of Spirits; but most to outward Graces. A merry companion is welcome and acceptable to all men, and therefore saith *† Gomezius*, Princes and great men entertaine Iesters, and Players commonly in their Courts. But *† Pares cum paribus facillime congregantur*, 'tis that similitude of manners, which ties most men in an inseparable linke, as if they be addicted to the same studies or disports, they delight in one another's companies, *birds of a feather will gather together*: if they be of divers inclinations, or opposite in manners, they can seldome agree. Secondly, *g* affability, custome and familiarity, may convert nature many times, though they be different in manners, as if they bee Country-men, fellow-students, colleagues, or haue been fellow-souldiers, *h* brethren in affliction, (*† acerba calamitatum societas, diversi etiam ingenij homines coniungit*) affinity, or some such accidentall occasion, though they cannot agree amongst themselves, they will stick together like burres, and hold against a third, so after some discontinuance, or death, enmitie ceaseth; *Pascitur in vivis livor, post fata quiescit*: or in a forraine place, *Et cecidere odia, & tristes mors obruit iras*. A third cause of loue and hate, may bee mutuall offices, *acceptum beneficium*,ⁱ commend him, use him kindly, take his part in a quarrell, relieve him in his misery, thou winnest him for ever; doe the opposite, and bee sure

a Credo equidem viros ducent e marmore vultus.
! Max. Tyrius ser 9.

b Part. 1. Se. 2. memb. 3.

d Mart.

† Omnis. mag.

lib. 12. cap. 3.

c De sale geniali l. 3. c. 15.

f Similitudo morum parit amicitiam.

g Vives 3. de Anima.

† Theod. Pro-dromus amor lib. 3.

h Qui simul fecere naufragium, aut una pertulere vincula vel confilii, coniurationisve societate iunguntur, invicem amant.

Brutum & Cassium invicem in senos

Casarianus dominatus conciliavit. & Emilius Lepidus et Iulius Flaccus, quum essent inimici similes, censores renunciati simultates illico deposuerunt. Scultet. cap. 4. de causa Amor.

† Papinius.

i Isocrates

Demonico precipit ut quum alicuius amicitiam vellet, illum laudet, quod laus iniuriam amoris fit, vituperatio simulacrum.

io Similitudo.

ture of a perpetuall enemy. Praise and dispraise of each other, doe as much, though unknown, as * *Schophius* by *Scaliger* and *Casaubonus*: *mulus mulum scabit*, who but *Scaliger* with him, what *Encomions*, *Epi- thetes*, *Elogiums*? *Antistes sapientia*, perpetuus dictator, *literarum orna- mentum*, *Europa miraculum*, noble *Scaliger*, *incredibilis ingenii prastan- tia*, &c. diis potius quam hominibus per omnia comparandus, *scripta eius aurea ancylia de coelo delapsa poplitibus veneramur flexis*, &c. but when they began to vary, none so absurd as *Scaliger*, so vile and base, as his bookes de *Burdonum familia*, and other Satyricall invectives may wit- nesse, *Ovid* in *Ibin*, *Archilocus* himselve was not so bitter. Another great tye or cause of love, is consanguinity, Parents are deare to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens, all of a knot: every Crow thinks her own bird fai- rest. Many memorable examples are in this kinde, and 'tis *portenti simile*, if they doe not: † a mother cannot forget her child, *Salomon* so found out † *I say* 49. the true owner: love of parents may not be concealed, 'tis naturall, de- scends, and they that are inhumane in this kinde, are unworthy of that aire they breath, and of the foure elements, yet many unnaturall exam- ples we have in this ranke, of hard-hearted parents, disobedient children, of disagreeing brothers, nothing so common. The love of kinsmen is grown cold, many kinsmen, (as the saying is) few friends, if thine estate be good, and thou able, *par pari referre*, to requite their kindnesse, there will be mutuall correspondence, otherwise thou art a burden, most odi- ous to them above all others. The last object that tyes man and man, is comelineffe of person, and beauty alone, as men love women with a wanton eye: which *ἔρως* is tearmed, *Heroicall*, or Love Melancholy. Other loves (saith *Picolomineus*) are so called with some contraction, as the love of wine, gold, &c. but this of women is predominant in an high- er straine, whose part affected is the liver, and this love deserves a longer explication, and shall be dilated a-part in the next Section.

SUBJECT. 3.

Honest objects of Love.



Beauty is the common object of all love, as *Iet* drawes a straw, so doth beauty love, vertue and honesty are great mo- tives, and give as faire a lustre as the rest, especially if they be sincere and right, not fucate, but proceeding from true forme, and an incorrupt judgement; Those two *Venus* twins, *Eros* and *Anteros*, are then most firme and fast. For many times o- therwise men are deceived by their flattering *Gnathoes*, dissembling Ca- melions, out fides, hypocrites that make a shew of great love, learning, pretend honesty, vertue, zeale, modesty, with affected lookes and coun- terfeit gestures: fained protestations often steale away the hearts and fa- vours of men, and deceive them, *specie virtutis & umbra*, when as reve- ra and indeed, there is no worth or honesty, at all in them, no truth, but meere hypocrisie, subtilty, knavery, and the like. As true friends they are,

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k suspect, lett.
lib. 1. cap. 2.

l Rara est con-
cordia fra-
trum.
m Grad. l. 6.
22.

n Vives 3. de
Anima. ut pa-
leam succi-
num sic forma
amor.

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¶ Erat autem
fede deformis
& eâ forma,
qua citius pu-
eri terreri
possent, quam
invitari ad
osculum puel-
læ.
g Deformis
iste etsi vide-
atur senex, di-
vinum animû
habet.
i Fulgebat
vultu suo, ful-
gor & divina
maiestas ho-
mines ad se
trahens.

Scottish woman by birth, that walking forth in an evening with her Ladies, she spied M. *Alanus* one of the Kings Chaplaines, a silly, old, & hard favoured man fast a sleepe in a bowre, and kissed him sweetly; when the young Ladies laughed at her for it, she replied that it was not his person that she did embrace and reverence, but with a *Platonick* love, the divine beauty of his soule. Thus in all ages vertue hath been adored, admired, a singular lustre hath proceeded from it, and the more vertuous he is, the more gracious, the more admired. No man so much followed upon earth as *Christ* himselfe, and as the *Psalmist* saith 53.3. *he was fairer then the sonnes of men.* *Chrysostome* hom. 8. in *Mat.* *Bernard* ser. 1. de *omnibus sanctis*, *Austin*, *Cassiodore*, *Hier.* in 9. *Mat.* interpret it of the beauty of his person, there was a divine Majesty in his lookes, it shined like lightning, and drew all mento it, but *Basil*, *Cyrl.* lib. 6. super. 55. *Esay.* *Theodoret*, *Arnobius*, &c. of the beauty of his divinity, justice, grace, eloquence, &c. *Thomas* in *Psal.* 44. of both, and so doth *Baradius*, and *Peter Morales*. lib. de pulchritud. *Jesu* & *Maria*, adding as much of *Ioseph* and the Virgin *Mary*,

----. *hec alios formâ præcesserit omnes,*

according to that prædiction of *Sybilla Cumea*. Be they present or absent, neere us, or a farre off, this beauty shines, and will attra& men many milesto come and visit it. *Plato* and *Pythagoras* left their country, to see those wise *Egyptian* Priests: *Apollonius* travelled into *Æthiopia*, *Persia*, to consult with the *Magi*, *Brachmanni*, *Gymnosophists*. The Queen of *Sheba* came to visit *Salomon*, and many, saith *Hierome*, went out of *Spaine* and remote places 1000 miles, to behold that eloquent *Livy*; † *Multi Romam non ut urbem pulcherrimam, aut urbis & orbis dominum Octavianum, sed ut hunc unum inviserent audirentq̃, à Gadibus profecti sunt.* No beauty leaves such an impression, strikes so deep, or linkes the soules of men closer, then vertue.

k Prefat. bib.
vulgar.
† Pars inscrip.
Tit. Livii.
Statua Patavii.
I A true loves
knot.
* Stobæus
græco.

* *Non per deos aut pictor posset,
Aut Statuarius ullus fingere*

Talem pulchritudinem qualem virtus habet,

no painter, no graver, no Carver can expresse vertues lustre, or those admirable rayes that come from it, those enchanting rayes that enamour posterity, those everlasting rayes that continue to the worlds end. Many saith *Phavorinus* that loved and admired *Alcibiades* in his youth, knew

† *Solinus* pul-
chri nulla est
facies.
m O dulcissimi
laquei, qui
tam feliciter
devinciunt, ut
etiam a vin-
ctis diligan-
tur, qui a gra-
vis vincti
sunt, cupiunt
artius deliga-
ri & in unum
redigi.
m *Statinus*.

not, cared not for *Alcibiades* a man, *nunc intuentes quarebant Alcibiadem*, but the beauty of *Socrates* is still the same; † vertues lustre never fades, is ever fresh and green, *semper viva* to all succeeding ages, and a most attractive loadstone, to draw and combine such as are present. For that reason belike, *Homer* feignes the three *Graces* to be linked and tied hand in hand, because the hearts of men are so firmly united with such graces. m O sweet bands (*Seneca* exclaimes) which so happily combine, that those which are bound by them love their binders, desiring withall, much more harder to be bound, and as so many *Geryons* to be united into one. For the nature of true friendship is to combine, to be like affected, of one minde,

¶ *Velle & nolle ambobus idem, satiataq̃ toto*

Mens auro ----

as the Poet saith, still to continue one and the same. And where this love takes place, there is peace and quietness, a true correspondence, perfect amity, a *Diapason* of vows and wishes, the same opinions, as betwixt *David* and *Jonathas*, *Damon* and *Pythias*, *Pylades* and *Orestes*, *P Nysius* and *Euryalus*, *Theseus* and *Perithous*, & they will live and dye together, and prosecute one another with good turns. † *Nam vinci in amore turpissimum putant*, not onely living, but when their friends are dead, with Tombs and monuments, *Nania's*, Epitaphes, Elegies, Inscriptions, Pyramids, Obeliskes, Statues, Images, Pictures, Histories, Poems, Annales, Feasts, Anniversaries, many ages after (as *Plato's* Schollers did) they will *parentare still*, omit no good office that may tend to the preservation of their names, honours, and eternall memory. * *illum coloribus, illum cera, illum are.* &c. He did expresse his friends in colours, in wax, in brasse, in ivory, marble, gold and silver, (as *Pliny* reports of a Citizen in Rome) and in a great Auditory not long since, recited a iust volume of his life. In another place, * speaking of an Epigram which *Martial* had composed in praise of him, † *Hegae me as much as he might, and would have done more if he could: though what can a man give more then honour, glory, and eternity? But that which he wrote peradventure, will not continue, yet he wrote it to continue.* 'Tis all the recompence a poore scholler can make his well-deserving Patron, *Mecenas*, friend, to mention him in his works, to dedicate a book to his name, to write his life, &c. as all our Poets, Orators, Historiographers have ever done, and the greatest revenge such men take of their adversaries, to persecute them with Satyres, Invectives, &c. and 'tis both waies of great moment, as † *Plato* gives us to understand. *Paulus Iovius* in the fourth book of the life and deeds of Pope *Leo Decimus*, his noble Patron, concludes in these words; † *Because I cannot honour him as other rich men doe, with like endeavour, affection, and piety, I have undertaken to write his life, since my fortunes will not give mee leave to make a more sumptuous monument, & will performe those rites to his sacred ashes, which a small perhaps, but a liberall wit can afford.* But I rove. Where this true love is wanting, there can be no firme peace, friendship from teeth outward, counterfeit, or for some by respects, so long diffembled, till they have satisfied their own ends, which upon every small occasion, breakes out into enmity, open warre, defiance, heart-burnings, whispering, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which have no other object of their love, then greatness, wealth, authority, &c. are rather feared then beloved; *nec amant quemquam, nec amantur ab ullo*: and howsoever borne with for a time, yet for their tyranny and oppression, griping, covetousness, currish hardness, folly, intemperance, imprudence, and such like vices,, they are generally odious, abhorred of all, both God & men.

Non uxor saluum te vult non filius, omnes

Vicini oderunt, —————

friends, neighbours, all the world forsakes them, would faine bee rid of them, and are compelled many times to lay violent hands on them, or

eius manus suscepi, & postquam sumptuosa condere pro fortuna non licuit, exiguo sed eo sorte liberali ingenii monumento est sanum sanctissimo cineri solvitur.

Hhh 2

else

o He loved him as he loved his owne soule. i. Sam. 15. 1. beyond the love of woman.

p Virg. 9. *En. Qui super exanimem sese coniecit amicum confessus.* q *Amicus animae dimidium.* Austin. *confes. 4. cap. 6.*

Quod de Virgilio *Horatius*, & serves animae dimidium meae. † *Plinius.*

* *illum argento & auro, illi chore, marmore effingit, & nuper ingenti adhibito auditorio ingentem de vita eius librum recita-*

vit. epist. lib. 4. epist. 68.

* *Lib. 4. ep. 61. Prisco suo dedit mihi quantum potuit maximum daturus amplius si potuisset.* Tamen si quid homini dari potest majus quam gloria laus & eternitas.

At non erunt fortasse quae scripserit. Ille tamen scripserit tanquam essent futura.

† *Lib. 13. de Legibus, Magnam enim vitam habent, &c.*

r *Pari tamen studio & pietate conscribenda vitae*

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f 1. Sam. 25. 3
 s Esther. 3. 2.

u Amm. Mar-
 cellinus. l. 14.

elle Gods judgements overtake them: instead of Graces, come Furies. So when faire *Abigail*, a woman of singular wisdom, was acceptable to *David*, *Nabal* was churlish and evill conditioned, and therefore *Mar-dochy* was received, when *Haman* was executed, *Haman* the favorite, that had his seat above the other Princes, to whom all the Kings servants that stood in the gates, bowed their knees and revered. Though they flourish many times, such Hypocrites, such temporizing Foxes, and bleare the worlds eyes by flattery, bribery, dissembling their natures, or other mens weaknesse, that cannot so soone apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: surely, saith *David*, thou hast set them in slippery places, *Psal.* 37. 5. as so many *Se-iani*, they will come downe to the *Gemonian scales*; and as *Eusebius* in *u Ammianus*, that was in such authority, *ad jubendum Imperatorem*, be cast down headlong on a sudden. Or put case they escape and rest unmasked to their liues end, yet after their death, their memory stinks as a snuffe of a candle put out, and those that durst not so much as mutter against them in their lives, will prosecute their name with Satyres, Libels, and bitter imprecations, they shall *male audire* in all succeeding ages, and be odious to the worlds end.

MEMB. 3.

*Charity composed of all three kindes, Pleasant,
 Profitable, Honest.*



Esides this love that comes from Profit, Pleasant, Honest, (for one good turne asks another in equity) that which proceeds from the law of nature, or from discipline & Philosophy, there is yet another loue compounded of all these three which is *Charity*, and includes piety, dilection, benevolence, friendship, even all those vertuous habits, for loue is the circle æquant of all other affections, of which *Aristotle* dilates at large in his *Ethicks*, and is commanded by God, which no man can well performe, but hee that is a Christian, and a true regenerate man; This is, *To loue God above all, and our neighbour as our selfe*, for this loue is *lychnus accendens & accensus*, a Communicating light, apt to illuminate it selfe as well as others. All other Objects are faire, and very beautifull, I confesse, kindred, alliance, friendship, the loue that we owe to our countrey, nature, wealth, pleasure, honour, and such morall respects, &c. of which read *†* copious *Aristotle* in his *Morals*. A man is beloved of a man, in that he is a man, but all these are farre more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature bindes all creatures to loue their young ones; an henne to preserve her brood will runne upon a Lion, an Hinde will fight with a Bull, a Sow with a Beare, a silly Sheep with a Fox: So the same nature urgeth a man to loue his Parents, (** dii me pater omnes oderint, ni te magis quam oculos amem meos!*) & this loue cannot be dissolved, as *Tully* holds, *without detestable offence*: but much more Gods commandement, which

x Ut mundus
 duobus polis
 sustentatur,
 ita lex Dei,
 amore Dei &
 proximi; duo-
 bus his fun-
 damentis vin-
 citur, machina
 mundi corrumpit,
 si una de polis
 turbatur, lex
 perit divina si
 una ex his.
 † 8. & 9. libro.

* Ter. Adelph.
 4. 5.
 y De amicis.

which injoyes a filiall loue and an obedience in this kinde. *The loue of* 423
brethren is great, and like an arch of stones, where if one be displaced, all comes *Charitas pa-*
 downe, no loue so forcible and strong, honest; to the combination of *rentum dilui*
 which, nature, fortune, vertue happily concurre; yet this loue comes short *nisi detestabi-*
 of it. — *Dulce & decorum pro patriâ mori,* *it can- potest, lapidâ*
 not be expressed, what a deale of Charity that one name of Country con- *fornicibus si-*
 taines. * *Amor laudis & patriæ pro stipendio est;* The Decij *millima, casu-*
 did se deuovere, Horatij, Curtij, Scævola, Regulus, Codrus, sacrifice them- *ra, nisi se in-*
 selves for their Countries peace and good. *vicem susten-*
tor et Seneca.

b Vna dies Fabios ad bellum miserat omnes,

Ad bellum missos perdidit una dies.

One day the Fabij stoutly warred,

One day the Fabij were destroyed.

Fifty thousand Englishmen lost their liues willingly neere Battell Abby,
 in defence of their Countrey. *c P. Æmilius l. 6.* speaks of six Senators of *c Anno 1347.*
Callice, that came with halts in their hands to the King of England, to *iacob Mayer.*
 die for the rest. This loue makes so many writers take such paines, so *Annal. Flaud.*
 many Historiographers, Physitians, &c. or at least as they pretend for *lib. 12.*
 common safety, and their Countries benefit. *d Sanctum nomen amicitia,* *d Tully.*
sociorum communio sacra; Friendship is an holy name, and a sacred com-
 munion of friends. *e As the Sunne is in the Firmament, so is friendship in* *c Lucianus*
the world, a most diuine and heavenly band. As nuptiall loue makes, this *Toxari. Ami-*
 perfects mankind, and is to be preferred (if you will stand to the judge- *citia ut sol in*
 ment of *Cornelius Nepos,*) before affinity or consanguinity, *plus in amici-* *mundo, &c.*
tiâ valet similitudo morum, quam affinitas, &c. the cords of loue binde *† Vit. Pompon.*
 faster then any other wreath whatsoever. Take this away, and take all *Attici.*
 pleasure, joy, comfort, happinesse, and true content out of the world, 'tis
 the greatest tye, the surest Indenture, strongest band, and as our moderne
Maro decides it, is much to be preferred before the rest.

f Hard is the doubt, and difficult to deeme,

When all three kinds of loue together meet;

And doe dispart the heart with power extreame,

Whether shall weigh the ballance downe, to wit,

The deare affection unto kindred sweet,

Or raging fire of loue to woman kinde,

Or zeale of friends, combin'd by vertues meet:

But of them all, the band of vertuous minde,

Me thinks the gentle heart should most assured bind.

For naturall affection soone doth cease,

And quenched is with Cupids greater flame;

But faithfull friendship doth them both suppress,

And them with mastering discipline doth tame,

Through thoughts aspiring to eternall fame.

For as the soule doth rule the earthly masse,

And all the service of the body frame,

So loue of Soule doth loue of body passe,

No lesse then perfect gold surmounts the meaneſt brasse.

Hhh 3

EA

*f Spencer Fay-
 ry Queen. l. 5.
 cant. 9. Staff.
 1. 2.*

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g Syracides.
h Plutarch,
preciosum nu-
misma.
i Xenophon,
verus amicus
prestantissi-
ma possessio.

† Epist. 52.
k Greg. Per.
amorem Dei,
proximi gignitur,
et per hunc amorem
proximi, Dei
nutritur.

l Piccolomine-
us grad. 7. cap.
27 hoc felici
amoris modo le-
gantur fami-
lie, civitates
&c.

m Veras abso-
lutas hęc pa-
vit virtutes,
radix omnium
virtutum,
mens & spi-
ritus.

n Divino ca-
lore animos in-
cendit, incen-
sos purgat,
purgatos ele-
vat ad Deum
Deum placat,
hominem Deo
conciliat. Ber-
nard.

o Ille inficit,
hic perficit, ille
deprimit, hic
elevat, hic
tranquillita-
tem, ille curas
parit, hic vitia
reſcit infor-
mat, ille de-
format, &c.

A faithfull friend is better then ^h gold, a medicine of misery, an on-ly possession, yet this love of friends, nuptiall, heroically, profitable, pleasant, honest, all three loves put together, are little worth, if they proceed not from a true Christian illuminated soule, if it be not done *in ordine ad Deum*, for Gods sake. Though I had the gift of Propheſie, ſpake with tongue of men and Angels, though I feed the poore with all my goods, give my body to be burned, and have not this love, it profiteth me nothing. 1. Cor. 13. 1. 3. 'tis *splendidum peccatum*, without charity, This is an all apprehending love, a deifying love, a refined, pure, divine love, the quinteſſence of all love, the true Philoſophers ſtone, *Non poteſt enim*, as [†] Auſtin inferres *veraciter amicus eſſe hominis, niſi fuerit ipſius primitus veritatis*, He is no true friend that loves not Gods truth. And therefore this is true love in deed, the cauſe of all good to mortall men, that reconciles all creatures, and glewes them together in perpetuall amity and firme league, and can no more abide bitterneſſe, hate, malice, then faire and foule weather, light and darkneſſe, ſterility and plenty may bee together, as the Sunne in the Firmament, (I ſay) ſo is love in the world; and for this cauſe 'tis love without an addition, love *καὶ ἐξ ὧν*, love of God, and love of men. ^k The love of God begets the love of man, and by this love of our neighbour, the love of God is nourished and increaſed. By this happy union of love, ^l all well governed families and citties are combined, the heavens annexed, and divine ſoules complicated, the world it ſelfe compoſed, and all that is in it conjoynd in God, and reduced to one. ^m This love cauſeth true and abſolute vertues, the life, ſpirit, and root of every vertuous action, it finiſheth proſperity, eaſeth adverſity, corrects all naturall incumbances, inconveniences, ſuſtained by Faith and Hope, which with this our love, make an indiſſoluble twiſt; a Gordonian knot, an Equaliter Triangle, And yet the greateſt of them is love, 1. Cor. 13. 13. ⁿ which inflames our ſoules with a divine heat, and being ſo inflamed purgeth, and ſo purgeth, elevates to God, makes an attonement, and reconciles us unto him. ^o That other love infects the ſoule of man, this cleanſeth; that depreſſes, this ereares; that cauſeth cares and troubles, this quietneſſe of minde, this informes, that deſormes our life, that leads to repentance, this to heaven. For if once we be truly link't and touched with this charity, we ſhall love God above all, our neighbour as our ſelfe as we are enjoined, Mark. 12. 31. Mat. 19. 19. performe thoſe duties and exerciſes, all the operations of a good Chriſtian.

This love ſuffereth long, it is bountifull, envieth not, boaſteth not it ſelfe, is not puffed up, it deceaveth not, it ſeeketh not his own things, is not provoked to anger, it thinketh not evil, it rejoyceth not in iniquity, but in truth. It ſuffereth all things, believeth all things, hopeth all things, 1. Corinth. 13. 4. 5. 6. 7. it covereth all treſpaſſes, Prov. 10. 12. a multitude of ſinnes, 1. Pet. 4. as our Saviour told the woman in the Goſpell, that waſhed his feet, many ſinnes were forgiven her, for ſhe loved much, Luke 7. 47. it will defend the fatherleſſe and the widdow, Iſay, 1. 17. will ſeek no revenge, or be mindfull of wrong, Levit. 19. 18. will bring home his brothers ox if he goe aſtray, as it is commanded, Deut. 22. 1. will reſiſt evil, give to him that asketh, and not turne from him that borroweth, bleſſe them that curſe him, love his enemy, Matthew 5. beare his brothers burthen, Galathians 6. 7. Hee that

Hethat so loves, will be hospitable, and distribute to the necessities of the Saints, he will, if it be possible, have peace with all men, *feed his enemy if he be hungry, if he be athirst, give him drinke*, he will performe those seven works of mercy, *he will make himselfe equall to them of the lower sort, reioyce with them that reioyce, weepe with them that weepe Rom. 12.* he will speake truth to his neighbour, be courteous and tender hearted, *forgiving others for Christs sake, as God forgave him, Eph. 4.32. he will be like minded, Phil. 2.2. of one iudgement; be humble, meeke, long-suffering, Colos. 3. forbear, forget and forgive, 12. 13. 23. and what he doth, shall be heartily done to God, and not to men: Be pittifull and curteous, 1. Per. 3. seeke peace and follow it.* He will love his brother, not in word and tongue, but in deed and truth, *Ioh. 3. 18. and he that loves God, Christ will love him that is begotten of him, Ioh. 5. 1. &c.* Thus should we willingly doe, if we had a true touch of this charity, of this divine love, if wee would performe this which we are injoynd, forget and forgive, and compose our selves to those Christian Lawes of Love.

o felix hominum genus,

Si vestros animos amor

Quo caelum regitur regat!

*p Boethius
lib. 2. met. 8.*

Angelicall soules, how blessed, how happy should wee bee, so loving how might we triumph over the divell, and have another heaven upon earth!

But this we cannot doe, and which is the cause of all our woes, miseries, discontent, melancholy, & want of this Charity. We doe *invicem angariare*, content, consult, vex, torture, molest and hold one anothers noses to the grindstone hard, provoke, raile, scoffe, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peevish, inexorable as we are) to satisfy our lust or private spleene, for toies, trifles, and impertinent occasions, spend our selves, goods, friends, fortunes, to be revenged on our adversary, to ruin him and his. 'Tis all our study, practice and businesse, how to plot mischief, mine, countermine, defend and offend, ward our selves, injure others, hurt all; as if we were borne to doe mischief, and that with such eagernes & bitterness, with such rancor, malice, rage and fury, we prosecute our intended designs, that neither affinity or consanguinity, love or fear of God or men can containe us, no satisfaction, no composition will be accepted, no offices will serve, no submission; though he shall upon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his error, yeeld himselfe with teares in his eyes, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banish his friends, followers, & *omne invisum genus*, rooted him out and all his posterity. Monsters of men as we are, Dogges, Wolves, Tygers, Fiends, incarnate Divels, we doe not only contend, oppress, and tyrannize our selves, but as so many fire-brands, we set on and animate others, our whole life is a perpetuall combate, a conflict, a set battle, a snarling fit, *Eris dea* is settled in our tents, *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea-fight, we turne our broad sides, or

*q Deliquium
patitur chari-
tas, odium e-
ius loco succe-
dit. Basil. 1.
ser. de insti-
mon.
r Nodum in-
scirpo que-
rentes.*

*Helicane
admonuit
vera tygres.*

Heracleus.

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two milstones with continuall attrition, we fire our selves, or break anothers backs, and both are ruined and consumed in the end. Miserable wretches, to fat and enrich our selves, we care not how we get it, *Quocumq; modo rem*, how many thousands we undoe, whom we oppresse, by whose ruin and downefall we arise, whom we iniure, fatherlesse children, widdowes, common societies, to satisfy our own privat lust. Though we have myriads, abundance of wealth and treasure, (pittlesse, mercilesse, remorselesse, and uncharitable in the highest degree) and our poore brother in need, sicknesse, in great extremity, and now ready to be starved for want of food, we had rather, as the Fox told the Ape, his taile should sweep the ground still, then cover his buttocks, rather spend it idely, consume it with dogges, hawkes, hounds, unnecessary buildings, in riotous apparell, ingurgitate, or let it be lost, then he should have part of it, "rather take from him that litle which he hath, then relieve him.

u Si in gehen-
nam abit pau-
perem qui non
alat, quid de
eo fiet qui
pauperem de-
nudat. *Ausſin.*

Like the dogge in the manger, we neither use it our selves, let others make use of, or enioy it, part with nothing while we live, for want of disposing our household, and setting things in order, set all the world together by the eares after our death. Poore *Lazarus* lies howling at his gates for a few crummes, he only seekes chippings, offals, let him roare and howle, famish, and eat his own flesh, he respects him not. A poore decayed kinsman of his, sets upon him by the way in all his jollity, and runnes begging bareheaded by him, conjuring by those former bondes of friendship, alliance, consanguinity &c. unkle, cosen, brother, father,

--- *Per ego has lachrymas, dextramq; tuam te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum, miserere mei.*

Shew some pittie for Christs sake, pittie a sick man, an old man, &c. hee cares not, ride on: pretend sicknesse, inevitable losse of limbes, goods plead suretiship, or shipwrack, fires, common calamities, shew thy wants and imperfections,

*Et si per sanctum iuratus dicat Osyrim,
Credite non ludo crudeles tollite claudum.*

Sweare, protest, take God and all his Angells to witnesse, *quare peregrinum*, thou art a counterfeit cranke, a cheater, he is not touched with it, *pauper ubiq; jacet*, ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand Orphans, an Hospitall, a Spittle, a Prison as he goes by, they cry out to him for aid, ride on, *surdo narras*, hee cares not, let them eat stones, devoure themselves with vermine, rot in their own dung, he cares not. Shew him a decayed haven, a bridge, a schoole, a fortification, &c. or some publike worke, ride on, good your worship, your honour, for Gods sake, your countries sake, ride on. But shew him a role, wherein his name shall be registred in golden letters, and commended to all posterity, his armes set up, with his devises to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists doe, with satisfactory and meritorious works, or perswade him by this meanes, he shall save his soule out of hell, and free it from Purgatory (if he be of any religion) then in all likelihood he will listen and stay; or that he have no children, no neere kinsman, heire he cares

cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then he will build some Schoole or Hospitall in his life, or be induced to give liberally to pious uses after his death. For I dare boldly say, vaine glory, that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to doe with them, is the main cause of most of our good workes. I will not urge this to derogate from any mans charitable devotion, or bounty in this kinde, to censure any good worke; no doubt there be many sanctified, heroicall, and worthy minded men, that in true zeale, and for vertues sake (divine spirits) that out of commiseration and pittie, extend their liberality, and as much as in them lies, doe good to all men, cloath the naked, feed the hungry, comfort the sick and needy, relieve all, forget and forgive injuries, as true charity requires, yet most part there is *simulatum quid*, a deale of hypocrisie in this kinde, much default and defect. * *Cosmus Medices* that rich citizen of *Florence* ingeniously confessed to a neere friend of his, that would know of him why he built so many publique and magnificent palaces, and bestowed so liberally on Scholars, not that he loved learning more then others, but to eternize his own name, to be immortall by the benefit of Scholars; for when his friends were dead, walles decayed, and all inscriptions gone, bookes would remaine to the worlds end. The lanthorne in † *Athens* was built by *Xenocles*, the Theater by *Pericles*, the famous port *Pyreum* by *Musicles*, *Pallas Palladium* by *Phidias*, the *Pantheon* by *Callicratidas*, but these brave monuments are decayed all, and ruined long since, their builders names alone flourish by mediation of writers. And as * he said of that *Marian Oke*, now cut down and dead, *nullius in agris cole manu culta stirps tam diuturna, quam quae poeta versu seminari potest*, no plant can grow so long as that which is ingenio sata, set and manured by those ever-living wits. † *Allon Backnith* that weeping *Oke*, under which *Deborah Rebecchaes* nurse died, and was buried, may not survive the memory of such everlasting monuments. Vaine glory and emulation (as to most men) was the cause efficient, and to be a trumpeter of his owne fame, *Cosmus* sole intent so to doe good, that all the world might take notice of it. Such for the most part is the charity of our times; such our Benefactors, *Mecanates* and Patrons. Shew me amongst so many myriads, truly devout, a right, honest, upright, meeke, humble, a patient, innocuous, innocent, a mercifull, a loving, a charitable man!

2 *Probus quis nobiscum vivit?* Shew me a *Caleb* or a *Iosua*!

Dic mihi Musa virum---

shew a vertuous woman, a constant wife, a good neighbour, a trusty servant, an obedient child, a true friend, &c. Crowes in *Africk* are not so scant. He that shall examine this iron age wherein we live, where love is cold, & jam terras *Astrea* reliquit, Iustice fled with her assistants, vertue expelled,

Iustitia soror,

Incorrupta fides, nudaq; veritas,---

all goodnesse gone, where vice abounds, the Divell is loose, and see one man vilify and insult over his brother, as if he were an innocent, or a block, oppresse, tyrannise, prey upon, torture him, vex, gaule, torment and crucify him, starve

b Tull pro
Ros. mentiri
vis causa mea,
ego vero cupi-
de & libenter
mentiar tua
causa, & si
quando me vis
pejurare, ut
paululum in
compendii fa-
cias, paratum
fore scito.
c Gallienus
in Treb. Pol-
lio lacera, oc-
cide, mea men-
te trahere.
Rabie secur
incendente fe-
runtur Preci-
pites. Vopiscus
of Aurelian.
Taurum fudit
sanguinis
quantum quis
vini poravit.
d Evangelii
rubam belli
rubam faci-
unt: in pulpi-
tis pacem, in
colloquiis bel-
lum suadent.

† De bello in-
daico lib. 6. c.
16. Puto si
Romani con-
tra nos venire
tardassent, aut
hiatu terre
devorandam
fuisse civita-
tem, aut dilu-
vio peritura,
aut fulmina
ac Sodoma
cum incendio
passuram, ob
desperatum
populi, &c.

him, where is charity? He that shall see men^b swear and forswear, lye and bear false witness, to advantage themselves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unspeakable in their lusts, unnaturall in malice, such bloody designements, *Italian* blaspheming, *Spanish* renouncing, &c. may well aske where is charity? He that shall observe so many law-suits, such endlesse contentions, such plotting, undermining, so much money spent with such eagerness and fury, every man for himselfe his own ends, the Divell for all, so many distressed soules, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, injuries, such grudging, repining, discontent, so much emulation, envie, so many brawles, quarrels, monomachies, &c. may well require what is become of charity: when we see & read of such cruell warres, tumults, uproares, bloody battles, so many^c men slaine, so many cities ruined, &c. (for what else is the subject of all our stories almost, but Bills, Bowes, & Gunnes!) so many murders and massacres, &c. where is Charity? Or see men wholly devote to God, Churchmen, professed Divines, holy men, ^d to make the trumpet of the Gospell the trumpet of warre, a company of Hell-borne Iesuits, and fiery spirited Friars, *facem præferre* to all seditions: as so many firebrands set all the world by the eares (I say nothing of their contentious and rayling bookes, whole ages spent in writing one against another, and that with such virulency and bitterness, *Bionis sermonibus & sale nigro*) and by their bloody inquisitions that in thirty yeares, *Bale* faith, consumed 39 Princes, 148 Earles, 235 Barons, 14755. Commons; worse then those ten persecutions, may justly doubt where is Charity? *Obsecro vos quales hi demum Christiani!* Are these Christians, I beseech you tell mee? He that shall observe and see these things may say to them as *Caro* to *Caesar*, *credo quæ de inferis dicuntur falsa existimas*, sure I think thou art of opinion there is neither Heaven, nor Hell. Let them pretend religion, zeale, make what shewes they will, give almes, peace makers, frequent sermons; if we may guesse at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the^e *foole in their hearts* they say there is no God. 'Tis no marvell then if being so uncharitable, hard hearted as we are, we have so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grievances, generall mischiefes, *stans in terris tragædiæ, quibus labefactatur, & misere lacera-* tur humanum genus, so many pestilences, warres, uproares, losses, deluges, fires, inundations, Gods vengeance and all the plagues of *Egypt*, come not upon us, since we are so currish one towards another, so respectlesse of God, and our neighbours, and by our crying finnes pull these miseries upon our own heads. Nay more, tis justly to be feared, which [†] *Iosephus* once said of his Countrymen *Iewes*, *If the Romans had not come when they did to sack their City, surely it had been swallowed up with some earth quake, deluge, or fired from Heaven as Sodome and Gomorrah,* their desperate malice, wickednesse and peevishnesse was such. 'Tis to be suspected, if we continue these wretched waies, we may looke for the like heavy visitations to come upon us. If we had any sense or feeling of these

these things, surely wee should not goe on as wee doe, in such irregular courses, practise all manner of impieties; our whole carriage would not be so averse from God. If a man would but consider, when hee is in the midst and full career of such prodigious and uncharitable actions, how displeasing they are in Gods sight, how noxious to himselfe, as *Salomon* told *Ioab*, 1. King. 2. the Lord shall bring this bloud upon their heads, *Prov.* 1. 27. sudden desolation and destruction shall come like a whirlwinde upon them: affliction, anguish, the reward of his hand shall be given him, *Isa.* 3. 11. &c. they shall fall into the pit they haue digged for others, and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O foole, I will take away thy soule*, what a severe account they must make, and how^f gracious on the other side a charitable man is in Gods eyes, *haurit sibi gratiam Matth.* 5. 7. Blessed are the mercifull for they shall obtaine mercy: He that lendeth to the poore, giues to God, and how it shall be restored to them againe, *how by their patience and long suffering they shall heap coales on their enemies heads, Rom.* 12. and he that followeth after righteousness and mercy, shall finde righteousness and glory; surely they would check their desires, curb in their unnaturall, inordinate affections, agree amongst themselves, abstaine from doing evill, amend their liues and learne to doe well. Behold how comely and good a thing it is for brethren to liue together in union: it is like the pretious ointment, &c. How odious to contend one with the other,^h *Miseri quid luctatiunculis hisce volumus, ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt; Sapiamus!* Why doe wee contende and vex one another, behold death is over our heads, and wee must shortly giue an account of all our uncharitable words and actions, think upon it and be wise.

^f Benefacit animæ suæ vis misericors.

^g Concordia magna res crescunt, discordia maxime dilabuntur.
^h Lipsius.

SECT. 2.

MEMB. 1. SUBSECT. 1.

Heroicall loue causing Melancholy. His Pedegree, Power, and Extent.



IN the precedent Section mention was made amongst other pleasant objects, of this comeliness & beauty which proceeds from women, that causeth Heroicall or loue-melancholy, is more eminent aboue the rest, and properly called *Loue*. The part affected in men is the liver, and therefore called *Heroicall*, because commonly Gallants, Noblemen, and the most generous spirits are possessed with it. His power and extent is very large,¹ and in that twofold division of Loue, *φιλειν* and *εραν*, i Memb. 1. those two *Veneries* which *Plato* and some other make mention of, it is Subf. 2. most eminent, and *ἔρως* called *Venus*, as I haue said, or *Loue* it selfe. k Amor & a. Which although it be denominated from men, & most evident in them, micitia. yet it extends and shews it selfe in vegetall and sensible creatures, those

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l Phædrus orat
in laudem a-
moris Platonis
convivio.

m Vide Boccaf.
de Genial. de-
orum.

n See the mor-
rall in Plut. of
that fiction.

o Affluentia
Deus.

p Cap. 7. Com.
ment. in Plat.
convivium.

q See more in
Valesius lib. 3.
cont. med. &
cont. 13.

r Vives 3. de
anima oramus

te ut tuis arti-
bus & cami-
nis nos refra-
gas, & ex du-
obus unum fa-
cias, quod &
fecit, & ex

inde amatores
unum sunt &
unum esse pe-
runt.

l See more in
Natalis Co-
mes Imagin.

Deorum Philo-
stratus de I-
maginibus. Li-
lius Giraldus

Syntag. de diis
Phornutus,
&c.

l Iuvenis pin-
gitur quod a-
more plerumq;
iuvenes capi-
untur, sic &
mollis, formo-
sus, nudus, quod

simplex & a-
pertus hic af-
fectus, ridet
quod oblecta-
mentum præ-
seferat, cum

pharetra &c.
u A petty
Pope claves

habet supero-
rum & infe-
rorum as Or-
pheus, &c.

x Lib. 13. cap.
5. Dyphnoso-
y Regnat &

in superos ius habet ille deos. Ovid.

* Plautus.

l Ius

inacorporeall substances (as shall be specified) and hath a large dominion of sovereignty over them. His pedigree is very ancient, derived from the beginning of the world, as l Phædrus contends, and his^m parentage of such antiquity, that no Poet could ever finde it out. Hesiod makesⁿ Terra and Chaos to be Loues parents, before the Gods were borne:

Ante Deos omnes primum generavit amorem.

Some think it is the selfe same fire, Prometheus fetched from heaven.

Plutarch amator: libello will haue loue to be the sonne of Iris and Favoni-

us, but Socrates in that pleasant Dialogue of Plato, when it came to his

turne to speak of Loue, (of which subject Agatho the Rhetoritian) mag-

niloquus Agatho, that Chanter Agatho, had newly given occasion, in a po-

eticall straine, telleth this tale: When Venus was borne, all the Gods

were invited to a banquet, and amongst the rest, o Porus the God of boun-

ty and wealth; Penia or poverty came a begging to the doore; Porus well

whitled with Nectar (for there was no wine in thole daies) walking in

Iupiters garden, in a Bowre met with Penia, and in his drink got her with

child, of whom was borne Loue, and because hee was begotten on Venus

birth day, Venus still attends upon him. The morall of this is in p Ficinus.

Another tale is there borrowed out of Aristophanes: 9 In the beginning

of the world, men had foure armes and foure feet, but for their pride be-

cause they compared themselves with the Gods, were parted into halves,

and now peradventure by loue they hope to be united againe and made

one. Otherwise thus, r Vulcan met two Lovers, and bid them aske what

they would and they should haue it, but they made answer, O Vulcane

faber Deorum, &c. O Vulcan the Gods great Smith, we beseech thee to work

us anew in thy fornace, and of two make us one, which he presently did, and

ever since true lovers are either all one, or else desire to be united. Many such

tales you shall finde in Leon Hebraus, dial. 3. and their morall to them.

The reason why Loue was still painted young, (as Phornutus and others

will) is because young men are most apt to loue, soft, faire, and fat, because

such folks are soonest taken: naked because all true affection is simple and

open: he smiles, because merry and given to delights: hath a quiver, to shew

his power, none can escape: is blinde, because hee sees not where hee strikes,

whom he hits, &c. His power and sovereignty is expresse by the u Poets,

in that he is held to be a God, and a great commanding God, about Iu-

piter himselfe, Magnus Damon, as Plato calls him, the strongest and mer-

riest of all the Gods according to Alcinous and x Athenæus. Amor viro-

rum rex, amor rex & deum, as Euripides, the God of Gods and governor

of men, for we must all doe homage to him, keep an holy day for his Dei-

ty, adore in his Temples, worship his image, (numen enim hoc non est nu-

dum nomen) and sacrifice to his altar, that conquers all, and rules all.

* Mallem cum leone, cervo & apro Æolico,

Cum Anteo & symphalicis avibus luctari mavelim,

Quam cum amore.

I had rather contend with Bulls, Lions, Beares, and Giants, then with

Love, he is so powerfull, enforceth x all to pay tribute to him, domineers

overall, and can make mad and sober whom he list, insomuch that Caci-

l Ius

lius in *Tullies Tusculanes*, holds him to be no better then a foole or an idiot, that doth not acknowledge Loue to be a great God.

2 Cui in manu sit quem esse dementem velit,

Quem sapere, quem sanari, quem in morbum injici, &c.

That can make sick and cure whom he list. *Homer* and *Stesichorus* were both made blinde, if you will belieue *a Leon Hebraus* for speaking against his godhead: And though *Aristophanes* degrade him, and say that he was † scornfully rejected from the councill of the Gods, had his wings clipped besides, that hee might come no more amongst them, and to his farther disgrace banished heaven for ever, and confined to dwell on earth, yet he is of that ^bpower, majestie, omnipotency, and dominion, that no creature can withstand him.

** Imperat Cupido etiam diis pro arbitrio,*

Et ipsum arcere ne armipotens potest Iupiter,

He is more then quarter Master with the Gods,

Thetide equor, umbras Aeaco, caelum Iove:

and hath not so much possession, as dominion. *Iupiter* himselfe was turned into a Satyre, shepheard, a Bull, a Swan, a golden showre, and what not, for loue; that as ** Lucian's Iuno* right well objected to him, *ludus amoris tu es*, thou art *Cupids* wherlegigge: how did hee insult over all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest? *c Lucian* brings in *Iupiter* complaining of *Cupid* that he could not be quiet for him; and the † *Moone* lamenting, that she was so impotently besotted on *Endimion*, even *Venus* her selfe confessing as much, how rudely and in what sort her own sonne *Cupid* had used her being his ** mother*, *Now* drawing her to mount *Ida*, for the love of that *Trojan Anchises*, now to *Libanus* for that *Assyrian youths* sake. And although she threatened to break his bow and arrowes, to clip his wings, † and whipped him besides on the bare buttocks with her pantophle, yet all would not serue, hee was too headstrong and unruly. That monster conquering *Hercules* was tamed by him:

Quem non mille fera, quem non Stheneleius hostis

Nec potuit Iuno vincere, vicit amor.

Whom neither beasts nor enemies could tame,

Nor *Iuno's* might subdue, Loue quell'd the same.

Your bravest souldiers and most generous spirits are enervated with it,

† *ubi mulieribus blanditiis permittunt se, & inquinantur amplexibus.* *A* † *Altophilus* &

pollo that took upon him to cure all diseases, ^d could not help himselfe of

this, and therefore *e Socrates* calls Loue a tyrant, and brings him triumphing in a Chariot, whom *Petrarch* imitates in his triumph of Loue, and

Fracastorius in an elegant Poem expresseth at large, *Cupid* riding, *Mars*

and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what sovereignty Loue hath, by many pregnant

proofes and familiar examples may be proved, especially of palme trees,

which are both he and she, and expresse not a sympathy but a loue-passi-

on, as by many observations haue been confirmed.

† *Vivunt in venerem frondes, omnisq, vicissim*

Felix arbor amat, nutant & nutua palma

Fœdera, populeo suspirat populus ictu,

l i i 3

z Selden pro leg. 3. cap. de diu syru.

a Dial. 3.

** A concilio Deorum relictus & ad manum eius ignominiam, &c b Fulmine contitator. * Sophocles.*

Tenet

** Tom. 4.*

c Dial deorum Tom. 3.

** Quippe matrem ipsius quibus modis me afficit, nunc in Idam adigen. Anchise causa &c.*

† *Iampridem & plagas ipsi in nates incussi sandalia*

† *Altophilus* &

d Nullis amor est medicabilis herbis.

e Plutarch in Amatorio

Dictator quo

creato cessant

reliqui magi-

stratus.

† *Claudian descript. verner. aula.*

Et

Et Platano Platanus, alnoq; asibilat alnus.

Constantine de Agric. lib. 10. cap. 4. giues an instance out of *Florentius* his Georgicks, of a Palme tree that lou'd most fervently, ^fand would not be comforted untill such time her loue applied her selfe unto her, you might see the two trees bend, and of their own accords stretch out their boughs to embrace and kisse each other: They will giue manifest signes of mutuall loue. *Ammianus Marcellinus lib. 24.* reports that they marry one another, and fall in loue if they grow in sight, and when the winde brings the smell to them, they are marvellously affected. *Philostatus in Imaginibus*, obserues as much, and *Galen lib. 6. de locis affectis cap. 5.* they will be sick for loue ready to dye and pine away, which the husbandmen perceiving, faith & *Constantine*, stroke many Palmes that grow together, and so stroking againe, the Palme that is enamoured they carry kisses from the one to the other: or tying the leaues and branches of the one to the stemme of the other, will make them both flourish and prosper a great deale better: ^hwhich are enamoured they can perceiue by the bending of boughs, and inclination of their bodies. If any man think this which I say to be a tale, let him read that story of two palme trees in Italy, the male growing at *Brundu-* *siu*, the female at *Otranto* (related by *Iovianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonsus junior*, King of Naples his Secretary of State, and a great Philosopher) which were barren and so continued a long time, till they came to see one another growing up higher, though many *Stadiums* asunder. *Pierius* in his *Hieroglyphicks*, and *Melchior Guilandinus Memb. 3. tract. de papyro*, cites this story of *Pontanus* for a truth. See more in *Salmuth Comment. in Pancirol. de Nova repert. Tit. 1. de novo orbe*, *Mizaldus Arcanorum lib. 2. Sands voyages lib. 2. fol. 103. &c.*

If such fury be in vegetals, what shall wee think of sensible creatures, how much more violent and apparent shall it be in them.

*Omne adeo genus in terris hominumq; ferarum,
Et genus aquoreum, pecudes, pictaq; volucres
Inurias ignemq; ruunt, amor omnibus idem.*

All kinde of creatures in the earth,
And fishes of the Sea.
And painted birds doe rage alike,
This loue beares equall sway.

Hic Deus & terras & maria alta domat.

Common experience and our sense will informe us, how violently bruit beasts are carried away with this passion, horses about the rest,

furor est insignis equarum. ^m*Cupid in Lucian bids Venus* his mother be of good cheere, for he was now familiar with Lions, and oftentimes did get on their backs, hold them by the maine, and ride them about like horses, and they would fawne upon him with their tails. Bulls, Beares and Boares are so furious in this kinde they kill one another: but especially Cocks, ^aLions, and Harts, which are so fierce that you may heare them fight halfe a mile off, saith * *Turberville*, and many times kill each other, or compell them to abandon the rutte, that they may remain masters in their places; and when one hath driven his corriuall away, he raiseth his nose up into the ayre, and looks aloft, as though hee gaue thanks to nature, which

f Neq; prius
in eis desideriu
cessat dum de-
jectus console-
tur; videre e-
nim est ipsum
arbores incur-
vatum, utro-
ramis ab utri-
q; vicissim ad
osculum ex-
porrectis.
Manifesta
dant mutui
desiderij signa
g Multas pal-
mas, contin-
gens quæ si-
mul crescunt
rursusq; ad a-
mantem regre-
diens, eamq;
manu attin-
gens quasi os-
culum mutuo
ministrare vi-
detur & ex-
pediti concu-
bitus gratiam
facit.
h Quam vero
ipsa decideret
affectu ramo-
rum significat
& ad illam
respicit, aman-
tur &c.
k Virg. 3. Ge-
org.
l Propertius.
m Dial. de orit.
Confidemat,.
leonibus ipsis
familiaris
tam factus sit.
& sepe con-
sciendi eorum
terga & ap-
prehendi iugas
equorum more
insidens, eos
agito, & illi
mibi caudis
ad blandiuntur
n Leones præ
amore furunt
Plin. l. 8. c. 16
Arist. l. 6. bist
animal.
* Cap. 17.
of his book
of hunting.

which afford him such great delight. How Birds are affected in this kind, appears out of *Aristotle*, he will have them to sing *ob futuram venerem*, for joy or in hope of their ventry which is to come.

† *Aeria primum volucres te Diva, tumq;
Significant initum, percussæ cordatâ vi.*

† *Lucretius.*

Fishes pine away for love and waxe leane, if *Comenius's* authority may be taken, and are rampant too some of them; *Peter Gellius lib. 10. de hist. animal.* tells wonders of a *Triton* in *Epirus*: There was a well not farre from the shore, where the country wenches fetched water, they † *Tritons Stupri causâ* would set upon them and carry them to the Sea, and there drowne them, if they would not yeeld, so love tyranniseth in dumb creatures. Yet this is naturall for one beast to dote upon another of the same kinde, but what strange fury is that, when a Beast shall dote upon a man; *Saxo Grammaticus lib. 10. Dav. hist.* hath a story of a Beare that loved a woman, kept her in his den a long time and begot a sonne of her, out of whose loynes proceeded many Northerne Kings: this is the originall belike of that common tale of *Valentine* and *Orson*: *Ælian*, *Pliny*, *Peter Gillius* are full of such relations. A Peacock in *Leucadia* loved a maid, and when she died, the Peacock pined. † *A Dolphin* loved a boy called *Hernias*, and when he died, the fish came on land, and so perished. The like addes *Gellius lib. 10. cap. 22.* out of *Appion*, *Ægypt. lib. 15. a. Dolphin* at *Puteoli* loved a child, would come often to him, let him get on his back, and carry him about, and when by sicknesse the child was taken away, the Dolphin died. † Every book is full (saith *Busbequius*, the Emperors Orator with the grand *Senior*, not long since ep. 3. legat. *Turc.*) and yeelds such instances, to believe which I was alwaies afraid least I should be thought to give credit to fables, untill I saw a *Lynx* which I had from *Assyria*, so affected towards one of my men, that it cannot be denied but that he was in love with him. When my man was present, the beast would use many notable entisements, and pleasant motions, and when he was going, hold him back, and look after him when he was gone, very sad in his absence, but most jocond when he returned: and when my man went from me, the beast expressed his love with continuall sicknesse, & after he had pined away some few daies, died. Such another story he hath of a Crane of *Maiorca*, that loved a Spaniard, that would walke any way with him, and in his absence seeke about for him, make a noise that he might hear her, and knock at his dore, and when he took his last farewell, famished her selfe. Such pretty pranks can love play with Birds, Fishes, Beasts;

(† *Cœlestis ætheris, ponti, terræ claves habet venus,*

Solâq; istorum omnium imperium obtinet.)

and if all be certain that is credibly reported, with the spirits of the aire, and divels of hell themselves, who are as much inamored and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of *Incubus* & *Succubus*, of *Nymphes*, lascivious *Faunes*, *Satyrs*, and those Heathen gods which were divels, those lascivious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our daies, and company of witches and divels, there is some probability for it. I know that *Biarmannus*, *Wierus lib. 3. cap. 19.*

& 24.

o De sale lib.
1 c. 21. Pisces
ob amorem
marcescunt,
palescunt.

† *Hauriendæ
quæ causâ ve
nientes ex in
fidis a Trito
ne comprehen
se & c.*

† *Plin. l. 10. c.
5. quumq; ab
orta tempesta
te perieret
Hernias in sic
copiscis expi
ravit.*

† *Postquam
puer morbo a
vit, & ipse
dolphinus pe
riit.*

† *Pleni sunt li
bri quibus fe
re in homines
inflammate
fuerunt, in qu
bus ego quidē
semper assen
sū sustinui, ve
ritas ne fabu
losa crederem;
Donec vidi
lynxem quæ ha
buit ab Assyria
sic affectum
erga unum de
meis homini
bus & c.*

† *Desiderium
suum restatus
post inediā
aliquor dierum
interiit.*

† *Orpheus
hymne ven.*

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Qui hec in
atra bilis aut
Imaginationis
vim referre
conati sunt,
nihil faciunt.

a Cantantem
audies & vi-
num bibes,
quale antea
nunquam bi-
bisti, te rivalis
turbabit nul-
lus, pulchra
autem pulchro
contente vi-
um, & mo-
riar.

x Multi fa-
ctum hoc cog-
novere, quod
in media Gra-
cia gestum
sit.

y Rem curans
domesticam,
ut ante, pepe-
rit aliquot li-
beros, semper
ramen tristis
& pallida.
z Hec audiui
a multis fide-
dignis qui as-
severabant
ducem Bava-
rie eadem re-
tulisse Duci
Saxonie pro-
veris.

& 24. and some others stoutly deny it, that the divell hath any carnall copulation with women, that the Divell takes no pleasure in such facts, they be meere phantasies all such relations of *Incubi, Succubi*, lies and tales: But *Austin. lib. 15. de civit. Dei* doth acknowledge it, *Erastus de Lamiis, Iacobus Sprenger* and his colleagues &c. *Zanchius cap. 16. lib. 4. de oper. Dei. Dandinus in Arist. de Anima lib. 2. Text. 29. com. 30. Bodin lib. 2. c. 7. & Paracelsus*, a great champion of this Tenent amongst the rest, which give sundry peculiar instances, by many testimonies, proofes and confessions, evince it. *Heſtor Boëthius* in his Scottish history, hath three or foure such examples, which *Cardan* confirms out of him lib. 16. cap. 43. of such as have had familiar company many years with them, and that in the habit of men and women. *Philostratus* in his fourth booke *de vita Apollonii*, hath a memorable instance in this kinde, which I may not omit, of one *Menippus Lycius* a young man 25. yeares of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasme in the habit of a faire gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corynth*, and told him she was a *Phœnician* by birth, and if he would tarry with her, ^a he should hear her sing and play, and drink such wine as never any dranke, & no man should molest him; but she being faire and lovely would live and dye with him, that was faire and lovely to behold. The young man a Philosopher, other wise staid and discreet, able to moderate his passions, though not this of love, tarried with her a while to his great content, and at last married her, to whose wedding amongst other guests came *Apollonius*, who by some probable conjectures, found her out to be a serpent, a *Lamia*, and that all her furniture, was like *Tantalus* gold described by *Homer*, no substance but meere illusions. When she saw her selfe descried, she wept, and desired *Apollonius* to be silent, but he would not be moved, and thereupon, Shee, Plate, House, and all that was in it vanished in an instant: ^x many thousands took notice of this fact, for it was done in the midst of Greece. *Sabin* in his comment on the 10th of *Ovids* metamorphosis, at the tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many months together bewailed the losse of his deare wife, at length the Divell in her habit came and comforted him, and told him because he was so importunate for her, that she would come and live with him againe, on that condition he would be new married, never swear and blaspheme as he used formerly to doe, for if he did, she should be gone: ^y He vowed it, married, and lived with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing, she vanished thereupon, and was never after scene. ^z This I have heard, saith *Sabine*, from persons of good credit, which told me that the Duke of *Bavaria* did tell it for a certainty to the Duke of *Saxony*. One more I will relate out of *Florilegus*, ad annum 1058, an honest historian of our nation, because he telleth it so confidently, as a thing in those daies talked of all over Europe: A young Gentleman of *Rome* the same day that he was married, after dinner with the bride and his friends went a walking into the fields, and towards evening to the Tennis-Court to recreate himselfe; whilst he played, he put his ring upon the finger of *Venus* sta-

tina,

tua, which was thereby made in brasse, after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but *Venus* had bowed her finger in, and he could not get it off. Whereupon loath to make his company tarry at the present, there left it intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night when he should come to performe those nuptiall rites, *Venus* steps between him and his wife (unseen or felt of her) and told him that she was his wife, that he had betroathed himselfe unto her by that ring, which he put upon her finger; she troubled him for some following nights. He not knowing how to helpe himselfe, made his moane to one *Palumbus*, a learned Magitian in those daies, who gave him a letter, and bid him at such a time of the night, in such a crosse way at the townes end, where old *Saturne* would passe by with his associats in proceSSION, as commonly he did, deliver that script with his own hands to *Saturne* himselfe; the young man of a bold spirit, accordingly did it, and when the old fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman was freed. Many such stories I finde in severall ^a authors to confirme this which I have said; as that more notable amongst the rest, of *Philinnium* and *Machates* in [†] *Phlegons* tract de rebus mirabilibus, and though many be against it, yet I for my part, will subscribe to *Lactantius* lib. 14. cap. 15. ^b God sent Angels to the tuition of men, but whilest they lived amongst us, that mischievous all-commander of the Earth, and hot in lust, entised them by little and little to this vice, and defiled them with the company of women: And to *Anaxagoras* de resurrect. ^c Many of those spirituall bodies, overcome by the love of maids, and lust failed, of whom those were borne we call Gyants. *Iustin Martyr*, *Clemens Alexandrinus*, *Sulpitius Severus*, *Ensebius* &c. to this sence make a twofold fall of Angels, one from the beginning of the World, another a little before the deluge, as *Moses* teacheth us, ^d openly professing that these Genii can beger, and have carnall copulation with Women. At *Iapan* in the East Indies, at this present (if we may believe the relation of ^e travellers) there is an Idoll called *Tenchedy*, to whom one of the fairest virgins in the country is monthly brought, and left in a private roome, in the *Fotoqui* or Church, where she sits alone to be defloured. At certain times the *Tenchedy* (which is thought to be the divell) appeares to her, and knoweth her carnally. Every month a faire Virgin is taken in, but what becomes of the old no man can tell. In that goodly temple of *Iupiter Belus* in *Babylon*, there was a faire Chappell, ^g saith *Herodotus*, an eye witness of it, in which was splendide stratus lectus & appositamensa aurea, a brave bed, a table of gold, &c. into which no creature came but one only woman, which their God made choice of, as the *Chaldean* priests told him, and that their God lay with her himselfe, as at *Thebes* in *Aegypt* was the like done of old. So that you see this is no newes, the Devils themselves or their jugling Priests have plaid such pranks in all ages. Many Divines stily contradict this, but I will conclude with ^h *Lipsius*, that since examples testimonies and confessions of those unhappy women are so manifest on the other side, that many even in this our towne of *Lovan*, pla,

^a Fabula Damarati & Aristonis in Herodoto lib. 6. Erato.

[†] Interpret Mersio.

^b Deus Angelos misit ad tutelam cultumq; generis humani sed illos cum hominibus commorantes, dominator ille terre salacissimus paulatim ad vitia petexit & mulierum congressibus inquinavit.

^c Quidam ex illo capiti sunt amore virginum, & libidine victi defecerunt, ex quibus gigantes qui vocantur, nati sunt.

^d Pererius in Gen. lib. 8. c. 6. ver. 1. Zanc. &c. e Purchas Hack posth. par. 1. lib. 4. cap. 1. S. 7. f In Clio.

^g Deus ipse hoc cubili requiescent.

^h Physiologie. stoicorum lib. 1 cap. 20 si

spiritus unde semen iis &c. at exempla

turbant nos, mulierum quotidiane

confessiones de missione omnes affe-

runt & sunt hac urbe Lo-

vaniq; exempla

436 that it is likely to be so. ⁱOne thing I will adde, that I suppose that in no age
ⁱ Vnum dixe- past, I know not by what destiny of this unhappy time, there have never ap-
 ro, non opina- peared or shewed themselves so many lecherous divells, Satyrs and Genii,
 ri me ullo re- as in this of ours, as appeares by the daily narrations, and iudiciall senten-
 tro evo tan- ces upon record. Read more of this question in Plutarch vit. Numæ, Au-
 tam copiam stin de civ. Dei. lib. 15. Wierus lib. 3. de præstig. Dam. Giraldu Cambren-
 Satyrorum, sis Itinerar. Camb. lib. 1. Malleus malefic. quæst. 5. part. 1. Iacobus Reuf-
 & salacium sus lib. 5. cap. 6. fol. 54. Godelman. lib. 2. cap. 4. Erasius, Valesius de sacra
 istorum Geni- philo. cap. 40. Iohn Nider Fornicar. lib. 5. c. 9. Stroß. Cicogna. lib. 3. cap.
 orum se offen- 3. Delrio, Lipsius, Bodine demonol. lib. 2. cap. 7. Pererius in Gen. lib. 8. in
 disse. quantum 6. cap. ver. 2. King I A M E S &c.
 nunc quodidia-
 na narratio-
 nes, & iudi-
 ciales senten-
 tie proferunt.

SUBJECT. 2.

How love tyrannizeth over men. Love or Heroicall melancholy
 his definition, part affected.



Ou have heard how this tyrant Love rageth with brute beasts
 and spirits, now let us consider what passions it causeth a-
 mongst men.

^k Virg.
 I For it is a
 shame to
 speak of those
 things which
 are done of
 them in secret
 Eph. 5. 12.

^m Plutarch.
 amator. lib.

ⁿ Lib. 13.

^k Improbe amor quid non mortalia pectora cogis? How
 it tickles the hearts of mortall men, ^{Horresco referens, ---}
 I am almost afraid to relate, amazed, ¹ and ashamed, it hath wrought
 such stupend and prodigious effects, such foule offences. Love indeed
 (I may not deny) first united Provinces, built citties, and by a perpetu-
 all generation makes and preserves mankind, propagates the Church;
 but if it rage it is no more love, but burning lust, a discafe, Phrensie, Mad-
 nesse, Hell. ^m Est orcus ille, vis est immedicabilis, est rabies insana; 'tis no
 vertuous habit this, but a vehement perturbation of the minde, a mon-
 ster of nature, witte & art, as Alexis in ⁿ Athenæus sets it out, viriliter au-
 dax, muliebritèr timidum, furore præceps, labore infractum, mel felleum,
 blanda percussio &c. It subverts kingdomes, overthrowes citties, townes,
 families, marres, corrupts, and makes a maffacre of men; thunder and
 lightning, warres, fires, plagues, have not done that mischiefe to man-
 kinde, as this burning lust, this brutish passion. Let Sodome and Gomor-
 rah, Troia, (which Dares Phrygius, and Dictis Cretensis will make good)
 and I know not how many citties beare record, --- & fuit ante Helenam,
 &c. all succeeding ages will subscribe: Ione of Naples in Italy, Fredegun-
 de and Brunhalt in France, all histories are full of these Basiliskes. Besides
 those daily monomachies, murders, effusion of blood, rapes, riot & im-
 moderate expence, to satisfy their lusts, beggery, shame, losse, torture, pu-
 nishment, disgrace, loathsome diseases that proceed from thence, worse
 then calentures and pestilent feavers, those often Gouts, Pox, Artheritis,
 palsies, crampes, Sciatica, convulsions, aches, combustions, &c. which
 torment the body, that ferall melancholy, which crucifies the Soule in
 this life, and everlastingly torments in the world to come.

Notwithstanding they know these and many such miseries, threats,
 tortures will surely come upon them, rewards, exhortations, *è contra*, yet
 either

either out of their own weaknesse, a depraved nature, or lous tyranny, 437
which so furiously rageth, they suffer themselves to be led like an oxe to
the slaughter; (*Facilis descensus Averni*) they goe down headlong to
their own perdition, they will commit folly with beasts, men leaving the
naturall use of women, as † Paul saith, burned in lust one towards another, & † Rom. i. 27.
man with man wrought filthinesse.

Semiramis equo, Pasyphe tauro, Aristo Ephesus asina se commiscuit, Fulvius equæ, alii canibus, capris, &c. unde monstra nascuntur aliquando, Centauri, Sylvani, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quod peccatum Sodomie vulgò dicitur; & frequens olim vitium apud Orientales illos fuit, Græcos ^{k Lilius Giraldus. vita eius.} *nimirum, Italos, Afros, Asianos: k Hercules Hylam habuit, Polycletum, Diodem, Perythoonta, Abderum & Phrygia, alii & Euristium ab Hercule amatum tradunt. Socrates pulchrorum Adolescentum causa frequens Gymnasium adibat, flagitioque spectaculo pascebat oculos, quod & Philebus & Phædon, Rivales, Charmides & reliqui Platonis Dialogi, satis superque testatum faciunt: quod verò Alcibiades de eodem Socrate loquatur, libens conticesco, sed & abhorreo; tantum incitamentum præbet libidini. At hunc perstrinxit Theodoretus lib. de curat. græc. affect. cap. ultimo. Quin & ipse Plato suum demiratur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllam; Quod autem de Nerone, Claudio, cæterorumq; portentosa libidine memoriæ proditum, mallet à Petronio, Suetonio, cæterisq; petatis, quando omnem fidem excedat, quàm à me expectetis, sed vetera querimus. m Apud Asianos, Turcas, Italos, nunquàm* ^{m Busbequa.} *frequentius hoc, quàm hodierno die vitium; Diana Romanorum Sodomia: officinæ horum alicubi apud Turcas,*

qui saxis semina mandant.

arenas arantes,

& frequentes querelæ, etiam inter ipsos conjuges hac de re, *quæ virorum concubitus illicitum calceo in oppositam partem verso magistratui indicant*, nullum apud Italos familiare magis peccatum, qui & postⁿ *Lucianum* & *Tatium*, scriptis voluminibus defendunt. *Iohannes de la Casa Beventinus* Episcopus divinum opus vocat, suave scelus, adeoq; jactat se non aliâ usum Venere. Nihil usitatius apud monachos, Cardinales, sacriculos, etiam p^r furor hic ad mortem, ad insaniam. q^{Angelus Politianus}, ob pueri amorem, violentas sibi manus iniecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc sæviverit! Quæ enim Anno 1538. prudentissimus Rex *Henricus Octavus* cucullatorum cænobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores *Thomam Leum*, *Richardum Laytonum* visitari fecerat, & c. r^{Presat. leg. tori lib. de virtis vntif.} tanto numero reperti sunt apud eos scortatores, cinadi, ganeones, padicones, puerarii, paderasta, Sodomite, (r^{Mercurialis cap. de Priapismo. Celsus lib. 11. antiq. Galenus 6. de locis off. De morb. mulier. lib. 1.} Balei verbis utor) *Ganymedes*, & c. ut in uniuerso, eorum novam credideris *Gomorrhæam*. Sed vide si lubet eorundem Catalogum apud eundem *Baleum*, Puella (inquit) in lectis dormire non poterant ob fratres necromanticos. Hæc si apud votarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aulâ factum suspicaris? quid apud nobiles, quid inter fornice, quam non foeditatem, quam non spurcitiam? Sileo interim turpes illas, & ne nominandas quidem monachorum: masturbationes, masturbationes † *Rodericus à Castro* vocat, c. 13.

Kkk 2

tum

Herodorus l.
2. Enterpæ:
uxores infig-
urum virorum
non statim vi-
ta funestas tra-
dunt condien-
das, ac ne eas
quidem femi-
nas que for-
mosæ sunt, sed
quatuor duo an-
te defunctas,
nec cum iis sa-
linarii concu-
bant. &c.
u Metam. 13.
x Seneca de
ira, l. ii. c. 18.
y Nullus est
meatus ad quē
non pateat ad-
itus impudici-
tiae Clem. Alex
pedag. lib. 3.
c. 3.
† Seneca 1.
nat. quæst.
z Tom. P.
Gryllo.

† De morbis
mulierum. l. 1.
c. 15.

* Amphitheat.
amor cap. 4.
interpret. Cur-
tio.

a Eneas Syl-
vius. Iuvenal.
† Tertul. pro-
ver. lib. 4. ad-
versus Manc.
cap. 40.

b Chaucer.

c Tom. 1. dial.
deorum Lucian-
us. Amore
non ardent
Muses.

tum & eos qui se invicem ad venerem excitandam flagris cædunt, Spintrias, succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Immo quod magis mirere, foemina foeminam *Constantinopoli* non ita pridem deperiit, ausa rem planè incredibilem, mutato cultu mentita virum de nuptiis sermonem init, & brevi nupta est: sed authorem ipsum consule, *Busbequium*. Omitto, salinarios illos *Aegyptiacos*, qui cum formosarum cadaveribus concumbunt, & eorum vesanam libidinem, qui etiam idola & imagines depereunt. Nota est fabula *Pigmalionis* apud *Ovidium*, *Mundi*, & *Paulini* apud *Agesippum* belli *Iud.* lib. 2. cap. 4. *Pontius C. Casaris* legatus, referente *Plinio*, lib. 35. cap. 3. quem suspicor eum esse qui Christum crucifixit, picturis *Atalanta* & *Helena* adeò libidine incensus, ut tollere eas vellet si natura teetorii permisisset, alius statuam bonæ *Fortuna* deperiit, (*Ælianus* lib. 9. cap. 37. alius bonæ deæ, et ne qua pars probro vacet. * *Raptus* ad supra (quod ait ille) & ne y os quidem a libidine exceptum. *Heliogabalus*, per omnia cava corporis libidinem recepit, *Lamprid.* vita ejus. † *Hofius* quidam Ipecula fecit, & ita disposuit, ut quum virum ipse pateretur, aversus omnes admissarii motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verâ gauderet, simul virum & foeminam passus, quod dictu foedum & abominandum. Ut verum planè sit, quod apud *Plutarchum* *Gryllus* *Vlyssi* objecit. Ad hunc usq; diem apud nos neq; marem, neq; foemina foeminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt, ut viles missos faciam, *Hercules* imberbem setans socium, amicos deseruit &c. Vestra libidines intra suos natura fines coerceri non possunt, quin instar fluvii exundantes atrocem foeditatem, tumultum, confusionemq; naturæ gignant in re venerea, nam & capras, porcos, equos inierunt viri & foemina, insano bestiarum amore exarserunt, unde *Minotauri*, *Centauri*, *Sylvani*, *Sphinges*, &c. Sed ne confutando doceam, aut ea foras efferam, quæ non omnes scire convenit (hæc enim doctis solummodo, quod causa non absimili † *Rodericus*, scripta velim) ne levissimis ingeniis & depravatis mentibus foedissimi sceleris notitiam, &c. nolo quem diutius hisce sordibus inquinare.

I come at last to that *Heroicall Love*, which is proper to men and women, is a frequent cause of melancholy; and deserves much rather to be called burning lust, then by such an honourable title. There is an honest love I confesse, which is naturall, laqueus occultus captivans corda hominum, ut à mulieribus non possint separari, a secret snare to captivate the hearts of men, as * *Christopher Fonseca* proves, a strong allurements, of a most attractive, occult, adamantine property, and powerfull vertue, and no man living can avoid it. a Et qui vim non sensit amoris, aut lapis est, aut bellua. He is nota man but a block, a very stone, aut † *Numen* aut *Nebucadnessar*, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,

Qui nunquam visæ flagravat amore puella:

for semel insanivimus omnes, do we either young or old, as b he said, and none are accepted but *Minerva* and the *Muses*: so *Cupid* in c *Lucian* complains to his mother *Venus*, that amongst all the rest, his arrows could

not

not pierce them. But this nuptiall loue, is a common passion, an honest, 439
for mento loue in the way of marriage, *ut materia appetit formam, sic mu-*
lier virum. You know marriage is honourable, a blessed calling, appoin-
ted by God himselfe in Paradise, it breeds true peace, tranquillity, con-
tent and happinesse, *qua nulla est aut fuit unquam sanctior conjunctio*, as
Daphneus in * *Plutarch* could well proue, & *qua generi humano immor-*
talitatem parat, when they liue without jarring, icolding, lovingly as
they should doe.

d *Felices ter & amplius*

Quos irrupta tenet copula, nec ullis

Divulsus querimoniis,

Suprema citius solvit amor die.

Thrice happy they, and more then that,

Whom bonds of loue so firmly ties,

That without brawles till death them part,

'Tis undissolv'd and never dies.

As *Seneca* lived with his *Paulina*, *Abraham* and *Sara*, *Orpheus* and *Eu-*
ridice, *Arria* and *Pertus*, *Artemisia* and *Mausolus*, *Rubinius Celer*, that
would needs have it ingraven on his tombe, hee had led his life with *En-*
nea his deare wife 43 yeares, 8 moneths, and never fell out. There is no
pleasure in this world comparable to it, 'tis *summum mortalitatis bonum*

* *hominum divinumq; voluptas, Alma Venus* — *latet enim in mu-* * *Lucretius.*
liere aliquid majus potentiusq; omnibus aliis humanis voluptatibus, as
† *Fonsecra.*

† one holds, there's something in a woman beyond all humane delight; a
magnetique vertue, a charming quality, an occult and powerfull motive.
The husband rules her as head, but she againe commands his heart, he is
her servant, she his only joy and content: no happinesse is like unto it, no
loue so great as this of man and wife, no such comfort, as † *placens uxor*, † *Hor.*
a sweet wife: *Omnis amor magnus, sed aperto in conjugem major.* † *Propert.*
when they loue at last as fresh as they did at first,

† *Charaq; charo consensescit conjugii*, as *Homer* brings *Paris* † *Simonides.*
kissing *Helena*, after they had been married ten yeares, protesting withall
that he loved her as deare as hee did the first houre that hee was betroa-
thed. And in their old age when they make much of one another, saying
as he did to his wife in the Poet,

‡ *Vxor vivamus quod viximus, & moriamur,* ‡ *Ausonius.*

Servantes nomen sumpsimus in thalamo,

Nec ferat ulla dies ut commutemur en avo,

Quint tibi sim juvenis, tuq; puella mihi.

Deare wife, let's liue in loue, and dye together,

As hitherto we haue in all good will,

Let no day change or alter our affections,

But let's be young to one another still.

Such should conjugall love bee, still the same, & as they are one flesh, so
should they be of one mind, as in an Aristocraticall government, one con-
sent, † *Geryon*-like, *coalescere in unum*, haue one heart in two bodies, will † *Geryon ami-*
and nill the same. A good wife according to *Plutarch*, should be as a look-
ing-glasse, to represent their husbands face and passion: If he bee pleasant,
she

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she should be merry : if hee laugh, shee should smile; if he look sad, shee should participate of his sorrow, and beare a part with him, and so they should continue in mutuall loue one towards another.

** Et me ab amore tuo deducet nulla senectus.*

** Propert. l. 2.*

Sive ego Tythonus, sive ego Nestor ero.

No age shall part my loue from thee sweet wife,

Though I live *Nestor* or *Tithonus* life.

And she againe

to him, as the ** Bride* saluted the *Bridegrome* of old in *Rome*, *Vbi tu Cai-*

** Plutarch. c. 30. Rom. hist.*

us, ego semper Caia, be thou still *Caius* ile be *Caia*.

'Tis an happy state this indeed, when the fountaine is blessed (saith *Salomon*, *Prov. 5. 17.* and he rejoyceth with the wife of his youth, and she is to him as the loving *Hinde*, and pleasant *Roe*, and hee delights in her continually. But this loue of ours is immoderate, inordinate, and not to bee comprehended in any bounds. It will not containe it selfe within the union of marriage, or apply to one object, but is a wandring, extravagant, a domineering, a boundlesse, an irrefragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called *Tealensie*; sometimes before, and then it is called *Heroicall* melancholy, it extends sometimes to corriuals, &c. begets rapes, incests, murders: *Marcus Antonius compressit Faustinae sororem, Caracalla Iuliam Novercam, Nero Matrem, Caligula sorores, Cyneras Mirrham filiam, &c.* But it is confined within no termes, of blood, yeares, sexe, or whatsoever else.

Some furiously rage before they come to discretion or age. † *Quartella* in *Petronius*, never remembred she was a maid: and the wife of *Bathin* *Chaucer*, cracks,

Since I was twelue yeares old belieue,
Husbands at Kirk dooze had I fine.

† *Junonem habeam iratam, si unquam meminim me virginē fuisse. Infans enim paribus inquit nata sum, & subinde maioribus me applicui, donec ad aetatem perveni, ut Milo vitulū, &c.*

† *Parnodidas dial. lat. interp. Casp. Barthio ex Ital.*

** Angelico scriptur. concentu.*

g *Epictetus c. 42. mulieres statim ab anno 14. movere incipiunt, &c. attrahant se finunt & exponunt. Levi-*

nus Lemnius.

† *L. 3. fol. 126.*

† *Catullus.*

† *Aratines Lucretia* sold her maiden-head a thousand times before shee was 24 yeares old, *plus millies vendideram virginitatem, &c. neq. te celabo, non deerant qui ut integram ambirent.* *Rahab* that harlot began to bee a professed queane at ten yeares of age, and was but fittene when shee hid the spies, as ** Hugh Broughton* proves, to whom *Serrarius* the *Iesuite*, *qaest. 6. in cap. 2. Iosue*, subscribes. Generally women begin *pubescere* as they call it, or *catullire*, as *Iulius Pollux* cites, *lib. 2. cap. 3. onomast.* out of *Aristophanes*, g at foureteene yeares old, then they doe offer themselves, and some plainly rage. † *Leo Afer* saith, that in *Africk* a man shall scarce finde a maid at 14 yeares of age, they are so forward, and many amongst us after they come into the teenes doe not live without husbands, but linger. What pranks in this kinde the middle age haue played, is not to be recorded,

Si mihi sint centum linguae, sint oraq. centum,

no tongue

can sufficiently declare, every story is full of men and womens unsatiable lust, *Nero's, Heliogabali, Bonosi, &c.* ** Caelius Amphilenum sed Quintus Amphelinam depereunt, &c.* They neigh after other mens wiues (as *Jeremy cap. 5. 8.* complaineth) like fed horses, or range like towne Bulls, *raptores virginum & viduarum*, as many of our great ones doe. *Salomons* wisdom was extinguished in this fire of lust, *Sampsons* strength enervated, piety in *Lots* daughters quite forgot, gravity of Priesthood in *Heli's*

Helies sonnes, reverend old age in the Elders that would violate *Susanna*, filiall duty in *Abolon* to his stepmother, brotherly love in *Ammon* towards his sister. Humane, divine lawes, precepts, exhortations, feare of God and men, faire, foule meanes, fame, fortunes, shame, disgrace, honour cannot oppose, stave off, or withstand the fury of it. *Omnia vincit amor, &c.* The scorching beames under the *Aequinoctiall*, or extremity of cold within the circle *Artique* where the very Seas are frozen, cold or torrid zone cannot avoid, or expell this heat, fury and rage of mortall men.

† *Quo fugis ab demens, nulla est fuga, tu licet usq;
Ad Tanaim fugias, usq; sequetur amor.*

Of womens unnaturall, ^hunfatiablen lust, what country, what Village doth not complaine? Mother and daughter sometimes dote on the same man, father and sonne, master and servant on one woman.

— *Sed amor, sed effrenata libido,
Quid castum in terris intentatumq; reliquit?*

What breach of vowes & oathes, fury, dotage, madnesse, might I reckon up? Yet this is more tolerable in youth, and such as are still in their hot blood; but for an old foole to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious? † *Amare ea etate si ceperint, multo insaniunt acrius,* Some dote then more then ever they did in their youth. How many decrepite, hoarie, harsh, writhen, bursten bellied, crooked, toothlesse, bald, bleare-eyed, impotent, rotten old men shall you see flickering still in every place? One gets him a young wife, another a Curtisan, and when he can scarce lift his legge over a fille, and hath one foot already in *Charons* boat, when he hath the trembling in his joynts, the gout in his feet; a perpetuall rhume in his head, a continue cough, * *his sight failes him, thick of hearing, his breath stinkes*, all his moisture is dried up and gone, may not spit from him; a very child againe, that cannot dresse himselfe, or cut his own meat, yet he will be dreaming of, and honing after wenches, what can be more unseemely? Worfe it is in women then in men, when she is † *etate declivis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widdow, a mother so long since († in *Plinies* opinion) she doth very usefully seeke to marry, yet whilest she is i so olde a crone, a beldame, she can neither see, nor heare, goe nor stand, a meere k carcasse, a witch, and scarce feeble; she catterwaules, and must have a stallion, a Champion, she must and will marry againe, and betroth herselfe to some young man, ^l that hates to looke on, but for her goods; abhorres the sight of her, to the prejudice of her good name, her own undoing, grieve of friends, and ruin of her children.

But to enlarge or illustrate this power and effects of love, is to set a candle in the Sunne. ^m It rageth with all sorts and conditions of men, yet is most evident among such as are young and lusty, in the flowre of their yeares, nobly descended, high fed, such as live idly and at ease; and for that cause (which our Divines call burning lust) this ⁿ *ferinus insanus amor*, this mad and beastly passion, as I have said, is named by our Physitians, *Heroicall* love, and a more honourable title put upon it, *Amor nobilis*,

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† *Euripides.
h De mulierum in exhausta libidine luxuq; insatiabili omnes e-*

que regiones conqueri posse existimo
Steph.

† *Plautus.*

* *Oculi caligant, aures*

graviter audiunt, capilli

fluunt, curis

arefcit, status

olet, tussis

&c. Cyprian.

† *Lib. 8. epist.*

Raffinus.

i *Hiatq; turpis*

inter aridas

nates podex.

k *Cadaverosa*

adeo ut ab inferis reversa

videri possit.

vult adhuc

catullire.

l *Nam & matrimonii est*

despectum senium & Eneas

Silvius.

m *Quid toto*

terrarum orbe

communis

que civitas,

quod oppidum

que familia

vacat amato-

rum exemplis?

& Eneas Silvius

quis trigessimum annum natus

nullum amoris

causa peregit

insigne facinus, ego de me

facio conjecturam quem

amor in mille

pericula misit.

n *Foresterius.*

Plato.

lis,

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o Praef. major. Traß. 6. cap. 1. Rub. 11. de agrit. cap. quod his multrum conringat.
 p Hec agritudo est solitudo, melancholia in qua homo applicat sibi continuam cogitationem super pulchritudine ipsius quam amat, gestuum morum.
 q Animi forte accidens quo quirem habere nimia aviditate concupiscit, ut lardos venatores, aurum & opes avari.
 r Assidua cogitatio super rem desideratam, cum confidentia obtinendi, ut spæ apprehensum delectabile, &c.
 s Morbus corporis potius quam animi.
 t Amor est passio melancholica.
 u Ob calefactionem spirituum pars anterior capitis laborat ob consumptionem humiditatis.
 x Affectus animi concupiscibilis è desiderio rei amara per oculos in mente concepto, spiritus in corde & jecore incendens.
 y Olyff. & Metamor. 4. Ovid.

z Quod talem carnificinam in adolescentum, visceribus amor faciat inexplibilis. a Testiculi quoad causam conjunctionem, epar antecedentem possunt esse subiectum. b Proprie passio cerebri est ob corruptam imaginationem. c Cap. de affectibus.

lis, as^o Savanarola styles it, because noble men and women make a common practise of it, and are so ordinarily affected with it. *Avicenna lib. 3. Fen. 1. traß. 4. cap. 23.* calleth this passion *Ilisbi*, and defines it *p* to be a disease or melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his *Mistris*, and troubles himselfe about it: desiring (as *Savanarola* addes) with all intention and eagernesse of mind to compassse or enjoy her, *q* as commonly Hunters trouble themselves about their sports, covetous their gold and goods, so is he tormented still about his mistresse, *Arnoldus Villanovanus* in his book of Heroicall love defines it, *r* a continuall cogitation of that which he desires, with a confidence or hope of compassing it: which definition his commentator cavils at. For continuall cogitation is not the *genus*, but a symptome of love, we continually think of that which we hate and abhorre, as well as that which we love, and many things we covet and desire, without all hope of attaining. *Carolus à Lorme* in his questions makes a doubt, *An amor sit morbus*, whether this heroicall love be a disease: *Iulius Pollux Oromast. lib. 6. cap. 44.* determines it; They that are in love are likewise sick, *lascivus, salax, lasciviens, & qui in vencrem furit, verè est agrotus.* *Arnoldus* will have it improperly so called, and a malady rather of the body, then minde, *Tully* in his *Tusculanes* defines it a furious disease of the minde, *Plato* madnesse it selfe, *Ficinus* his Commentator cap. 12. a species of madnesse, for many have runne mad for women, *Esd. 4. 26.* but *Rhases* a melancholy passion, and most Physitians make it a species, or kinde of melancholy (as will appeare by the Symptomes) and treat of it apart: whom I meane to imitate, and to discusse it in all his kindes, to examine his severall causes, to shew his symptomes, indications, prognosticks, effects, that so it may be with more facility cured.

The part affected in the mean time as *Arnoldus* supposeth, is the former part of the head for want of moisture, which his Commentator rejects. *Langius med. epist. lib. 1. cap. 24.* will have this passion sited in the liver, and to keep residence in the heart, *x* to proceed first from the eyes so carried by our spirits, and kindled with imagination in the liver and heart; cogit amare iecur, as the saying is. *Medium ferit per epar*, as *Cupid* in *Anacreon*. For some such cause belike *Y Homer* faines *Tityus* liver (who was enamored on *Latona*) to be still gnawed by two vultures day and night in hell, *z* For that young mens bowels thus enamored, are so continually tormented by love. *Gordonius cap. 2. part. 2. a* will have the testicles an immediat subiect or cause, the liver an Antecedent. *Fracastorius* agrees in this with *Gordonius*, inde primitus imaginatio venerea, erectio, &c. titillatissimam partem vocat, ita ut nisi extra se semine gestiens voluptas non Cessat, nec assidua veneris recordatio, addit *Gnastivinius Comment. 4. Sect. prob. 27. Arist.* But *b* properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination, and so doth *Iason Pratensis c. 19. de morb. cerebri*, (who writes copiously of this Eroticall love) place and reckon it amongst the affections of the braine. *c Melancthon de anima* confutes those that make the liver a part affected, & *Guianerius Traß.*

15. cap. 13. & 17. though many put all the affections in the heart, re-
ferres it to the braine. *Ficinus cap. 7. in Convivium Platonis, will have the*
& blood to be the part affected. 10. Frietagus cap. 14. noct. med. supposeth
all foure affected, heart, liver, braine, blood, but the major part concur
upon the braine, *etis imaginatio laesa*, and both imagination and reason
are misaffected, because of his corrupt judgement, and continuall medi-
tation of that which he desires, he may truly be said to be melancholy.
If it be violent, or his disease inveterate, as I have determined in the pre-
cedent partitions, both imagination and reason are misaffected, first one,
then the other.

appellatur. Concupiscentia vehemens ex corrupto iudicio aestimativa virtutis.

MEMB. 2. SUBSECT. 1.

*Causes of Heroicall love, Temperature, full Diet,
Idleness, Place, Climat, &c.*

 All causes the remotest are starres. *f Ficinus cap. 19. saith*
they are most prone to this burning lust, that have *Venus* in
Leo in their *Horoscope*, when the *Moone* and *Venus* be mutual-
ly aspected, or such as be of *Venus* complexion. *g Plutarch*
interprets Astrologically that tale of *Mars* and *Venus*, in whose genitures
♂ and *♀* are in conjunction, they are commonly lascivious, and if women,
queanes, as the good wife of Bath confessed in Chaucer;

I followed aye mine inclination,
By vertue of my constellation.

But of all those Astrologically Aphorismes, which I have ever read, that
of *Cardan* is most memorable, for which howsoever he be bitterly cen-
sured by *† Marinus Marcellus*, a malapert Frier, and some others
(which * he himselfe suspected) yet me thinkes it is free, downe right,
plaine and ingenious. In his *† eight Geniture* or example, he hath these
words of himselfe. *♂ ♀ h & ♀ h in ♀ dignitatibus assiduam mihi venerorum*
cogitationem prestabunt, ita ut nunquam quiescam. Et paulo post, Cogita-
tio venerorum me torquet perpetuo, & quam facto implere non licuit, aut
fecisse potentem puduit, cogitatione assiduâ mentitus sum voluptatem. Et a-
libi, ob C & ♀ dominium & radiorum mixtionem, profundum fuit ingeni-
um sed lascivum, egoq; turpi libidini deditus & obscenus. So farre Cardan
of himselfe, quod de se fatetur ideo *ut utilitatem adferat studiosis huiusce*
disciplinae, and for this he is traduced by *Marcellus*, when as in effect he
saith no more then what *Gregory Nazianzen* of old, to *Chilo* his scholar,
offerebant se mihi visenda mulieres, quarum præcellenti elegantia & deco-
re spectabili tentabatur mea integritas pudicitia. Et quidem flagitium vi-
tavi fornicationis, at munditia virginalis florem arcanâ cordis cogitatione
fœdari. Sed ad rem. Aptiores ad masculinam venerem sunt quorum gene-
si *Venus* est in signo masculino, & in *Saturni* finibus aut oppositione, &c.
Protopomæus in quadripart, plura de his & specialia habet Aphorismata,
longo proculdubio usu confirmata, & ab experientia multâ perfecta, in-

*f Comment in
convivium
Platonis. Ir-
retuntur cito
quibus nas-
centibus Ve-
nus fuerit in
Leone, vel Lu-
da, Venerem
vehementer
aspexerit, &
quæ eadem cō-
plectione sunt
prædicti.
g Plerumq; a-
matore sunt,
& si femina
meretrices, l.
de audiend.
† Comment in
Genes. cap. 3.
* Esi in hoc
parum & pra-
clara infamia
stultitiaq; abe-
ro, vincit ta-
men amor ve-
ritatis.
† Edit. Basil.
1553. Cum
Commentar.
in Protopomæi
quadriparti-
tum.
e Fol. 445.
Basil Edit.*

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quit commentator ejus Cardanus. *Tho. Campanella Astrologia lib. 4. cap. 8. articulis 4. & 5.* insaniam amatoriam remonstrantia, multa præ cæteris accumulât aphorismata, quæ qui volet, consulat. Chiromantici ex cingulo Veneris plerumq; coniecturam faciunt, & monte Veneris, de quorum decretis, Taifnerum, Iohan. de Indagine, Goclenium, ceterosq; si lubet, inspicias. Physitians divine wholly from the temperature and complexion, Phlegmaticke persons are seldome taken, according to *Ficinus Comment cap. 9.* naturally melancholy lesse then they, but once taken they are never freed, though many are of opinion flatuous or hypochondriacall melancholy are most subject of all others to this infirmity. *Valescus* assigns their strong imagination for a cause, *Bodine* abundance of winde, *Gordonius* of seed, & spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thence are soone caught, young folkes most apt to love, and by their good wills, saith *Lucian*, would have about with every one they see: the colts evill is common to all complexions. *Theomestus* a young and lusty gallant acknowledgeth (in the † laid Author) all this to be verified in him, *I am so amorously given, * you may sooner number the Sea sands, and snow falling from the skies, then my severall loves.* Cupid hath shot all his arrowes at me, I am deluded with various desires, one love succeeds another, and that so soone, that before one is ended, I begin with a second, she that is last is still fairest, and she that is present pleaseth me most: as an Hydra's head my loves increase, no Iolaus can help me. Mine eyes are so moist a refuge and sanctuary of love, that they draw all beauties to them, and are never satisfied. I am in a doubt what surgery of Venus this should be: Alas, how have I offended her so to vex me, what Hippolitus am I! What Telchin is my Genius? or is it a naturall imperfection, an hereditary passion? Another in * *Anacreon* confesseth that he had twenty sweethearts in Athens at once, fiteene at Corinth, as many at Thebes, at Lesbos, and at Rhodes, twice as many in Ionia, thrice in Caria, 20000 in all: or in a word, ἡ πάντα &c.

*Folia arborum omnium si
Nōsti referre cuncta,
Aut computare arenas
In aquore universas,
Solum meorum amorem
Te fecero logistam.
Canst count the leaves in May,
Or sands ith' Ocean Sea,
Then count my loves I pray.*

Qui calidum testiculorum crisiā habent, &c.
† Printed at Paris 1624. seven years after my first edition.

h Dial. amorum.

† Citius maris fluctus & nives cælo delabentes numeraria, quam amores meos. Alij amores alijs succedunt, ac priusquam definant priores incipiunt sequentes. Adeo humidis oculis meus inhabitat. Aylus omnem formam ad se rapiens, ut nullā faticate expleatur. Quenam hæc ira veneris, &c.

* Num. 32.

i Qui calidum testiculorum crisiā habent, &c.
† Printed at Paris 1624. seven years after my first edition.

His eyes are like a ballance, apt to propend each way, & to be weighed downe with every wench's looks, his heart a weathercock, his affection tinder, or Napthe it selfe, which every faire object, sweet smile, or mistress's favour sets on fire, *Guianerius tract. 15. cap. 14.* referres all this to the hot temperature of the testicles, *Ferlandus* a Frenchman in his *Eretique Mel.* (which † book came first to my hands after the third edition) to certain atomi in the seed, such as are very spermatick and full of seed, I find the same in *Aristot. sec. 4. prob. 17. si non secernatur semen, cessare tentiginēs non possunt*, as *Gustavinius* his Commentator translates it, for which cause

cause these young men, that be strong set, of able bodies, are so subject to 445
 it. *Hercules de Saxonia*, hath the same words in effect. But most part I ^k *Ovid de art.*
 say, such are aptest to love that are young and lusty, live at ease, staull- [†] *Gerbellus de-*
 fed, free from cares, like cattle in a ranke pasture, idle and solitary persons, *Rerum omniū*
 they must needs *hirquitukire*, as *Guastavinus* recites out of *Censorinus*. *affluentia &*

^k *Mens erit apta capitum quum latissima rerum,*

Vt seges in pingui luxuriabit humo.

The minde is apt to lust, and hot or cold,

As corne luxuriates in a better mold.

The place it selfe makes much wherein we liue, the clime, ayre, and dis- ^{plo} *Veneris*
 cipline if they concur. In our *Misnia*, saith *Galen*, neere to *Pergamus*, ^{mille meretri-}
 thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the ^{ces se prosti-}
 delights of the seat. It was that plenty of all things, which made ^{tuebant.} *†* *Corinth*
 so infamous of old, and the opportunity of the place to entertaine those [†] *Tota Cypr*
 forraigne commers, every day strangers came in, at each gate, from all ^{insula delitiis}
 quarters. In that one Temple of *Venus* 10000 whores did prostitute them ^{incumbit, &}
 selves, as *Strabo* writes, beside *Lais* and the rest of better note: All nations ^{ob id tantum}
 resorted thither, as to a schoole of *Venus*. Your hot and Southern coun- ^{luxuriadedita}
 tries are prone to lust, and farre more incontinent, then those that live in ^{ut sit olim ve-}
 the North, as *Bodine* discourseth at large, *Method. hist. cap. 5. Molles Asi-* ^{neri sacra.}
atici, so are *Turkes*, *Greekes*, *Spaniards*, *Italians*, even all that latitude: ^{Ortelius, Lāp-}
 and in those Tracts, such as are more fruitfull, plentifull, and delitious, as ^{facus olim Pri-}
Valence in *Spaine*, *Capua* in *Italy*, *domicilium luxus* *Tully* tearmes it, and ^{apo sacer ob}
 (which *Hanibals* souldiers can witnesse) *Canopus* in *Agypt*, *Sybaris*, *Phæ-* ^{vinum genero-}
aciā, *Baia*, ¹ *Cyprus*, *Lampsacus*,. In ^m *Naples*, the fruits of the soyle & plea- ^{sum, & loci}
 sant ayre enervate their bodies, and alter constitutions: Infomuch, that ^{delitias. Idem}
Florus calls it *Certamen Bacchi & Veneris*, but ^m *Foliot* admires it. In *Ita-* ^{Agri Nea-}
ly and *Spaine*, they haue their stewes in every great City, as in *Rome*, ^{politani dele-}
Venice, *Florence*, whereas some say, dwell 90000 Inhabitants, of which ^{ctatio elegan-}
 10000 are *Curtizans*, and yet for all this, every Gentleman almost hath ^{tia, amenitas,}
 a peculiar mistris, fornications, adulteries, are no where so common: *urbs* ^{vix intra mo-}
est jam tota lupanar, how should a man liue honest among so many pro- ^{dum humanū}
 vocations? Now if vigor of youth, greatnesse, liberty I meane, and that ^{consistere vi-}
 impunity of sin, which grandies take unto themselves in this kinde shall ^{detur unde}
 meet, what a gap must it needs open to all manner of vice, with what fu- ^{& c. Leand.}
 ry will it rage? For as *Maximus Tyrius* the *Platonist* observes, *libido con-* ^{Albertus in}
sequuta quum fuerit materiam improbam, & praeuptam licentiam, & effra- ^{Campania.}
natam audaciam, &c. what will not lust effect in such persons? For com- ^{* Lib. de laud,}
 monly Princes and great men make no scruple at all of such matters, but ^{urb. Neap.}
 with that whore in *Spartian*: *quicquid libet licet*, they thinke they may ^{† Disputat. de}
 doe what they list, professe it publikely and rather brag with *Proculus* ^{morbis animi,}
 (that writ to a friend of his in *Rome*,ⁿ what famous exploits he had done ^{Reinoldo In-}
 in that kinde) then any way be abashed at it. ^{terpret.} *o Nicholas Saunders* relates of
Henry the 8th (I know not how truly) *Quod paucas vidit pulchrioris quas*
non concupierit, & paucissimas non concupierit, quas non violârit, Hee saw
 very few maids that he did not desire, and desired fewer whom hee did
 not enjoy; nothing so familiar amongst them, 'tis most of their businesse:
Sardanapalus, *Messalina*, and *Ione* of *Naples*, are not comparable to mea-

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q In Muscov.

ner men and women, *Salomon* of old had a thousand Concubines, *Assuerus* his Eunuches, and keepers, *Nero* his *Tigillinus*, Panders and Bawds, the *Turkes*, *Muscovites*, *Mogors*, *Xeriffes* of *Barbary*, and *Persian Sophies*, are no whit inferiour to them in our times. *Delectus fit omnium puellarum toto regno forma præstantiorum* (saith *Iovius*) *pro imperatore, & quas ille linquit, nobiles habent*; They presse and muster up wenches as we doe souldiers, and haue their choice of the rarest beauties their countries can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they bee young, fortunate, rich, high fed, and idle with all, it is almost impossible they should live honest, not rage, and precipitate themselves into those inconveniences of burning lust.

r Catullus ad
Lesbium.

f Hor.

r Polit 8. num.

28. ut naphtha.

ad ignem, sic

amor ad illos

qui torpescent

oculo.

r Pausanias

Articis lib. 1.

Cephalus e-

gregie forme

juvenis ab au-

rorâ raptus

quod eius amor

re capta esset.

u In amatorio.

x Principes

plerumq; ob li-

centiam & ad-

fluentiam di-

uitiarum istâ

passionem so-

lent incurere

r E Stobæo ser.

62.

r Amor otiosæ

cura est solli-

citudinis.

y Ardentem

appetit qui o-

tiosam vitam

agit, & com-

munitur in-

currit hac

passio solitari-

os delitiose

viventes, in-

continentes re-

ligiosos, &c.

* Plutarch.

vit. eius.

r Otium & reges prius & beatas
Perdidit urbes.

Idleneffe overthrowes all, *Vacuâ pectore regnat amor*, love tyrannizeth in an idle person. If thou hast nothing to doe

Invidia vel amore miser torquebere — Thou shalt be hailed in pieces with envy, lust, some passion or other. *Homines nihil agendo, male agere discunt*; 'Tis *Aristotles* Simile, as match or touchwood takes fire, so doth an idle person loue.

Quæritur Agistius quare sit factus adulter, &c. why was *Agistius* a whoremaster? You need not aske a reason of it. *Ismenedora* stole *Baccho*, a woman forced a man, as *Aurora* did *Cephalus*: No marvaile, saith *Plutarch*, *Luxurians opibus more hominum mulier agit*: Shee was rich, fortunate and jolly, and doth but as men doe in that case, as *Iupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to feigne all Shepherds Lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love as *Theophrastus* defines it, is *otiosi animi affectus*, an affection of an idle minde, or as *Seneca* describes it, *Iuventâ gignitur, luxu nutritur, feriis alitur, otioq; inter lata fortuna bona*; Youth begets it, riot maintaines it, idleneffe nourisheth it, &c. which makes *Gordonius* the Physitian cap. 20. part. 2. call this disease the proper passion of nobility. Now if a weak judgement and a strong apprehension doe concur, how, saith *Hercules de Saxonia*, shall they resist? *Savanarola* appropriates it almost to *Monkes, Friars, and religious persons*, because they live solitary, fare daintily, and doe nothing: and well he may, for how should they otherwise choose?

Diet alone is able to cause it: A rare thing to see a young man or a woman that lives idly, and fares well, of what condition soever, not to be in love. * *Alcibiades* was still dallying with wanton young women, immoderate in his expences, effeminate in his apparell, ever in love, but why? he was over-delicate in his diet, too frequent and excessive in banquets. *Vbi cunq; securitas, ibi libido dominatur*; lust and security domineere together, as *S. Hierome* averreth. All which the wife of *Bath* in *Chaucer* freely justifies,

For all to sicker, as cold engend'reth hayle,
A liquorish tongue must haue a liquorish taile.

Especially if they shall further it by choice Diet, as many times those
Sybarites

Sybarites and *Phaaces* doe, feed liberally, and by their good will, eat nothing else but lascivious meats. † *Vinum* imprimis generosum, legumen, fabas, radices omnium generum benè conditas, & largo pipere asperfas, carduos hortulanos, lactucas, & erucas, rapas, porros, cæpas, nucem piceam, amygdalas dulces, electuaria, syrupos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diversorum generum, molles lectos, pulvinaria, &c. Et quicquid ferè medicis impotentiâ rei veneræ laboranti præscribunt, hoc quasi dialatyrium habent in delitiis, & his dapes multò delicatiores; mulsum, exquisitas & exoticas fruges, aromata, placentas, expressos succos, multis ferculis variatos, ipsumq; vinum suavitate vincentes, & quicquid culina, pharmacopœa, aut quæq; ferè officina subministrare possit. Et hoc plerumq; victu quum se ganeones infarciant, ^a ut ille ob *Creseida* suam, se bulbis & cochleis curavit, etiam ad *Venerem* se parent, & ad hanc palæstram se exercent, quâ fieri possit, ut non miserè depereant, ^b ut non penitus insaniant? *Æstans venter citò despuat in libidinem*, *Hieronymus* ait. ^c *Post prandia, Callyroen da.* Quis enim continere se potest? ^d *Luxuriosa res vinum*, momentum libidinis vocat *Augustinus*, blandum dæmonem, *Bernardus*, lac veneris, *Aristophanes*. Non *Ætna*, non *Vesuvius* tantis ardoribus æstuant, ac iuvenes medulla vino plena, addit ^e *Hieronymus*: unde ob optimum vinum *Lamsacus* olim *Priapo* sacer: & venerandi *Bacchi* focia, apud † *Orpheum Venus* audit. Hæc si vinum simplex, & per se sumptum præstare possit, nam ————— quo me *Bacche* rapisti tui plenum? quam non insaniam, quem non furorem à cæteris expectemus? ^f *Gomesius* salem enumerat inter ea, quæ intempestivam libidinem provocare solent, Et salatiores fieri fæminas ob esum salis contendit: *Venerem* idèò dicunt ab *Oceano* ortam.

* *Vnde tot in venetâ scortorum millia cur sunt?*

In promptu causa est, est Venus orta mari.

Et hinc facta mater *Salacea Oceani coniux*, verbumq; fortasse *salax* à *sale* effluxit. Mala *Bacchica* tantum olim in amoribus prævaluerunt, ut corollæ ex illis statuæ *Bacchi* ponerentur. ^g *Cubebis* in vino maceratis utuntur *Indi orientales*, ad *Venerem* excitandum, & ^h *Surax* radice *Africani*. *Chinæ* radix eisdem effectus habet, talisque herbæ meminit *mag. nat. lib. 2. cap. 16.* † *Baptista Porta* ex *Indiâ* allatæ, cujus mentionem facit & *Theophrastus*. Sed infinita his similia apud *Rhasin*, *Matthiolum*, *Mizaldum*, cæterosq; medicos occurrunt, quorum idèò mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam fyrtes & cautes consultò effugiat.

quâ comedat, aut infusionem bibat membrum subito erigitur. *Leo Afer. lib. 9. cap. ult.* † Quæ non solum edentibus sed & genitale tangentibus tantum valet, ut coitæ summe desiderant, quoties fere velint, possint, alios duodecies profecisse, alios ad 60. vices pervenisse refert.

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† *Vina parant animos veneri*
z set nihil
eruca faciunt
bulbis salaces,
Improba nec
profit iam sa-
tureiat tibi. Q-
uid.

a *Petronius.*
Curavi me
mox cibis va-
lidiorebus, &c
b Pri ille apud
Skenkium, quâ
post potionem,
uxorem &
quatuor ancil-
las proximo
cubiculo cuba-
tes, compressit.
c *Perf. Sat. 3.*
d *Siracides.*
Nox, & amor
vinumq; nihil
moderabile
suadent.
e *Ep. ad Olympiam.*

† *Hymno.*
† *Hor. l. 3. Od.*
25.
f *De sale lib.*
cap. 21.
* *Korrmannus*
lib. de virginia-
tate.
g *Garcias* ab
horto aroma-
tum, lib. 1. cap.
28.
h *Surax* radice
ad coitum sum-
me facit si

Other causes of Love Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.



Any such causes may be reckoned up, but they cannot a-vaile, except opportunity be offered of time, place, and those other beautifull objects, or artificiall enticements, as kissing, conference, discourse, gestures concur, with such like lascivious provocations. Kornmannus in his book *de linea amoris*

ⁱ Lucian. tom. 4. dial. amorū.

makes five degrees of lust, out of ⁱ Lucian belike which he handles in five Chapters, *Visus, Colloquium, Convictus, Oscula, Tactus.*

^h Ea enim hominum intemperantium libido est ut etiam fama ad amandum impellantur, & audientes eque afficiuntur, ac vident.

^l Formosa Softrato filia audiens, uxorem cupit, & sola illius auditione ardet. ^m Pulchritudinem sibiipfis confingunt. ⁿ Imagines, Quoties de Panthea Xenophontis loci perlego, ita animo affectus ac si coram in- zuerer.

^o De aulico lib. 2. fol. 116. cis a pleasunt story, and related at large by him. ^p Gratia venit ab auditu, eque ac visu & species amoris in phantasiam recipiunt sola relatione. ^q Pi-

man or woman, they are in love before they see them, and that meere-ly by relation, as *Achilles Tatius* observes. ^k Such is their intemperance and lust, that they are as much maimed by report, as if they saw them. Calisthenes a rich young Gentleman of Byzance in Thrace, hearing of ^l Leucippe Softratus faire daughter, was farre in love with her, and out of fame and common rumour, so much incensed, that hee would needs haue her to bee his wife. And sometimes by reading they are so affected, as he in ^m Lucian confesseth of himselfe, *I never read that place of Panthea in Xenophon, but I am as much affected, as if I were present with her.* Such persons commonly faine a kinde of beauty to themselves, and so did those three Gentlewomen in ^o *Balthasar Castilio*, fall in love with a young man, whom they never knew, but only heard him commended: or by reading of a letter, for there is a grace commeth from hearing ^p as a morall Philosopher informeth us, as well as from sight, and the species of love are receaved into the phantasie by relation alone, [†] *Vt cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes wee love those that are absent, saith *Philostatus*, and gives instance in his friend *Athenodorus*, that lov'd a maid at *Corinth* whom he never saw, *non oculi sed mens videt*, We see with the eyes of our understanding.

But the most familiar and usuall cause of Love, is that which comes by sight, which conveys those admirable rayes of Beauty and pleasing graces to the heart. *Plotinus* derives love from sight, *ἔργον quasi ὁρῶν.*

^r *Si nescis oculi sunt in amore duces,* the eyes are the harbingers of love, and the first step of love is sight, as ^s *Lilius Giraldus* proves at large, *bist. deor. syntag. 13.* they as two sluces let in the influences of that divine, powerfull, soule-ravishing, and captivating beauty, which, as ^t one saith, is sharper then any dart or needle, wounds deeper into the heart, and opens a gap through our eyes to that lonely wound, which pierceth the soule it selfe (*Eccles. 18.*) Through it love is kindled like a fire.

^{colomineus} grad 8 c. 38. [†] *Lips cent. 2. epist. 22.* Beauties Encomions. ^r *Propert.* ^l *Amoris primum gradum visus habet, ut aspiciat rem amatam.* ^t *Achilles Tatius lib. 1.* Forma relo quovis acutior ad inferendum vulnus, perq̃ oculos amatorio vulnere aditum patefaciens in animum penetrat.

This

This amazing, confounding, admirable, amiable Beauty, ^u then which in all Natures treasure (saith *Isocrates*) there is nothing so majesticall and sacred, nothing so divine, lovely, pretious, 'tis natures Crowne, gold and glory, *bonum si non summum de summis tamen non infrequentè triumphans*, whose power hence may be discerned, wee contemne and abhorre generally such things as are foule and ugly to behold, accompt them filthy, but love and covet that which is faire. 'Tis beauty in all things, which pleaseth and alureth us, a faire hauke, a fine garment, a goodly building, a faire house, &c. That *Persian Xerxes* when hee destroyed all those Temples of the Gods in *Greece*, caused that of *Diana*, in integrum *servari*, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. Tis that which Painters, Artificers, Orators, all aime at, as *Eriximachus* the Physitian in *Plato* contends. * *It was beauty first that ministred occasion to art, to find out the knowledge of carving, painting, building, to find out modells, perspectives, rich furnitures, and so many rare inventions.* Whitenesse in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleere light of the Moone, the bright beames of the Sunne, splendor of Gold, purple, sparkling Diamond, the excellent feature of the Horse, the majesty of the Lion, the colour of Birds, Peacocks tailes, the silver scales of Fish, we behold with singular delight and admiration. ^z And which is rich in plants, delightfull in flowres, wonderfull in beasts, but most glorious in men, doth make us affect and earnestly desire it, as when we heare any sweet harmony, an eloquent tongue, see any excellent quality, curious worke of man, elaborat art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person, we call them Gods and Goddeses, divine, serene, happy, &c. And of all mortall men they alone (* *Calpurnius* holds) are free from calumny, *qui divitiis, magistratu & gloria florent, iniuriâ laceßimus*, we backbite, wrong, hate, renowned, rich and happy men, we repine at their felicity, they are undeserving we think, fortune is a step-mother to us, a parent to them. We envy (saith ^z *Isocrates*) wise, iust, honest men, except with mutuall offices and kindneses, some good turne or other, they extort this love from us, only faire persons we love at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serve them then command others, and account our selves the more beholding to them, the more service they enioyne us; though they bee otherwise vitious, dishonest: we love them, favour them, and are ready to doe them any good office for their ^a beauties sake, though they have no other good quality beside. *Dic igitur ô formose adolescens* (as that eloquent *Phavorinus* breaks out in [†] *Stobæus*) *dic Antiloque, suavius nectare loqueris; dic ô Telemache, vehementius Vlysse dicis; dic Alcibiades utcunq; ebrius, libentius tibi licet ebrio auscultabimus.* Speak faire youth, speak *Antiloque*, thy words are sweeter then Nectar, speak *O Telemachus*, thou art more powerfull then *Vlysses*, speak *Alcibiades* though drunke, we will willingly heare thou as thou art. Faults in such are no faults: For when the said *Alcibiades* had stolne *Anytus* his gold and silver plate, he was so farre from prosecuting so foule a fact (though every man else condem-

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u in totâ rerum natura nihil forma divinius, nihil augustius, nihil pretiosius, cujus vires hinc facile intelliguntur, &c.
† *Christ. Fonseca.*

x S. L.
y *Bruys* prob. 11. de forma de *Luciano.*
* *Lib. de calumniâ.* Formosi Calumniâ vacant, dolemus alios meliore loco positos fortunam nobis non vercam illis &c.

z *Invidemus sapientibus, justis nisi beneficiis assidue amorem extorquent, solos formosos amamus & primo velut aspectu benevolentia conjungimur & eos tanquâ Deos colimus, libentius ijs servimus quâ alijs imperamus, majoremus, &c.*

a *Formæ majestatem Barbari verentur, nec alij majores quam quos eximia forma natura donata est.* *Herod. lib. 5. Curtius 6. Arist. Polit. 1. serm. 63. Plutarch. vit. ejus.*
* *Briſonius Strabo.*

ned

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† Lib. 5. mag-
norumq; ope-
rum non alios
capaces pu-
tant quam
quos eximia
specie natura
donavit.

ned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. No worth is eminent in such lively persons; all imperfections hid, *non enim facile de his quos plurimum diligimus, turpitudinem suspicamur*, for hearing, sight, touch, &c. our minde and all our senses are captivated, *omnes sensus formosus delectat*. Many men have beene preferred for their person alone, chosen Kings, as amongst the *Indians*, * *Persians*. *Ethiopians*, of old, the properest man of person the country could afford, was elected their Sovereigne Lord, *Gratior est pulchro veniens à corpore virtus*, and so have many other nations thought and done, as † *Curtius* observes, *Ingens enim in corporis majestate veneratio est*, for there is a majesticall presence in such men, and so farre was beauty adored amongst them, that no man was thought fit to reigne, that was not in all parts compleat and supereminent. *Agis* King of *Lacedamon* had like to have been deposed, because he married a litle wife; they would not have their royall issue degenerate. Who would ever have thought that *Adrian* the fourth, an English Monke's bastard (as * *Papirius Massovius* writes in his life) *inops à suis relictus, squalidus & miser*, a poore forsaken child should ever come to be Pope of Rome. But why was it? *Erat acri ingenio, facundià expedità, eleganti corpore, facieq; latà ac hilari*, (as he followes it out of * *Nubrigen- sis*, for hee plowes with his heifer,) hee was wise, learned, eloquent, of a pleasant a promising countenance, a goodly proper man, hee had, in a word, a winning looke of his owne, and that carried it, for that he was especially advanced. So *Saul* was a goodly person and a faire. *Maximinus* elected Emperour, &c. *Branchus* the sonne of *Apollo*, whom he begot of *Iance*, *Succrons* daughter (saith *Laërtius*) when he kept King *Admetus* heard in *Theffaly*, now growne a man was an earnest suiter to his mother to know his father, the Nymph denied him, because *Apollo* had conjured her to the contrary, yet overcome by his importunity at last she sent him to his father; when he came into *Apollo's* presence, *malas Dei reverenter osculatus*, hee carried himselfe so well, and was so faire a young man, that *Apollo* was infinitely taken with the beauty of his person, he could scarce looke off him, and said he was worthy of such parents, gave him a crowne of gold, the spirit of Divination, and in coclusion, made him a Demi-god. *O vis superba formæ*, a Goddesse beauty is, whom the very Gods adore, *nam pulchros dij amant*, she is *Amoris domina*, loves harbin- ger, loves loadstone, a witch, a charme, &c. Beauty is a dowre of it selfe, a sufficient patrimony, an ample commendation, an accurate epistle, as g *Lucian* Tom. b *Lucian*, c *Apuleius*, *Tiraquellus*, and some others conclude. *Imperio dig- na forma*, Beauty deserves a Kingdome, saith *Abulensis*, *paradox. 2. cap. 110*. immortality; and d more have got this honour and eternity for their beauty, then for all other vertues besides: and such as are faire are worthy to bee honoured of of God and men. That *Idalian Ganymedes* was therefore fetched by *Iupiter* into Heaven, *Hephæstion* deare to *Alexander*, *Antinous* to *Adrian*. *Plato* calls beauty for that cause a priviledge of Nature, *Naturæ gaudentis opus*, natures master-piece, a dumbe comment, *Theophrastus*, a silent fraud, still rhetoricke *Carneades*, that perswades without speech, a kingdome without a guard, because beautifull persons com- mand

b Dial. amo-
rum c. 2. de
magia. Lib. 2.
connub. cap.
27. Virgo for-
mosa et si op-
pido Pauper
abundè est do-
tata.

f *Isocrates*
plures ob for-
mam immor-
talitatem a-
depti sunt
quam ob reli-
quas omnes
virtutes.

g *Lucian* Tom. 4. *Charide-
mon: qui pul-
chri merito a-
pud Deos &
apud homines
honore affecti.*
h *Mura* com-
mentatio qua-
vis epistola ad
commendan-
dum efficacior.

mandas so many Captaines, *Socrates*, a tyranny, which tyrannizeth over tyrants themselves, which made *Diogenes* belike call proper woemen Queenes, *quod facerent homines quæ præciperent*, because men were so obedient to their commands. They will adore, cringe, complément and bow to a common wench (if she be faire) as if she were a noble woman, a Countesse, a Queen or a goddesse. Those intemperate young men of *Greece*, erected at *Delphos*, a golden image with infinite cost, to the eternall memory of *Phryne* the curtizan, as *Ælian* relates, for she was a most beautifull woman, in so much faith *Athenæus*, that *Apelles* and *Praxitiles* drew *Venus* picture from her. Thus young men will adore and honour beauty; Nay Kings themselves I say will doe it, and voluntarily submit their soveraignty to a lovely woman. *Wine is strong, Kings are strong, but a woman strongest*, 1. *Eld. 4. 10.* as *Zerobabell* proved at large to King *Darius*, his Princes and noble men. *Kings sit still & command Sea & Land, &c. all pay tribute to the King, but women make Kings pay tribute, and have dominion over them.* When they have got gold and silver, they submit all to a beautifull woman, give themselves wholly to her, gape and gaze on her, and all men desire her more then gold or silver, or any precious thing, they will leave father and mother, and venture their lives for her, labour and travell to get, and bring all their gaines to women, steale, fight and spoile for their Mistresse sakes. And no King so strong but a faire woman is stronger then he is. All things (as † he proceeds) feare to touch the King, yet I saw him and *Apaine* his concubine, the daughter of the famous *Bartacus* sitting on the right hand of the King, and she tooke the crowne off his head, and put it on her owne, and stroke him with her left hand, yet the King gaped and gazed on her, and when she laughed he laughed, and when she was angry he flattered to be reconciled to her. So beauty commands even Kings themselves nay whole armies & kingdomes are captivated together with their Kings: y *Forma vincit armatos, ferrum pulchritudo captivat, vincentur specie, qui non vincentur prælio.* And 'tis a great matter faith *Xenophon*, and of which all faire persons may worthily brag, that a strong man must labour for his living, if he will have ought, a valiant man must fight and endanger himselfe for it, a wise man speake, shew himselfe and toyle; but a faire and beautifull person doth all with ease, he compasseth his desire without any paines taking: God and men, Heaven and earth conspire to honour him, every one pitties him above other, if he be in need, and all the world is willing to doe him good. ^m *Chariclea* fell into the hands of Pyrats, but when all the rest were put to the edge of the sword, shee alone was preserved for her person. ⁿ When *Constantinople* was sacked by the *Turke*, *Irene* escapcd, and was so farre from being made a captive, that shee even captivated the grand Senior himselfe. So did *Rosamond* insult over King *Henry* the Second

I was so faire an object,

Whom fortune made my King, my love made subject,

He found by prooffe the priviledge of beauty,

That it had power to countermand all duty.

It captivates the very Gods themselves, *Morosiora numina,*

* *Deus ipse deorum.*

Factus ob hanc formam bos, equus, imber, sol.

M m m

† *Lib. 9. 1. ar.*

hist. tanta

forme elegan-

ria ut ab ea

nuda etc.

† *1. Esayas. 4.*

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† *Esayas. 4. 29.*

y *Origen hom.*

23. in Numb.

In ipso ty-

rannos tyrav-

nidem exercet.

k *Illud certe*

magnum ob

quod gloriari

possunt for-

mosi quod 10-

busis necessa-

rium sit labo-

rare, fortem

periculis se

obficere, sapi-

entem, &c.

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† Sect. 2. Mem.
1. Sub. 1.

o Stromakum
i post captam
Trojam cum
impetu ferre-
tur, ad occiden-
dam Helenam
stupore adeo
pulchritudinis
correptus ut
ferrum exci-
deret &c.

p Taota for-
ma fuit ut
cum vincta
loris, feris ex-
posita forete-
quorum calci-
bus obterenda,
ipsis iumentis
admirationi
fuit, ledere
noluerunt.
† Lib. 8. mites.

* Ethiop.
lib. 3.

† Atheniens.
lib. 8.

And those *mali genij* are taken with it, as † I have already proved. For-
mosam barbari verentur, & ad aspectum pulchrum immunis animus mansu-
escit. (Helioid. lib. 5.) The Barbarians stand in awe of a faire woman, and
at a beautifull aspect a fierce spirit is pacified. For when as Troy was ta-
ken, and the warres ended (as Clemens o Alexandrinus quotes out of Eu-
ripedes) angry Menelaus with rage and fury armed, came with his sword
drawne, to have killed Helena with his own hands, as being the sole cause
of all those warres and miseries: but when hee saw her faire face, as one
amazed at her divine beauty, hee let his weapon fall and embraced her
besides, hee had no power to strike so sweet a creature. Ergo hebetantur
enses pulchritudine, the edge of a sharpe sword (as the saying is) is dulled
with a beautifull aspect, and severity it selfe is overcome. Hiperides the o-
rator, when Phryne his client was accused at Athens for her lewdnesse, u-
sed no other defence in her cause, but tearing her upper garment, disclo-
sed her naked breast to the Iudges, with which comelineffe of her body,
and amiable gesture they were so moved and astonished, that they did ac-
quit her forthwith, and let her goe. O noble piece of Iustice, mine author
exclaimes, and who is hee that would not rather loose his seat and robes,
forfeit his office, then give sentence against the majesty of beauty? Such
prerogatives have faire persons, and they alone are free from danger. Par-
thenopaus was so lovely and faire, that when hee fought in the Theban
warres, if his face had been by chance bare, no enemy would offer to strike
at or hurt him, such immunities hath beauty. Beasts themselves are mo-
ved with it. Sinalda was a woman of such excellent feature, and a Queen
that when she was to be trodden on by wild horses for a punishment, the
wild beasts stood in admiration of her person, (Saxo Grammaticus lib. 8.
Dan. Hist.) and would not hurt her. Wherefore did that royall virgin in
† Apuleius when she fled from the theeves danne, in a desert, make such an
Apostrophe to her Assle on whom shee rode: (for what knew she to the
contrary but that hee was an asse?) Si me parentibus & proco formosa reddi-
deris, quas tibi gratias, quos honores habebis, quos cibos exhibebo? Shee
would combe him, dresse him, feed him, and tricke him every day her
selfe, and he should worke no more, toyle no more, but rest and play, &c.
And besides shee would have a dainty picture drawne, in perpetuall re-
membrance, a virgin riding upon an Asses backe with this motto, Asino
vectore regia virgo fugiens captivitatem, why said she all this, why did she
make such promises to a dumbe beast? But that she perceived the poore
Assle to be taken with her beauty, for he did often obliquo collo pedes puellae
decoros basiare, kisse her feet as shee rid, & ad delicatulas vuculas tentabat
adhinnire, offer to give consent as much as in him was to her delicate
speeches, and besides he had some feeling as she conceived of her misery.
And why did Theogines horse in Helioidorus curveat, prance, and goe so
proudly, exultans alacriter & superbiens, &c. but that sure as mine author
supposeth, he was in love with his master, dixisset ipsum equum pulchrum
intelligere pulchram domini formam? A fly lighted on † Malthius cheek
as hee lay asleepe, but why? Not to hurt him, as a parasite of his standing
by well perceived, non ut pungeret sed ut oscularetur, but certainly to kisse
him, as ravished with his divine looks. Inanimate creatures I suppose,
have

have a touch of this, when a drop of *Psyche's* Candle fell on *Cupid's* shoulder, I think sure it was to kisse it. When *Venus* ran to meet her rose-cheeked *Adonis*, as an elegant † Poet of ours sets her out,

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† *Apuleius*
† *Aur. afro.*
† *Shakespeare*

——— *the bushes in the way*
Some catch her neck some kisse her face,
Some twine about her legs to make her stay,
And all did covet her for to embrace.

Aer ipse amore inficitur, as *Heliodorus* holds, the ayre it selfe is in love: For when *Hero* playd upon her Lute,

† *The wanton Aire in twenty sweet formes danc't* † *Marlowe:*
After her fingers ——— and those lascivious windes

staid *Daphne*, when she fled from *Apollo*;

——— * *nudabant corpora venti,*
Obviaq; adversas vibrabant flamina vestes.

* *Qu. Met. 1.*

Boreas ventus loved *Hyacinthus*, and *Orithya* *Erichon's* daughter of *Atheus*: *virapuit*, &c. he took her away by force, as shee was playing with other wenches at *Ilissus*, and begat *Zetes* and *Galais* his two sonnes of her. That seas and waters are enamoured with this our beauty, is all out as likely as that of the aire and windes; for when *Leander* swimm'd in the *Hellepont*, *Neptune* with his *Trident* did beat down the waves, but

They still mounted up intending to haue kiss'd him,
And fell in drops like teares because they mist him.

The † river *Alphes* was in love with *Arethusa*, as she tells the tale her self † *Ovid. Met. lib. 5.*

——— *viridesq; manu siccata capillos,*
Fluminis Alpei veteres recitavit amores,
Pars ego Nympharum, &c. ———

Isis meet * *Oscula mille sonant, connexu brachia pallent,*
Mutuaq; explicitis connectunt colla lacertis.

* *Leland.*

Inachus and *Pineus*, and how many loving rivers can I reckon up, whom beauty hath enthralld. I say nothing all this while of Idols themselves that have committed Idolatry in this kinde, of looking glasses, that haue been rapt in love (if you will believe † Poets) when their Ladies and mistresses looked on to dresse them.

Et si non habeo sensum, tua gratia sensum
Exhibet, & calidi sentio amoris onus,
Dirigis huc quoties spectantia lumina, flamma
Succendunt inopi saucia membra mihi.

† *Angerianus.*

Though I no sense at all of feeling have,
Yet your sweet looks doe animate and save,
And when your speaking eyes doe this way turne,
Me thinks my wounded members live and burne.

I could tell you such another story of a spindle that was fired by a faire Ladies * looks, or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoaked, and was very hot when naked *Calia* came into it,

† *Si longe a-*
spiciens hac
urit lumine di-
vos Atq; homi-
nes prope cur-
urere lina ne-
quit. Angeri-
anus.
† *Idem Anger.*

Miramur quis sit tantus & unde vapor, &c. But of all the tales in this kinde, that is the most memorable of † *Death* himselfe, when he should have stroken a sweet young Virgin with his dart, he fell in loue

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† Obſupuit
mirabundus
membrorum
elegantiam
C. c. ep. 7.
† Stobæus è

græco.

† Parum abſu-
it quo minus
ſaxum ex ho-
mine factus
ſum, iſtis ſta-
tuis immobili-
orem me fecit.
† Veteres Gor-
gonis fabulam
conſinxerunt,
eximium for-
mæ decus ſtu-
pidos reddens.
† Hor. Ode. 5.

* Marlos Hero.

† Aſpectum

virginis ſpon-

te fugit inſa-

nus fere, &

impoſſibile ex-

iſtimans ut ſi-

mul eam aſpi-

cere quis poſ-

ſſit, & intra

temperantie

metas ſe con-

tinere.

x Apuleius l.

4 Multimor-

tales longis i-

timoribus, &c.

† Nic. Gerbel.

l. 3. Achaia.

† Nic. Gerbel.

l. 3. Achaia.

† Nic. Gerbel.

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† Nic. Gerbel.

l. 3. Achaia.

with the object. Many more ſuch could I relate, which are to be believed with a poetical faith. So dumb and dead creatures dote, but men are mad, ſtupified many times at the firſt ſight of beauty, amazed, as that fiſherman in *Ariſtanetus*, that ſpied a maid bathing her ſelfe by the Sea ſide,

† *Soluta mihi ſunt omnia membra*—

A capite ad calcem, ſenſusq; omnis periit

De pectore, tam immenſus ſtupor animum invaſit mihi.

And as *Lucian* in his Images, confeſſeth of himſelfe, that hee was at his miſtris preſence void of all ſenſe, immovable, as if he had ſeen a *Gorgon's* head: which was no ſuch cruell monſter, (as *Coelius* interprets it, lib. 3. cap. 9.) but the very quinteſſence of beauty, ſome faire creature, as without doubt the Poet underſtood in the firſt fiction of it, at which the ſpecta- tors were amazed. *Miseri quibus intentata nites*, poore wretches are compelled at the very ſight of her raviſhing looks to run mad, or make away themſelves.

* *They wait the ſentence of her ſcornfull eyes;*

And whom ſhe favours lives, the other dyes.

Heliodorus lib. 1. brings in *Thyamis* almoſt beſides himſelfe, when hee ſaw *Chariclia* firſt, and not daring to look upon her a ſecond time, for he thought it unpoſſible for any man living to ſee her and contain himſelfe. The very fame of beauty will fetch them to it many miles off, (ſuch an attra- ctive power this loadſtone hath) and they will ſeem but ſhort, they will undertake any toyle or trouble, long journeys, *Penia* or *Atalanta* ſhall not overgoe them, through Seas, Defarts, Mountaines, and dangerous pla- ces, as they did to gaze on *Psyche*: many mortall men came far and neer to ſee that glorious object of her age, *Paris* for *Helena*, *Corebus* to *Troia*,

— *Illis Troiam qui forte diebus*

Venerat inſano Cassandra incenſus amore.

King *Iohn*

of France once priſoner in England, came to viſit his old friends againe, crossing the ſeas, but the truth is, his coming was to ſee the Counteſſe of *Salisbury* the *Non-pereil* of thoſe times, and his deare miſtriſſe. That infernall God *Plutus* came from hell it ſelfe, to ſteale *Proſerpina*, *Achilles* left all his friends for *Polixena's* ſake, his enemies daughter; and all the *Græcian* Gods forſooke their heavenly manſions for that faire Lady *Philo Dioneus* daughters ſake, the Paragon of Greece in thoſe daies, *ea enim venuſtate fuit, ut eam certatim omnes dij coniugem expeterent.*

* *Formoſa diviſ imperat puella.*

They will

* 1 Secundus
baſiorum libr.

not onely come to ſee, but as a Faulkoner makes an hungry hauke, hover about, follow, give attendance and ſervice, ſpend goods, lives, and all their fortunes to attain,

Were beauty under twenty locks kept faſt,

Yet love breaks through and picks them all at laſt.

y *Museus*. *illa*
autem bene
morata, per e-
dem quocunq;
vagabatur, ſe-
quentem men-
tem habebat,
& oculos, &
corda virorum
† *Homer.*
* *Marlo.*

When faire *Hero* came abroad, the eyes, hearts, and affections of her ſpe- ctators were ſtill attendant on her.

† *Et medios inter vultus ſupereminet omnes,*

Perq; urbem aſpiciunt venientem numinis inſtar.

* So far about the reſt faire *Hero* ſhin'd,

And ſtole away the enchanted gazers mind.

† When

† When *Peter Aretine's Lucretia* came first to *Rome*, and that the fame of 455
her beauty, *ad urbanarum delictiarum sectatores venerat, nemo non ad vi-*
dendam eam, &c. was spread abroad, they came in (as they say) thick and
threefold to see her, and hovered about her gates, as they did of old to
Lais of Corinth, and *Phryne of Thebes*.

* *Ad cuius iacuit Gracia tota fores,*

† Every man sought to get her lone, some with gallant and costly apparell,
some with an affected pace, some with musique, others with rich gifts, plea-
sant discourse, multitude of followers, others with letters, vowes, and promi-
ses, to commend themselves, and to be gracious in her eyes. Happy was hee
that could see her, thrice happy that enjoyed her company. *Charmides*
in *Plato* was a proper young man, in comeliness of person, & all good qua-
lities far exceeding others, whensoever faire *Charmides* came abroad, they
seem'd all to be in love with him (as *Critias* describes their carriage) and
were troubled at the very sight of him, many came neere him, many followed
him wheresoever he went, As those * *formarum spectatores* did *Acontius*,
if at any time he waiked abroad; The *Athenean* Lasses stared on *Alcibia-*
des, *Sapho* and the *Mitilean* women, on *Phaon* the faire. Such lovely
sights doe not only please, entise, but ravish and amaze. *Cleonimus* a deli-
cate and tender youth, present at a feast which *Androcles* his unkle made
in *Piræo* at *Athens*, when he sacrificed to *Mercury*, so stupified the guests,
Dineas, *Aristippus*, *Agasthenes*, and the rest, (as *Charidemus* in † *Lucian*
relates it) that they could not eat their meat, they fate all supper time ga-
zing, glancing at him, stealing looks, and admiring of his beauty. Many
will condemne these men that are so enamoured, for fooles; but some a-
gain commmend them for it; many reject *Paris* judgement, and yet *Lucian*
approves of it, admiring *Paris* for his choice; hee would have done as
much himselfe, and by good desert in his minde. Beauty is to be prefer-
red a before wealth or wisdom. ^b *Athenæus Deiposophist. lib. 13. cap. 7.*
holds it not such indignity for the *Troians* and *Greeks* to contend tenne
yeares, to spend so much labour, loose so many mens lives for *Helens*
sake, c for so faire a Ladies sake,

*Ob talem uxorem cui præstantissima forma,
Nil mortale refert.*

That one woman was worth a kingdome, 100000 other women, a
world it selfe. Well might † *Sterpsichores* be blind for carping at so faire
a creature, and a just punishment it was. The same testimony gives *Ho-*
mer of the old men of *Troy*, that were spectators of that single combate
betwixt *Paris* and *Menelaus* at the *Seian* gate, when *Helena* stood in pre-
sence, they said all, the war was worthily prolonged and undertaken
a for her sake. The very Gods themselves (as *Homer* and † *Isocrates* re-
cord) fought more for *Helena*, then they did against the *Gyants*. When
* *Venus* lost her sonne *Cupid*, shee made proclamation by *Mercury*, that
he that could bring tidings of him should have seaven kisses; a noble re-
ward some say, & much better then so many golden talents, seaven such
kisses to many men, were more pretious then seaven Cities, or so many
Provinces. One such a kisse alone, would recover a man if he were a dy-
ing,

* *Suaviolum Stygia sic te de valle reducet, &c.*

Mmm 3

Great * *secun. bas. 13*

† *Permodif-
calo dial. Ital.
Latin. donat. &
Gasp. Barthio
Germano.*

* *Propertius.*

† *Vestit splen-*

dore & ele-

gantia. ambi-

tionem incessus,

donis, canile-

nis, &c. gratia

am adipisci.

z *Præ ceteris*

corporis proce-

ritate & e-

gregia indole

mirandus ap-

parebat. cete-

ri autem cap-

ti eius amore

videbantur,

&c.

* *Aristenetus*

ep. 10.

† *Tom. 4. dial.*

meretr. respi-

cientes & ad

formam ejus

obstuspeccates.

a *In Charide-*

mo sapientie

merito pul-

chritudo præ-

fertur & opi-

bus.

b *Indignum*

nibilest Troas

fortes & A-

chivos tempo-

re tam longo

perpeffos esse

labore.

c *Digna qui-*

dem facies

pro qua vel ob-

inet Achilles,

vel Priamus,

belli causa

probanda fuit.

Proper. lib. 2.

† *Cæcus qui*

Helena formæ

carperat.

d Those mu-

tenous Turks

that murmur-

ed at Maho-

met, whē they

saw Irene, ex-

cused his ab-

sence. Knowls.

† *In laudem*

Helene orat.

* *Apul. milef.*

lib. 4.

* *secun. bas. 13*

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c Curtius l.1. Great Alexander married Roxane, a poore mans child, onely for her person. 'twas well done of Alexander, and heroically done, I admire him for it. Orlando was mad for Angelica, and who doth not condole his mishap? Thisbe died for Piramus, Dido for Aeneas, who doth not weep, as (before his conversion)† Austin did in commiseration of her estate! she died for him, *me thinks* (as he said) *I could dye for her!*

† Confesse:

But this is not the matter in hand, what prerogative this Beauty hath, of what power and soveraignty it is, and how farre such persons that so much admire, and dote upon it, are to be justified, no man doubts of these matters, the question is how and by what meanes Beauty produceth this effect: By sight: the Eye betraies the soule, and is both Active and Passive in this businesse; it wounds and is wounded, is an especiall cause and instrument, both in the subject and in the object. † *As teares, it begins in the eyes descends to the breast;* It conveys these beautious rayes, as I haue said unto the heart. *Vt vidi ut perij. Mars videt hanc, visamq; cupit.* Shechem saw Dinah the daughter of Leah, and defiled her. Gen. 34. 2. *Iacob, Rachel. 29. 17. for she was beautifull and faire: David spied Bersheba a far off, 2. Reg. 11. 2. the Elders Susanna,† as that Orthomenian Strato saw faire Aristoclea the daughter of Theophanes, bathing her selfe at that Hercyne well in Lebadea; and were captivated in an instant. Viderunt oculi, raperunt pectora flamma, Ammon fell sick for Thamar's sake, 2. Sam. 13. 2. The Beauty of Ester was such, that shee found favour not onely in the sight of Assuerus, but of all those that looked upon her. Gerson, Origen, and some others, contend that Christ himselfe was the fairest of the sonnes of men, and Ioseph next unto him, *speciosus præ filiis hominum*, and they will have it literally taken, his very person was such, that he found grace and favour of all those that looked upon him. Ioseph was so faire, that as the ordinary Glosse hath it, *filia decurrerent per murum, & ad fenestras*, they ran to the top of the walls, and to the windowes to gaze on him, as wee doe commonly to see some great personage goe by: and so Mathew Paris describes Matilda the Empresse going through Cullin. ^b P. Morales the Iesuit saith as much of the Virgin Mary. Anthony no sooner saw Cleopatra, but, saith Appian lib. 1. he was enamoured on her. ^k Theseus at the first sight of Helen was so besotted, that he esteemed himselfe the happiest man in the world if he might enjoy her, and to that purpose kneeled down, and made his patheticall prayers unto the Gods. † Charicles by chance espying that curious picture of smiling Venus naked in her Temple, stood a great while gazing, as one amazed, at length hee brake into that mad passionate speech, *O fortunate God Mars, that wast bound in chaines, and made ridiculous for her sake!* He could not containe himselfe, but kissed her picture I know not how oft, and heartily desired to bee so disgraced as Mars was. And what did hee that his betters had not done before him?*

^h Lib. de pulchrit. Iesu & Marie.

^k Lucian Charridemon supra omnes mortales felicissimus si hac frui possit.

† Lucian amor. Insanum quidam ac furibundum exclamans. O fortunatissime deorum Mars qui propter hanc vinculus fuisti.

* Ov. Met. l. 3. Omnes dii complexi sunt, & in uxorem sibi petierunt, Nat. Comes de Venere.

^m Vt cum lux noctis affulget omnium oculos incurrit: si Antiloquus, & c.

—— atq; aliquis de dijs non tristibus optat

Sic fieri turpis

When Venus came first to heaven, her comeliness was such, that (as mine author saith) ^l all the Gods came flocking about, and saluted her, each of them went to Iupiter, and desired he might haue her to be his wife. When faire Antiochus came in presence

fence

sence, as a candle in the dark his beauty shined, all mens eyes (as *Xenophon* describes the manner of it) were instantly fixed on him, and moved at the sight, insomuch that they could not conceale themselves, but in gesture or looks it was discerned and expressed. Those other senses, hearing, touching may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis mediis in armis movit Achillem*, *Achilles* was moved in the midst of a battle by faire *Briseis*, *Ajax* by *Tecmessa*, *Iudith* captivated that great Captaine *Holofernes*, *Dalilah*, *Sampson*, *Rosamund*,ⁿ *Henry* the second, *Roxolana*, *Solyman* the Magnificent, &c.

† Νικήϊ καὶ σίδεϊ

καὶ πῦρ καὶ ῥομφαία

A faire woman overcomes fire and sword.

o Naught under heaven so strongly doth allure,
The sense of man and all his minde possesse,
As beauties loveliest bait, that doth procure
Great warriors erst their rigour to suppress,
And mighty hands forget their manlinesse,
Driven with the power of an heart-burning eye,
And lapt in flowres of a golden tresse,
That can with melting pleasure mollifie
Their hardned hearts inur'd to cruelty.

p *Clitiphon* ingeniously confesseth, that hee no sooner came in *Leucippes* presence, but that hee did *cordetremere*, & *oculis lasciviis intueri*. q hee was wounded at the first sight, his heart panted, and he could not possibly turne his eyes from her. So doth *Calystris* in *Heliodorus* lib. 2. *Isis* Priest, a reverend old man complaine, who by chance at *Memphis* seeing that *Thracian Rodophe*, might not hold his eyes off her, I will not conceale it, she overcame me with her presence, & quite assaulted my continency which I had kept unto mine old age, I resisted a long time my bodily eyes, with the eyes of my understanding, at last I was conquered, and as in a tempest carried headlong. *Xenophiles* a Philosopher, railed at women down right for many years together, scorned, hated, scoffed at them, comming at last into *Daphnis*, a faire maids company, (as he condoles his mishap to his friend *Demaretus*) though free before,

Intactus mollis ante cupidinibus, was far in love, and quite overcome upon a sudden.

Victus sum fateor à Daphnide, &c. I confesse I am taken,

* *Sola hac inflexit sensus, animumq; labentem*

Impulit---

I could hold out no longer. Such another mishap, but worse, had *Stratocles* the Physitian, that bleare-eyed old man, *mucoplennus* (so † *Prodromus* describes him) he was a severe woman hater all his life, *foeda & contumeliosa semper in feminas profatus*, a bitter persecutor of the whole sexe, *humanas aspides & vipers appellabat*, he swore them all still, and mocked them wherefoever he came, in such vile tearmes, ut matrem & sorores odisset, that if thou hadst heard him, thou wouldst have loathed thine own mother, and sisters for his words sake. Yet this old doting foole was taken at last, with that celestiall and divine looke of *Myrilla* the daughter of *Anticles* the gardner, that smirking wench,

n Delevit omnes ex animo mulieres.

† Nam vincit & vel ignem,

ferrumq; si qua pulchra est.

Anacreon, 2.

o Speacer in his fairy Qu.

p Achilles Tattius lib. 1.

q Statim ac eam contem-

platui sum,

occuli, oculos à virgine a-

vertere cona-

tui sum, sed illi repugna-

bant.

r Puder dicere, non celabo ta-

men Mem-

phim veniens me vicit, & continentiam

expugnavit, quam ad sen-

ectutem usq; servaram, oculis corporis,

&c.

† Nunc primum circa hant anxius animi hereo.

Aristanetus, ep. 17.

* Virg. Æn. 4

† Amaranto dial.

† Comaſq; ad
ſpeculum di-
poſuit.

[Imag. Poly-
ſtrato, ſi il-
lam ſaltem in-
tuearis, ſtatu-
is immobilio-
rem te faciet:
ſi conſpexeris
eam non relin-
quetur ſacul-
tas oculos ab
ea amovendi,
abducat te
alligatum
quocunq; vo-
luerit, ut ſer-
rum ad ſetra-
here ſerunt
adamantem.
† Plaui. Merc.
u In the
Knights tale.

wench, that he ſhaved off his buſhie beard, painted his face, † cur'd his
haire, wore a lawrell crowne to cover his bald pate, and for her love be-
ſides was ready to run mad. For the very day that he married, he was
ſo furious, *ut ſolis occaſum minus expectare poſſet*, (a terrible, a monſtrous
long day) he could not ſtay till it was night, *ſed omnibus inſalutatis in
thalamum feſtinus irrupit*, the meat ſcarce out of his mouth, without any
leave taking, he would needs goe preſently to bed. What young man
therefore, if old men be ſo intemperate, can ſecure himſelfe? Who can
ſay I will not be taken with a beautifull object? I can, I will containe:
No, ſaith † *Lucian*, of his miſtris, ſhe is ſo faire, that if thou doſt but ſee
her, *ſhe will ſtupify thee, kill thee ſtraight, and Meduſa like turne thee to a
Stone, thou canſt not pull thine eyes from her, but as an adamant doth iron,*
ſhe will carry thee bound headlong whether ſhe will her ſelfe, infect thee
like a Baſiliſke. It holds both in men and women, *Dido* was amazed at
Aeneas preſence; *Obſtupuit primo aſpectu Sydonia Dido*,
and as he feelingly verified out of his experience.

*Quam ego poſtquam vidi, non ita amavi ut ſani ſolent
Homines, ſed eodem pacto ut inſani ſolent.*

I lov'd her not as others ſoberly,
But as a mad man rageth, ſo did I.

So *Museus* of *Leander*, *nuſquam lumen detorquet ab illa*, and † *Chaucer* of
Palamon

He caſt his eye upon *Emilia*,
And therewith he blent and cryed ha ha,
As though he had bin ſtroke unto the hearta.

x Ex debita
torius propor-
tione apraſq;
partium com-
poſitione.
Piccolomineus

If you deſire to know more particularly what this Beauty is, how it
doth *Influere*, how it doth fascinate (for as all hold, love is a fascination)
thus in briete. * *This comelineſſe or Beauty ariſeth from the due proportion
of the whole, or from each ſeverall part.* For an exact delineation of which,
I referre you to Poets, Hiſtoriographers, and thoſe amorous writers, to
Lucians Images, and *Charidemus*, *Xenophons* deſcription of *Panthea*,
Petronius Cataleſtes, *Heliodorus Chariclia*, *Tatius Leucippe*, *Longus So-
phiſta's Daphnis and Cloe*, *Theodorus Prodromus* his *Rhodanthes*, *Ariste-
netus* and *Philoftratus* *Epiftles*, *Balthaſar Caſtilio*, lib. 4. de *aulico*, *La-
rentius* cap. 10. de *melan.* *Aeneas Sylvius* his *Lucretia*, and every Poet al-
moſt, which have moſt accurately deſcribed a perfect beauty, an abſolute
feature, and that through every member, both in men and women. Each
part muſt concur to the perfection of it, for as *Seneca* ſaith, *Ep. 33. lib.
4. Non eſt formoſa mulier cuius crus laudatur & brachium, ſed illa, cuius
ſimul uniuerſa facies admirationem ſingulis partibus dedit*; ſhe is no faire
woman, whoſe arme, thigh, &c. are commended, except the face and
all the other parts be correſpondent. And the face eſpecially gives a lu-
ſtre to the reſt; The face is it that commonly denominates faire or fowle,
ar x *forma facies*, the Face is Beauties Towre; and though the other parts
be deformed, yet a good face carries it (*facies non uxor amatur*) that alone
is moſt part reſpected, principally valued, *delitiis ſuis ferox*, and of it
ſelfe able to captivate.

¶ Vrit te Glycera nitor,
Vrit gratia protervitas,
Et vultus nimium lubricus afficit;

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¶ Hor. Od. 19.
lib. 1.

Glycera's too faire a face was it that set him on fire, too fine to be beheld. When † Cherea saw the singing wenches sweet lookes, he was so taken that he cried out, *O faciem pulchram, deleo omnes dehinc ex animo mulieres, tædet quotidianarum harum formarum!* O faire face, Ile never love any but her, look on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her the worse he is, ---vritq; videndo, as in a burning glasse, the sun beames are collected to a center, the raies of love are projected from her eyes. It was *Aeneas* countenance ravished *Queene Dido*, *Os humerosq; Deo similes*, he had an angelicall face.

† Ter. Eunuch.
Act. 2. scen. 3.

¶ O sacros vultus Baccho vel Apolline dignos,
Quos vir, quos tutò femina nulla videt!
---O sacred looks befitting Majesty,

¶ Petronius
Catell.

Which never mortall wight could safely see.

Although for the greater part this beauty be most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamour. An high brow like unto the bright heavens, *cæli pulcherrima plaga*, *Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished alabaster, a paire of cheekes of Vermilian colour, in which love lodgeth, * *Amor qui mollibus genis puella pernoctas*: A corall lip, *suaviorum delubrum*, in which

* Sophocles
Antigone.

Basia mille patent, basia mille latent,
gratiarum sedes gratissima, a sweet smelling flowre, from which Bees may gather hony, † *Mellilega volucres quid adhuc cava thyma, rosasq; &c.*
Omnes ad domina labra venite meæ,

† Io. secundus
bas. 19.

Illas rosas spirat, &c. A white and round neck, that *via lactea*, dimple in the chinne, black eye-browes, *Cupidinis arcus*, sweet breath, white and even teeth, which some call the sale peece, a fine soft round pappe, gives an excellent grace,

† *Quale decus tumidis Pario de marmore mammis!* * and make a pleasant valley *lactæum sinum*, between two chaulkie hills, *Sororiantes papillulas, & ad pruritum frigidos amatores solo aspectu excitantes*. Vnde is, † *Forma papillarum quam fuit apta premi:*

† Læchæus.
* Arandus.
vatis am-
nissima, & duo-
bus montibus
composita ni-
veis.
a Ovid.

Vrebant oculos duræ stantescq; mamillæ.

A flexen haire, golden haire was ever in great account, for which *Virgil* commends *Dido*, *Nondum sustulerat flavum Proserpina crinem,*
Et crines nodantur in aurum. *Apollonius* (*Argonaut. lib. 4.* *Iasonis flavo coma incendit cor Medæ*) will have *Iasons* golden haire, to be the maine cause of *Medæ's* dotage on him. *Castor* and *Pollux* were both yellow hair'd. *Paris*, *Menelaus*, and most amorous young men have been such in all ages, *molles ac suaves*, as *Baptista Porta* inferres, † *Physiog. lib. 2.* lovely to behold. *Homer* so commends *Helena*, makes *Patroclus* and *Achilles* both yellow hair'd: *Pulchricoma Venus*, and *Cupid* himselfe was yellow hair'd, *in aurum cornescante & crispante capillo*, like that neat picture of *Narcissus* in *Callistratus*, for so *Psyche* spyeed him asleepe,

N n n

Bryseis,

Bryseis, Polixena, &c. flavicomæ omnes,

---- and Hero the faire,

Whom young Apollo courted for her haire.

b when Cupid *Leland* commends *Guithera* King *Arthur's* wife, for a faire flexen haire: *Slept Casari* so *Paulus Æmilius* sets out *Clodeveus* that lovely King of *France*. *b Sy-*
em auream *nesius* holds every effeminate fellow or adulterer is faire hair'd: and *Apu-*
habentem, ubi *leius* addes that *Venus* herselfe, Goddesse of Love, cannot delight,
Psyche vidit *Though she come accompanied with the Graces,* and all Cupids traine to
mollemq; ex attend upon her, girt with her own girdle, & smell of Cynamon & Bawme,
ambrosia cer- yet if she be bauld or bad-hair'd, she cannot please her *Vulcan*. Which be-
vicem inflex- like makes our *Venetian* Ladies at this day, to counterfeit yellow haire
it, crines cri- so much, great women to calamistrate and curle it up, vibrantes ad gra-
spas, purpure- tiam crines, & quot orbibus in captivitate flexos, to adorne their heads
as genas can- with spangles, pearles, and made flowres, and all Courtiers to affect a
didasq; &c. pleasing grace in this kinde. In a word, † *The haire* are Cupids nets, to
Apuleius. catch all commers, a brushie wood, in which Cupid builds his nest and un-
c In laudem der whose shadowes, all Loves a thousand severall waies sport themselves.

d Venus ipsa A litle soft hand, pretty litle mouth, small, fine, long fingers,
non placeret *Gratia qua digitis---* tis that which *Apollo* did admire in *Daphne*,
comis nudata, laudat digitosq; manusq;, a streight and slender body,
capite spolia- a small foot, and well proportioned legge, hath an excellent lustre, * *Cui*
ta, si qualis *totum incumbit corpus uti fundamento ades.* *Clearchus* vowed to his friend
ipsa Venus *Amyander* in † *Aristimatus*, that the most attractive part in his Mistris, to
cum fuit vir- make him love and like her first, was her pretty leg and foot: a soft and
go omni grati- white skinne, &c. have their peculiar graces, *d Nebula* hand est mollior
arum choro ac huius cutis est, adipol papillam bellulam. Though in men these parts
stipata, & are not so much respected; a grimme *Sarazen* sometimes,
oro cupidi-
nun populo
concinata,
baltheo suo
cinasta, cinna-
ma fragrans,
& balsama,
si calva pro-
cesserit, place-
re non potest
Vulcano suo.
† *Arand. ca-*
pilliretia Cu-
pidinis, sylva
cedua, in qua
nidificat Cu-
pido, sub cuius
umbrâ amores
mille modis se
exercent.
† *Epist. 72.*
Ubi pulchram
ribiam bene
compactum,
renuemq; pe-
dem vidi.
* *Theod. Pro-*
dromus Amor.
lib 1.
d Plautus Cas.

nudus membra Pyracmon, a martiall hirsute face pleaseth
best, a black man is a pearle in a faire womans eye, and is as acceptable
as * lame *Vulcan* was to *Venus*; for he being a sweaty fuliginous black-
smyth, was dearely beloved of her, when faire *Apollo*, nimble *Mercury*
were rejected, and the rest of the sweet-fac'd Gods forsaken. Many wo-
men (as *Petronius* observes) *sordibus calenti* (as many men are more mo-
ved with kitchin wenches, and a poore market maid, then all these illu-
strious Court and City dames) will sooner dote upon a slave, a servant,
a Durt-dawber, a *Brontes*, a *Cooke*, a *Player*, if they see his naked legs
or armes, *thorosq; brachia* † &c. like that huntsman *Meleager* in *Philo-*
stratus, though he be all in ragges, obscene and durty, besmeared like a
ruddle man, a gypsie, or a chimney-sweeper, then upon a Noble Gallant;
Nireus, *Ephestion*, *Alcibiades*, or those embroidered Courtiers full of
filke and Gold. ‡ *Iustines* wife, a Citizen of *Rome*, fell in love with
Pylades a *Player*, and was ready to run mad for him, had not *Galen*
himselfe helped her by chance. *Faustina* the Empreffe doted on a
Fencer.

Not one of a thousand falls in love, but there is some peculiar part or

* *Claudius* optime rem agit. e *Fol. 5. si servum viderint, aut flatorem altius cinctum, aut pulvere perfusum, aut hi-*
frionem in scenam traductum, &c. † *Me pulchra fateor carere forma, verum luculenta--- nostra est.* *Petronius Ca-*
tal. de Priapo. ‡ *Galen.*

other

other which please most, and inflames him above the rest. † A company of young Philosophers on a time, fell at variance, which part of a woman was most desirable and pleased best, some said the forehead, some the teeth, some the eyes, cheeks, lips, necke, chinne, &c. the controversie was referred to *Lais of Corinth* to decide, but she smiling, said, they were a company of fooles; for suppose they had her where they wished, what would they * first seeke? Yet this notwithstanding I doe easily graunt, *neq; quis vestrum negaverit opinor*, All parts are attractive; But especially the eyes.

(videt igne micantes)

Syderibus similes oculos

which are Loves Fowlers, & *aucupium amoris*; the shooing hornes, the hookes of Love (as *Arandus* will) the guides, touchstone, twaddles, that in a moment cure mad men, and make sound folkes mad, the watchmen of the body, what doe they not? How vex they not? All this is true, and (which *Athenaus* lib. 13. dip. cap. 5. and *Tatius* hold) they are the chiefe seats of Love, & as *James Lornutius* hath facetely expressed in an elegant Ode of his,

Amorem ocellis flammeolis heras

Vidi insidentem, credite posteri,

Fratresq; circum ludibundos,

Cum pharetra volitare & arcu, &c.

I saw Love sitting in my Mistris eyes

Sparkling, beleive it all posterity,

And his attendants playing round about

With bowe and arrows ready for to fly.

Scaliger calls the eyes, & *Cupids* arrowes, the tongue, the lightning of love; the pappes, the tents: *Baltasar Castilio*, the caules, the chariots, the lamps of Love,

— amula lumina stellis,

Lumina quæ possent sollicitare Deos.

Eyes emulating starres in light,

Entising Gods at the first sight.

Loves Orators, *ⁿ Petronius*.

O blandos oculos, & ô facetos,

Et quâdam propria nota loquaces,

Illic est Venus, & leves amores,

Atq; ipsa in medio sedet voluptas.

O sweet and pretty speaking eyes,

Where *Venus* love and pleasure lies.

Loves Torches, Touch-box, Napthe and Matches, *p Tibullus*.

Illius ex oculis quum vult exurere divos,

Accendit geminas lampades acer amor.

Tart loue when he will set the Gods on fire,

Lightens the eyes as Torches to desire.

Leander at the first sight of *Hero's* eyes, was incensed, saith *Musæus*.

Simul in oculorum radiis crescebat fax amorum,

Et cor feruobat invecit ignis impetu,

Pulchritudo enim celebris immaculata femina,

Acutior hominibus est veloci sagitta.

¶ ¶ ¶

oculos

† *Calcagninus*
Apologia,

Que pars maxime deside-

rabilis, alius

frontem, alius

genas, &c.

* *Inter femi-*

nium.

† *Amoris ha-*

mi duces, judi-

ces & indices

qui momento

infanos ja-

nant, sanos in-

sanare cogunt,

oculorum simi-

corporis even-

itores, quid

non agunt?

quid non a-

gunt?

g Henfius.

h Sunt enim o-

culi præcipue

pulchritudinis

sedes lib. 6.

i Ocelli carm.

17. c. 1. 1.

Lipfius epist.

que est lib. 3.

cap. 11. memi-

nit ob elegan-

tiam.

k Cynthia pri-

ma sui mise-

rum me cepit

oculis, contra-

ctum nullis

ante cupidini-

bus Propert.

l. 1.

n In catalact.

p De sulphur.

l. 4.

q Pulchritudo

ipsa per ocul-

tos radios in

pectus amanti

dimanans a-

mate rei for-

mam inculp-

fit, Tatius l. 3.

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Oculos verò via est, ab oculi ictibus

Vulnus dilabitur, & in prae cordia viri manat.

Loves torches gan to burn first in her eyes,

And set his heart on fire, which never dies:

For the faire beauty of a Virgin pure,

Is sharper then a dart, and doth inure

A deeper wound, which piercerh to the heart,

By th'eyes, and causeth such a cruell smart.

A modern Poet brings in Ammon complaining of Thamar,

& me fascino

Occidit ille risus & forma lepor,

Ille nitor, illa gratia, & verus decore,

Ille amulantes purpuram, & rosas gena,

Oculiq, vinetaq, aureo nodo coma.

It was thy beauty, 'twas thy pleasing smile,

Thy grace and comeliness did me beguile,

Thy rose-like cheeks, and unto purple faire

Thy lovely eyes and golden knotted haire.

Philostratus Lemnius cryes out on his Mistris Basiliske eyes, *ardentes*
faces, those two burning glasses, they had so inflamed his soule, that no
water could quench it. *What a tyranny, (saith he) what a pénétration of*
bodies is this! thou drawst with violence, and swallowest me up, as Charyb-
dis doth Saylers with thy rocky eyes, *he that falls into this gulf of Love,*
can never get out. Let this be the Corallary then, the strongest beames
of beauty, are still darted from the eyes,

† Nam quis lumina, tanta, tanta

Posset luminibus suis tueri,

Non statim trepidansq, palpitansq,

Præ desiderij æstuantis auræ &c.

For who such eyes with his can see

And not forthwith enamour'd bee!

And as men catch dotrels, by putting out a legge or an arme, with those
mutuall glances of the eyes they first inveagle one another.

† Cynthia prima suis miserum me cepit ocellis,

Of all eyes (by the way) black are most amiable, entising, and fairest,
which the Poet observes in commending of his Mistrisse.

u Spectandum nigris oculis, nigroq, capillo.

which Hesiod admires in his Alcmena,

† Cuius à verticè ac nigricantibus oculis,

Tale quiddam spirat ac ab aurèa venere.

From her black eyes, and from her golden face

As if from Venus came a lovely grace.

* Calpagninus and * Triton in his Milene *nigra oculos formosam mihi.*

dial.

x Iliad. l.

y Hist. lib. 1.

* Homer useth that Epithete of Oxe-eyed, in describing Iuno, because a
round black eye is the best, the Sonne of beauty, and farthest from black
the worfe: Which y Polidore Virgil taxeth in our Nation, *Angli ut pluri-*
imum cæsis oculis, wee have gray eyes for the most part. Baptista Porta
Physiognom. lib. 3. puts gray colour upon children; they be childish eyes,
dull

dull and heavy. Many commend on the other side *Spanish Ladies*, and those *z Greek Dames* at this day, for the blacknesse of their eyes, 'as *Porta* doth his *Neopolitan* young wives. *Sueton* describes *Iulius Caesar* to have been *nigris vegetisq; oculis micantibus*, of a black quick sparkling eye; & although *Averroes* in his *Colliget* will have such persons timorous, yet without question they are most amorous.

Now last of all, I will shew you by what meanes Beauty doth fascinate, bewitch, as some hold, and work upon the soule of a man by the eye. For certainly I am of the Poets minde, Love doth bewitch and strange-ly change us.

*Ludit amor sensus, oculos perstringit, & aufert
Libertatem animi, mirâ nos fascinat arte.
Credo aliquis demon subiens præcordia flammam
Concitat, & raptam tollit de cardine mentem.*

Love mocks our senses, curbs our liberties,
And doth bewitch us with his Art and rings,
I think some Divell gets into our entrals,

And kindles coales, and heaves our soules from th' hinges

Heliodorus lib. 3. proves at large, ^b that love is witch-craft, it gets in at our eyes, pores, nostrils, ingenders the same qualities, and affections in us, as were in the party whence it came. The manner of the fascination, as *Ficinus com. 10. cap. com. in Plat.* declares it, is thus; *Mortall men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, joyne eye to eye, and so drink and suck in Love between them, for the beginning of this disease is the Eye. And therefore he that hath a cleare Eye, though he be otherwise deformed, by often looking upon him, will make one mad, and tye him fast to him by the eye. Leonard. Varius lib. 1. cap. 2. de fascination.* telleth us, that by this interview, ^c the purer spirits are infected, the one Eye pierceth through the other with his rayes, which he lends forth, and many men have those excellent piercing eyes, that which *Suetonius* relates of *Augustus*, their brightnesse is such, they compell their spectators to look off, and can no more endure them then the Sunne beames, ^d *Barradius lib. 6. cap. 10. de Harmonia Evangel.* reports as much of our Saviour *CHRIST*, and ^e *Peter Morales* of the Virgin *Mary*, whom *Nicephorus* describes like wise to have been yellow-hair'd of a wheat colour, but of a most amiable and piercing eye. The rayes, as some thinke, sent from the eyes, carry certain spirituall vapours with them, and so infect the other party, and that in a moment. I know, they that hold *visio fit intra mittendo*, will make a doubt of this, but *Ficinus* proves it from ^f *bleare-eyes*, *That by sight alone, make others bleare eyed: and it is more then manifest, that the vapour of the corrupt blood doth get in together with the rayes, and so by the contagion, the spectators eyes are infected.* Other arguments there are of a Basilisk, that kills a far off by sight, as that *Ephesi* an did of whom ^g *Philostatus* speakes, of so pernicious an eye, he poysoned all he looked steddily on: and that other argument, *menstrue fœmina*, out of *Aristoteles Problems*, *morbose Capi vaccinus* addes, & [†] *Septalius* the Commentator, that contaminate a looking-glasse with beholding it. ^h So the beames that come from the agents heart, by the eyes infect the spirits

^a *Alantuan.*
^b *Amor per oculos, naves, poros influens, &c. Mortales tum summo opere fascinantur quando frequentissimo intuitu aciem dirigentes, &c. Ideo si quis nitore polleat oculorum, &c.*
^c *Spiritus puriores fascinantur, oculus a se radios emittit, &c.*
^d *Lib. de pulch. les. & Mar. e Lib. 2. c. 23. colore triticum referente, crine, flava, acribus oculis.*
^e *Lippi solo intuitu alios lippos faciunt, et pater una cum radio vaporem corrupti sanguinis emanare, cujus contagione oculus spectantis inficitur.*
^f *Vita Apollonis Comment. in Aristot Probl. h Sic radius a corde percutientis missus, regimen proprium repetit, cor vulnerat, per oculos sanguinem inficit, & spiritus, subtili quadam vi.*
^g *Castil. lib. 3. de aulico.*

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about the patients, inwardly wound, & thence the spirits infect the blood. To this effect she complained in *Apuleius*, Thou art the cause of my grief, thy eyes piercing through mine eyes to mine inner parts, have set my bowels on fire, and therefore pittie me that am now ready to dye for thy sake. *Ficinus* illustrates this with a familiar example of that *Marrian* *Phædrus* and

i Lib 10. Cau-
sa omnis & o-
rigo omnis præ-
sentis doloris
tute es, isti e-
nim tui oculi,
per meos ocu-
los ad intima
delapsi præcor-
dia, acerrimè
me in medullis
commouent in-
cendium, ergo
miserere tui
causa pereun-
tis

k Lycias in
Phædri vultu
inhiat, Phæ-
drus in oculos
Lycias scintil-
las suorum de-
figit oculorum
cumq; scintil-
lis, &c. Sequi-
tur Phædrus
Lyciam, quia
cor suum petit
spiritu, Phæ-
drum Lycias,
quia spiritus,
propriam sedē
postulat. Verū
Lycias, &c.

† Demoniac in-
quit quæ in
hoc Eremita
per occurrebat
1 Castilio de
aulico, l. 3. fol.
228. Oculi ut
milites in insi-
diis semper re-
cubant, &
subito ad visu
sagittas emit-
tunt, &c.

m Nec mirum
si reliquos
morbos qui ex
contagione na-
scentur consi-
deremus pestē,
pruritum, sca-
biem, &c.

n *Lucretius*.

Theban Lycias.^k Lycias he stares on Phædrus face, and Phædrus fastens the balls of his eyes upon Lycias, and with those sparkling rayes, sends out his spirits. The beames of Phædrus eyes are easily mingled with the beames of Lycias, and spirits are joyned to spirits. This vapour begot in Phædrus heart, enters into Lycias bowels: and that which is a greater wonder, Phædrus blood is in Lycias heart, and thence come those ordinary loue speeches, my sweet heart Phædrus and mine own selfe, my deare bowels: And Phædrus againe to Lycias, O my light, my joy, my soule, my life. Phædrus follows Lycias, because his heart would have his spirits, and Lycias followes Phædrus, because he loues the seat of his spirits, both follow, but Lycias the car-
nest of the two: The river hath more need of the fountain, then the foun-
tain of the river, as iron is drawn to that which is touched with a loadstone, but drawes not it againe, so Lycias drawes Phædrus. But how comes it to passe then, that a blinde man loues, that neuer saw? We read in the lives of the Fathers, a story of a childe that was brought up in the wildernesse, from his infancy, by an old Hermite: now come to mans estate, he saw by chance, two comely women wandring in the woods: hee asked the old man what creatures they were, he told him *Fayries*. After a while talk-
ing obiter, the Hermite demanded of him, which was the pleasantest sight that ever he saw in his life, he readily replied, the two *Fayries* he spied in the wildernesse. So that without doubt, there is some secret loadstone in a beautifull woman, a magnetique power, a naturall inbred affection, which moues our concupiscence, and as he sings,

*Me thinks I haue a mistresse yet to come,
And still I seek, I loue, I know not whom.*

'Tis true indeed of naturall and chaste love, but not of this Heroicall pas-
sion, or rather brutish burning lust, of which we treat, wee speak of wan-
dring, wanton, adulterous eyes, which as^l he saith, lye still in wait, as so
many souldiers, and when thy spy an innocent spectator fixed on them, shoot
him through, and presently bewitch him: Especially when they shall gaze &
glote, as wanton Lovers doe one upon another, and with a pleasant eye con-
flict, participate each others soules. Hence you may perceive how easily,
and how quickly we may be taken in loue; since at the twinkling of an
Eye, Phædrus spirits may so perniciously infect Lycias blood. m Neither
is it any wonder, if we but consider how many other diseases closely, and as
suddenly are caught by infection, Plague, Itch, Scabs, Flux, &c. The spirits
taken in, will not let him rest that hath receaved them, but egge him on,

n *Idg.* petit corpus mens unde est saucia amore,
and we may manifestly perceive a strange eduction of spirits, by such as
bleed at nose after they be dead, at the presence of the murderer, but read
more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2.*
obseru. cap. 7. Malefina controu. Ficinus, Cardan, Libanius de cruentis ca-
daveribus, &c.

MEMB. 3. SUBSECT. 3.

Artificiall allurements of love, causes and provocations to
lust; Gestures, Cloathes, Dowre, &c.



Naturall beauty is a stronger loadstone of it selfe, as you have heard, a great temptation, and pierceth to the very heart,

o *forma verecunda nocuit mihi visa puella*, but much more when those artificiall enticements and provocations of Gestures, Cloathes, Jewels, Pigments, Exornations, shall be

annexed unto it; those other circumstances, opportunity of time and place shall concur, which of themselves alone were all sufficient, each one in particular to produce this effect. It is a question much controverted by some wise men, *forma debeat plus arti an naturæ*? Whether naturall or artificiall objects be more powerfull: but not decided: for my part I am of opinion, that though beauty it selfe be a great motive, and give an excellent lustre in *sordibus*, in beggery, as a Jewell on a dunghill, will shine and cast his rayes, it cannot be suppressed, which *Heliodorus* faines of *Chariclia*, though she were in beggers weeds: yet as it is used, artificiall is of more force, and much to be preferred.

† *Sic dentata sibi videtur Agle,
Emptis ossibus Indicoq; cornu,
Sic quæ nigrior est cadente moro,
Ceruleata sibi placet Lychoris.*

So toothlesse *Agle* seemes a pretty one,
Set out with new bought teeth of *Indy* bone:
So foule *Lychoris* blacker then berry,
Her selfe admires, now finer then cherry.

o In Beauty,
that of favour
is preferred
before that of
Colours, and
decent moris
is more then
that of favour
Bacons Es-
saies.

† *Martialis.*

John Berius the *Burgundian* cap. 8. *hist. navigat. in Basl.* is altogether on my side. For whereas (saith hee) at our comming to *Brasile*, wee found both men and women naked as they were borne, without any covering, so much as of their privities, and could not be perswaded, by our Frenchmen that lived a yeare with them, to weare any, P *Many will thinke that our so long commerce with naked women, must needs be a great provocation to lust*, but hee concludes otherwise, that their nakednesse did much lesse entise them to lasciviousnesse, then our women cloathes. And I dare boldly affirme (saith he) that those glittering attires, counterfeited colors, headgears, curled haire, plaited coates, cloakes, gowns, costly stomachers, guarded and loose garments, & all those other countrements, wherewith our country women counterfeited a beauty, and so curiously set out themselves, cause more inconvenience in this kinde, then that Barbarian homelinessse, although they be no whit inferiour unto them in beauty. I could evince the truth of this by many other arguments, but I appeale (saith he) to my companions at that present, which were all of the same minde. His country-man *Montague* in his *Essayes*, is of the same opinion, and so are many others; out of whose assertions thus much in brieve we may conclude; that Beauty is more beholding to Art then Nature, and stronger provocations proceede from outward

P *Multi tactu
opinantur
commercium
illud adeo fre-
quens cum
barbaris, nudis
ac presertim
cum feminis,
ad libidinem
provocare, ac
minus multo
noxia illorum
nuditas quam
nostrarum fa-
minarum cul-
tus. Ausim
asseverare
splendidum
illum cultum,
fucos, &c.*

outward ornaments, then such as nature hath provided. It is true that those faire sparkling eyes, white necke, corall lips, turgent pappes, Rose-coloured cheekes, &c. of themselves are potent entisers, but when a comely, artificiall, well composed looke, pleasing gesture, an affected carriage shall bee added, it must needs bee farre more forcible then it was, when those curious needle-workes, variety of colours, purest dyes, Jewells, spangles, pendants, lawne, lace, tiffanies, faire and fine linnen, embrioderies, calamistrations, oyntments, &c. shall be added, they will make the veriest dowdy otherwise, a Goddesse, when nature shall be furthered by Art. For it is not the eye of it selfe that entiseth to lust, but an *adulterous eye*, as *Peter* termes it, 2. 2. 14. a wanton, a rolling, lascivious eye, A wandering eye, which *Isay* taxeth, 3. 16. *Christ* himselfe, and the *Virgin Mary* had most beautifull eyes, as amiable eyes as any persons, saith 9 *Baradius*, that ever lived, but withall so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust, if we may believe 1 *Gerson* and 2 *Bonaventure*; there was no such Antidote against it, as the *Virgin Maries* face. 'Tis not the eye, but carriage of it, as they use it, that causeth such effects. When *Pallas*, *Inno*, *Venus*, were to win *Parris* favour for the golden apple, as it is elegantly described in that pleasant enterlude of 1 *Apuleius*, *Inno* came with maiesty upon the stage, *Minnerva* gravity, but *Venus*, dulce subridens constitit amantè, & gratissime *Gratia* deam propitiantes, &c. came in smiling with her gracious graces and exquisite musicke, as if she had danced, & nonnunquam saltare solis oculis, and which was the maine matter of all, she danced with her rolling eyes; they were the Brokers and Harbingers of her lute. So she makes her bragg in a moderne Poet,

† Rosamonds
complaint, by
Sam. Daniel.

† Soone could I make my brow to tyrannize,
And force the world doe homage to mine eyes.

1 *Eneas*
Sylv.

2. *Heliodor. l.*

3. *Rodophe*

Thracia tam

inevitabili

fascino in-

structa, tam

exacte oculis

intuens at-

traxit, ut si

in illam quis

incidisset fieri

non posset

quin capere-

tur.

2 *Lib. 3. de*

providentia:

Animi fene-

stre oculi, &

omnis improba

cupiditas per

oculos tan-

quam canales

introit

† *Buchanan.*

The eye is a secret Orator, the first bawde, *Amoris porta*, and with private lookes, winking, glances and smiles, as so many dialogues they make up the match many times, and understand one anothers meanings, before they come to speak a word. 1 *Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to give each other entertainment, before ever they had conference: he asked her good will with his eye, she did *suffragari*, and gave content with a pleasant looke. That 2 *Thracian Rodophe* was so excellent at this dumbe Rhetoricke, that if she had but looked upon any one almost (saith *Calisiris*) she would have bewitched him, and he could not possibly escape it. For as 2 *Salvianus* observes, the eyes are the windowes of our soules, by which as so many channels, all dishonest concupiscence gets into our hearts. They reveale our thoughts, & as they say, *frons animi index*, but the eye of the countenance,

† *Quid procacibus intueri ocellis, &c.*

I may say the same of smiling, gate, nakednesse of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counteriteit, composed, affected, artificiall and reciprocal, those counter-smiles are the dumbe shewes and prognosticks of greater matters, which they most part use, to inveagle & deceive; though many fond lovers againe are so frequently mistaken, and led into a fooles

paradise

paradise. For if they see but a faire maid laugh, or shew a pleasant countenance, use some gracious wordes or gestures, they apply it all to themselves, as done in their favour, sure she loves them, she is willing, coming, &c.

Stultus quando videt quod pulchra puellaridet,

Tum fatuus credit se quod amare velit:

When a foole sees a faire maid for to smile,

He thinks she loves him, 'tis but to beguile.

They make an art of it, as the Poet telleth us,

Quis credat, discunt etiam ridere puella,

Queritur atq; illis hac quoq; parte decor:

Who can beleever to laugh maids make an Art,

And seeke a pleasant grace to that same part.

And 'tis as great an entisement as any of the rest,

z subrisit molle puella,

Cor tibi rite salit.

She makes thine heart leape with a pleasing gentle smile of hers.

b Dulce ridentem Lalagen amabo,

Dulce loquentem,

I love Lalage

as much for smiling, as for discoursing, *delectata illa risit tam blandum,*

as he said in *Petronius* of his Mistris, being well pleased, she gave so sweet

a smile. It wonne *Ismenius*, as he confesseth, *Ismene subrisit amatorium,*

Ismene smiled so lovingly the second time I saw her, that I could not

chuse but admire her. And *Galla's* sweet smile quite overcame *† Faustus*

the Sheapheard,

Me aspiciens motis blandè subrisit ocellis.

All other gestures of the body will enforce as much. *Daphnis* in *† Lucian*

was a poore stattered wench, when I knew her first, said *Corbile,*

pannosa & lacera, but now she is a stately peece indeed, hath her maids to

attend her, brave attires, mony in her purse, &c. and will you know how

this came to passe? by setting out her selfe after the best fashion, by her

pleasant carriage, affability, sweet smiling upon all, &c. Many women

dote upon a man for his complement only, and good behaviour, they

are wonne in an instant; too credulous to believe that every light, wan-

ton sutor, who sees or makes love to them is instantly inamored, he cer-

tainly dotes on, admires them, will surely marry, when as he meanes no-

thing lesse, 'tis his ordinary carriage in all such companies. So both de-

lude each other, by such outward shewes, and amongst the rest, an up-

right, a comely grace, curtesies, gentle salutations, cringes, a mincing

gate, a decent and an affected peace, are most powerfull enticers, & which

the Prophet *Esay* a Courtier himselfe, and a great observer, objected to

the daughters of *Sion*. 3. 16. *they minced as they went, and made a tinkling*

with their feet. To say the truth, what can they not effect by such meanes?

Whilest nature decks them in their best attires,

Of youth and beauty which the world admires,

† Virg. 14. --- voce, manu, gressu, pectore, fronte, oculis.

When Art shall be annexed to beauty, when wiles and guiles shall con-

curre: for to speake as it is, Love is a kinde of legerdemaine, meere jug-

ling,

y Ovid. de arte amandi.

z Pers. 3. Sat.

a Vel centum Charites ridere putaret, Museus of Hero.

b Hor. Od. 22. lib. 1.

c Eustathius l. 5.

† Mantuan.

† Tom. 4. merit. dial. Exornando seipsum elegant, facilem & hilarum se gerendo erga cunctos ridendo suave ac blandum quid, &c.

† Angerianus.

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Vel si forte
vestimentum
de industria
elevetur, ut
pedum ac tibi-
arum pars ali-
qua conspicia-
tur. Dum tem-
plum aut lo-
cum aliquem
adierit.

e Sermone,
quod non fe-
mine viris co-
habitem. Non
loquuta es lin-
gua, sed loquu-
ta es gressu:
non loquuta es
voce, sed ocu-
lis loquuta es
clarius quam
voce.

† Iovianus
Pontanus Ba-
iar. lib. 1. ad
Hermionem.
* De luxu ve-
stium discurs.
6. Nihil aliud
deest nisi ut
præco vos
præcedat &c.
y If you can
tell how you
may sing this
to the tune
a Sow-gelder
blowes.

e Auson. epig.
28.

g In Tyrre-
nis conviviis
nude mulieres
ministrabant.

† Epist. 7. lib.
2.

* Amatoria
miscentes vi-
dis, & in ipsi

ling, a fascination) When they shew their faire hand, fine foot and legge withall, *magnum sui desiderium, nobis relinquunt*, saith *Balthasar Casti-lio lib. 1.* they set us alonging, and so when they pull up their petty-coates, and outward garments, as usually they doe to shew their fine stockings, and those of purest silken dye, gold fringes, laces, embroyderings, (it shall goe hard but when they goe to Church, or to any other place, all shall be seen) 'tis but a springe to catch woodcocks; and as ** Chrysostome* telleth them down-right, though they say nothing with their mouthes, they speak in their gate, they speak with their eyes, they speak in the carriage of their bodies. And what shall we say otherwise of that baring of their necks, shoulders, naked brefts, armes and wrists, to what end are they, but only to tempt men to lust!

† Nam quid lacteolus finus, & ipsas

Præ te fers sine linteo papillas?

Hoc est dicere, posce, posce, trado,

Hoc est ad Venerem vocare amantes.

There needs no more as ** Fredericus Matenesius* well observes, but a crier to goe before them so dressed, to bid us looke out, a trumpet to sound, or for defect a Sowgelder to blow.

y Looke out looke out and see,

What object this may be,

That doth perstringe mine eye:

A gallant Lady goes,

In rich and gaudy clothes,

But whether away God knowes,

——— looke out, &c. & qua sequuntur,

or to what end and purpose? But to leave all these phantasticall raptures, I'll prosecute mine intended Theame. Nakednesse, as I have said, is an odious thing of it selfe, *remedium amoris*, yet it may be so used, in part, & at set times, that there can be no such entisement as it is;

e Nec mihi cincta Diana placet, nec nuda Cythere,

Illa voluptatis nil habet, hac nimium.

David so espied Bertheba, the Elders Susanna: ** Apelles* was inamored with Campaspe, when he was to paint her naked. *Tiberius in Suet. cap. 42.* supped with *Sestius Gallus* an old leacher, *libidinoso sene, eâ lege ut nuda puellæ ministrarent*, some say as much of *Nero*, and *Pontus Huter* of *Carolus Pugnax*. Amongst the *Babylonians*, it was the custome of some lascivious queânes to dance frisking in that fashion, saith *Curtius lib. 5.* & *Sardus de mor. gent. lib. 1.* writes of others to that effect. The *8 Tuscans* at some set banquets, had naked women to attend upon them, which *Leoni- cus de varia hist. lib. 3. cap. 96.* confirms of such other bawdy nations. *Nero* would have filthy pictures still hanging in his chamber, which is too commonly used in our times, & *Heliogabalus*, *Etiâ coram agentes, ut ad venerem incitarent*: So things may be abused. A servant maid in *Aristanetus*, spied her Master and Mistresse through the key hole ** mer- rily* disposed, upon the sight she fell in love with her Master. *Antoninus Caracalla* observed his mother in law with her breasts amorously laid o-

which

which

which

which

pen, he was so much moved, that he said, *Ab si liceret*, O that I might; which she by chance over-hearing, replied as impudently, *Quicquid libet licet*, thou maist doe what thou wilt: And upon that temptation hee married her: this object was not in cause, not the thing it selfe, but that unseemly, undecent carriage of it.

When you have all done, *veniunt à veste sagitta*, the greatest provocations of lust are from our apparell, God makes, they say, man shapes, and there is no motive like unto it;

* Which doth even beauty beautifie;

And most bewitch a wretched eye.

a filthy knave, a deformed queane, a crooked carkasse, a maukin, a witch, a rotten post, an hedg stake may be so set out and tricked up, that it shall make as faire a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuria aucupium*, one calls it, the first snare of lust, *Bos aucupium animarum, lethalem arundinem*, a fatall reed, the greatest bawd, *forte lenocinium, sanguineis lachrymis deplorandum*, saith *† Mate-nesius*, and with teares of blood to be deplored. Nor that comeliness of clothes is therefore to be condemned, and those usuall ornaments: there is a decency and *decorum* in this as well as in other things, fit to bee used, becomming severall persons, and befitting their estates, he is onely phantasticall, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally receaved: but when they are so new fangled, so unstaid, so prodigious in their attires, beyond their meanes and fortunes, unbefitting their age, place, quality, condition, what should we otherwise think of them? Why doe they adorne themselves with so many colours of hearbs, fictitious flowres, curious needle works, quaint devices, sweet smelling odors, with those inestimable riches of pretious stones, pearles, rubies, diamonds, emeralds, &c. Why doe they crowne themselves with gold and silver, use coronets and tires of severall fashions, deck themselves with pendants, bracelets, eare-rings, chaines, girdles, rings, pinnes, spangles, embroyderies, shadowes, rebatoes, verficolor ribbands? why doe they make such glorious shewes with their scarfes, feathers, fannes, masks, farres, laces, tiffanies, ruffles, falls, calls, cusses, damasks, velvets, tinsels, cloath of gold, silver, tissue? with colours of heavens, starres, planets: the strength of mettals, stones, odors, flowers, birds, beasts, fishes, and whatsoever *Africk, Asia, America*, sea, land, art, & industry of man can afford? Why doe they use and covet such novelty of inventions, such new fangled tyres, and spend such inestimable summs on them? To what end are those crisped, false haire, painted faces, as the *Satyrists* observe, such a composed gate, not a step awry? Why are they like so many *Sybarites*, or *Neræes Poppæa*, *Affuerus* concubines, so costly, so long a dressing, as *Cæsar* was marshalling his army, or an hawk in pruning? *Dum moliantur, dum comuntur annus est*, A * *Gardiner takes not so much delight and paines in his garden, as horse-man to dresse his horse, scoure his armour*, a *Marriner* about his ship, a *Merchant* his shop and shop-booke, as they doe about their faces, and all those other parts: such setting up with cokes, freightning with whale-bones, why is it but as a day-net catcheth Larkes, to make young men stoop unto them? *Philobanus* a

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h *Spantian** *Sidney's*
*Arcadia.*i *De immo.*

mulier cultu.

† *Discur. 6.*

de luxu vesti-

um.

k *Petroneus*

fol. 95. Quo

spectant sexa

comes? quo fa-

cies medica-

mine attrita

oculorum

molis petulā-

tia quo ince-

sus tam com-

positus, &c.

l *Ter.** *P. Aretine.**Hortulanus nō**ita exercetur**visendis hortis**eques equis,**armis, nauta**navibus, &c.*

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† *Epist. 4. So-*
nus armillarū
bene sonantiū.
odor unguento-
rum, &c.

in *Torn. 4. dial.*

Amor. vascula

plena multae

infelicitatis

omnem marito-

rum opulentia

in hacinpen-

dunt, dracones

pro monilibus

habent, qui u-

tinam vere

dracones ef-

sent. Lucian.

† *Ovid. epist.*

med. Iasoni.

† *Seneca.*

in *Cassiodoro de*

aulic. lib. 1.

Mulieribus

omnibus hoc

imprimis in

votis est, ut

formosae sint,

aut si re ipsa

non sint, vide-

antur tamen

esse, & si qua

parte natura

defuit, artis

suppetias ad-

jungunt; unde

ille faciei un-

ctiones, dolor

& cruciatus

in arctandis

corporibus,

&c.

o *Modo cau-*

datas tunicas,

&c. Bossus.

† *Scribanus*

philos. Christ.

cap. 6.

† *Ter. Eunuc.*

Act. 2. Scen. 3.

† *Sirota fil.*

† *Natur. eq. putat quod fuit artificis,*

† *Natur. eq. putat quod fuit artificis,*

† *Natur. eq. putat quod fuit artificis,*

† *Natur. eq. putat quod fuit artificis,*

† *Natur. eq. putat quod fuit artificis,*

† *Natur. eq. putat quod fuit artificis,*

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† *Natur. eq. putat quod fuit artificis,*

† *Natur. eq. putat quod fuit artificis,*

† *Natur. eq. putat quod fuit artificis,*

† *Natur. eq. putat quod fuit artificis,*

† *Natur. eq. putat quod fuit artificis,*

gallant in *Aristanctus*, advised his friend *Polianus*, to take heed of such entisements, † for it was the sweet sound and motion of his *Mistris* span- gles and bracelets, the smell of her oymments, that captivated him first,

Illa fuit mentis prima ruina mea.

Quid sibi vult pixidum turba, saith *Lucian*, To what use are pinnes, pots, glasses, oymments, irons, combs, bodkins, setting-sticks? why bestow they all their patrimonies and husbands yearly revenues on such fooleries, † bina patrimonia singulis auribus; why use they dragons, waspes, snakes, for chaines, inamelled jewels on their necks, cares, *dignum potius foret ferro manus istas religari*, atq; *utinam monilia verè dracones essent*, they had more need some of them be tied in *Bedlam* with iron chaines, have a whip for a fan, & hair-cloathes next to their skins, instead of wrought smocks, have their cheeks stigmatized with a hot iron, I say, some of our *Iesabells*, instead of painting, if they were well served. But why is all this labour, all this cost, preparation, riding, running, far fetched, and deare bought stuffer? *Because forsooth they would be faire and fine, and where nature is defective, supply it by art.*

Sanguine qua vero non rubet, arterubet, (*Ovid*)

and to that purpose they annoint and paint their faces, to make *Helen of Hecuba* — *parvamq; exortamq; puellam* — *Europen*; To this intent they crush in their feet and bodies, hurt and crucifie themselves, sometimes in laxe clothes, an hundred yards I think in a gowne, a sleeve, and sometimes againe so close, *ut nudos exprimant artus*. Now long tailes and traines, and then short, up, downe, high, lowe, thick, thinne, &c. now litle or no bands, then as big as cart wheelles, now loose bodies, then great fardingalls & close girt, &c. Why is all this, but with the whore in the Proverbs, to intoxicate some or other: *oculorum decipulam*, † one therefore calls it, & *Indicem libidinis*, the trap of lust, and sure token, as an Ivy-bush is to a Taverne.

Quod pulchros Glycere sumas de pixide vultus,

Quod tibi composita nec sine lege come,

Quod niteat digitis adamas, Beryllus in aure,

Non sum divinus, sed scio quid cupias.

O *Glycere* in that you paint so much,

Your haire is so bedeck't in order such,

With rings on fingers, bracelets in your eare,

Although no Prophet, tell I can, I feare.

To be admired, to bee gazed on, to circumvent some novice? As many times they doe, that instead of a Lady he loves a cap and a feather, instead of a maid that should have *verum colorem, corpus solidum, & succi plenum* (as *Cherea* describes his mistris in the † Poet) a painted face, a ruffe-band, faire and fine linnen, a coroner, a flowre,

* *Sirota fil.*

† (*Natur. eq. putat quod fuit artificis,*) a wrought wastcote he dotes on, or a pied petticoate, a pure dye, instead of a proper woman. For generally as with rich furred Conies, their cases are farre better then their bodies, and like the bark of a Cinnamon tree which is dearer then the whole bulk, their outward accoutrements are far more pretious then their inward endowments. 'Tis too commonly so,

Auferimur

P. Auferimur cultu, & gemmis, auroq; teguntur.

Omnia pars minima est ipsa puella sui.

With gold and jewels all is covered,

And with a strange tire we are wonne,

(While she's the least part of her selfe)

And with such baubles quite undone.

Why doe they keep in so long together, a whole winter sometimes, and will not be seen but by torch or candle-light, and come abroad with all the preparation may be, when they have no businesse, but only to shew themselves?

† Spectatum veniunt, veniunt spectemur ut ipsa.

† For what is beauty if it be not seen,

Or what is't to be seen if not admir'd,

And though admir'd, unlesse in love desir'd?

why doe they goe with such a counterfeite gate, which *Philo Iudæus* reprehends them for, and use (I say it againe) such gestures, apish, ridiculous, undecent attires, Sybariticall tricks, fucos genis, purpurissam vennis, *ce-* *russam fronti, leges oculis,* &c. use those sweet perfumes, powders & ointments in publike, flock to heare sermons so frequent, is it for devotion? or rather as *Basil* tels them, to meet their sweet-hearts, and see fashions; for as he saith, commonly they come so provided to that place, with such curious complements, with such gestures and tires as if they should goe to a dancing schoole, a stage-play, or bawdy-house, fitter then a Church.

When such a shee Priest comes her Masse to say,

Twenty to one they all forget to pray.

They makethose holy Temples consecrated to godly Martyrs, and religious uses, the shops of impudence, dennes of whores and thieves, and little better then brothell houses. When we shall see these things daily done, their husbands bankrupts, if not cornuto's, their wives light hufwives, daughters dishonest; and heare of such dissolute acts, as daily we doe, how should we think otherwise, what is their end, but to deceive and inveagle young men? As tow takes fire, such enticing objects produce their effect, how can it be altered? When *Venus* stood before *Anchises* (as *Homer* faines in one of his Hymnes) in her costly robes, he was instantly taken,

Cum ante ipsum staret Iovis filia, videns eam

Anchises, admirabatur formam, & stupendas vestes,

Er at enim induta peplo, igneis radiis splendidiore,

Habebat quodq; torques fulgidos, flexiles halices,

Tenerum collum ambiebant monilia pulchra,

Aurea variegata.

When *Venus* stood before *Anchises* first,

He was amaz'd to see her in her tires;

For she had on a hood as red as fire,

And glittering chaines; and Ivy-twisted spires,

About her tender neck we e costly bruches,

And deek laces of gold, inamell'd ouches.

So when *Medea* came in preience of *Inson* first, attended by her Nymphs and Ladies, as she is described by *Apollonius*,

*Cunctas verò ignis instar sequebatur splendor,
Tantum ab aureis fimbriis resplendebat jubar,
Accenditq; in oculis dulce desiderium.*

A lustre followed them like flaming fire,
And from their golden borders came such beams,
Which in his eyes provok'd a sweet desire.

Such a relation we have in * *Plutarch*, when the Queenes came and offered themselves to *Anthony*,^u with divers presents, and enticing ornaments,

*Asiatick allurements, with such wonderfull ioy and festivity, they did so inveigle the Romans, that no man could containe himselfe, all was turned to delight & pleasure. The women transformed themselves to Bacchus shapes, the men children to Satyres and Pans; but Anthony himselfe was quite besotted with Cleopatra's sweet speeches, philters, beauty, pleasing tyes: for when shee sailed along the river Cydnus, with such incredible pompe in a gilded ship, her selfe dressed like Venus, her maides like the Graces, her pages like so many Cupids, Anthony was amazed, and rapt beyond himselfe. Heliodorus l. 1. brings in Darneneta stepmother to Cnemon, whom she saw in his scarfes, rings, robes and coronet, quite mad for the love of him. It was Iudiths Pantofles that ravished the eyes of Olofernes. And * *Cardan* is not ashamed to confesse, that seeing his wife the first time all in white, he did admire and instantly love her. If these outward ornaments were not of such force, why doth ^z *Naomi* give *Ruth* counsel how to please *Boaz*? and ^a *Iudith* seeking to captivate *Olofernes*, washed and anointed her selfe with sweet oyntments, dressed her haire, and put on costly attires. The riot in this kinde hath been excessive in times past; no man almost came abroad, but curled and anointed,*

* *Vit. Anton.*
^u *Regia domo*
ornatusq; cer-
tantes, sese ac-
formam suam
Antonius offe-
rentes, &c.
Cum ornatu et
incredibili pō-
pap Cydnū
fluvium navi-
gant aurata
puppi, ipsa ad
similitudinem
Veneris orna-
ta, puella Gra-
tis similes pu-
eri cupidini-
bus, Antonius
ad visum stu-
pefactus
^x *Lib. de lib.*
prop.
^y *Amictum*
Chlamyde &
coronis quum
primum aspe-
xit Cnemonem
ex potestate
mentis excidit.
^z *Ruth. 3. 3.*
^a *Cap. 9. 5.*
^b *lur. Sat. 6.*
^c *Hor. lib. 2.*
Od. 11.
^d *Cap. 27.*
^e *Epist. 9.*
^f *Quicquid est*
boni moris le-
vitae extrin-
guitur & po-
litiuram corpo-
ra mulieris
munditias an-
tecessimus, co-
lores meretri-
cios viri sumi-
mus tenero &
molli gradu
suspendimus
gratum, non
ambulamus,
nat. quest. lib.
7. cap. 31.

^b *Et matutino sudans Crispinus amomo,*
Quantum vix redolent duo funera, one spent as
much as two funeralls at once, and with perfumed haire, & *rosa canos*
odorati capillos Assyriacq; nardo. What strange things doth ^a *Sueton* re-
late in this matter of *Caligula's* riot? And *Pliny lib. 12. & 13.* Read more
in *Dioscorides, Vlmus, Arnoldus, Randoletius de fuce & decoratione*, for
it is now an art, as it was of old, (so ^c *Seneca* records) *officina sunt odores*
coquentium. Women are bad and men worse, no difference at all betwixt
their and our times, ^f *Good manners*, (as *Seneca* complaines) are extinct
with wantonnesse, in tricking up themselves men goe beyond women, they
weare harlots colours, and doe not walk, but jet and dance, *hic mulier, hæc*
vir, more like Players, Butterflies, Baboones, Apes, Anticks then men.
So ridiculous moreover we are in our attires, and for cost so excessive,
that as *Hierome* said of old, *Vno filo villarum insunt pretia, uno lino decies*
sestertium inseritur, 'tis an ordinary thing to put a thousand Okes, and an
hundred Oxen into a suite of apparell, to weare a whole Mannor on his
back. What with shooe-ties, hangers, points, cappes and feathers, scarfes,
bands, cuffes, &c. in a short space their whole patrimonies are consumed.
Heliogabalus is taxed by *Lampridius*, and admired in his age for wearing
jewels in his shooes, a common thing in our times, not for Emperours
and Princes, but almost for serving-men and taylors. All the flowers,
starres, constellations, gold and pretious stones doe condescend to set out
their

their shooes. To repressethe luxury of those Roman matrons, there was
 a *Lex Valeria* and *Oppia*, and a *Cato* to contradict, but no lawes will serve
 to repressethe pride and insolency of our dayes, the prodigious riot in
 this kinde. *Lucullus* wardrope is put downe by our ordinary citizens, &
 a Coblers wife in *Venice*, a Curtelan in *Florence*, is no whit inferiour to a
 Queene, if our Geographers say true: and why is all this? *Why doe they*
glory in their Jewels (as^h he saith) or exult and triumph in the beauty of
 cloathes, why is all this cost? to incite men the sooner to burning lust. They
 pretend decency and ornament, but let them take heed, lest while they
 set out their bodies, they doe not damne their soules, 'tis *Bernardus*
 counsell: shine in Jewels, stinke in conditions, have purple robes, and a
 torne conscience. Let them take heed of *Esayes* prophesie, that their slip-
 pers and tyers be not taken from them, sweet balles, bracelets, earrings,
 vailles, wimpells, crisping pinnes, glasses, fine linnen, hoods, lawnes, and
 sweet savours, they become not bald, burnt, and stinke upon a sudden.
 And let maids beware, as^k *Cyprian* adviseth, lest while they wander too
 loosely abroad, they loose not their virginities: & like *Egyptian* temples,
 seem faire without, but prove rotten carcasses within. How much bet-
 ter were it for them to follow that good counsell of *Tertullian*, To have
 their eyes painted with chastity, the word of God inserted into their eares,
 Christ's yoke tied to their haire, to subiect themselves to their husbands. If
 they would doe so, they should be comely enough, cloath themselves with the
 silke of sanctity, damaske of devotion, purple of piety and chastity, and so
 painted, they shall have God himselfe to be a suiter: Let whores and queanes
 pranke up themselves, let them paint their faces with minion and cerasse,
 they are but Jewels of lust, and signes of a corrupt soule: if yee be good, ho-
 nest, vertuous and religious matrons, let sobriety, modesty and chastity be
 your honour, and God himselfe your love and desire. *Mulier recte olet*,
ubi nihil olet, then a woman smelles best, when she hath no perfume at all,
 no crowne, chaine or jewell, (*Guivarra* addes) is such an ornament to a
 virgin, or vertuous woman, quam *virgini pudor*, as chastity is: more
 credit in a wise mans eye and judgement they get by their plainnesse, and
 seeme fairer then they that are set out with bables, as a Butchers meat is
 with pricks, puffed up and adorned like so many layes with variety of
 colours. It is reported of *Cornelia* that vertuous Roman Lady, great *Sci-*
pio's daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*,
 that being by chance in company with a *Campanian*, a strange gentlewo-
 man (some light huswife belike, that was dressed like a May Lady, and
 as most of our gentlewomen are, was more sollicitous of her head tiers,
 then of her health, that spent her time betwixt a combe and a glasse, and had
 rather be faire then honest (as *Cato* said) and have the commonwealth tur-
 ned topsie turvie, then her tiers marred) and she did nought but bragge of
 her fine robes, and Jewels, & provoked the Roman Matron to shew hers:
Cornelia kept her in talke till her children came from schoole, and these,
 said she, are my Jewels, and so deluded and put off a proud, vaine, phan-

g Liv. lib. 4.
 dec. 4.
 h Quid exul-
 tas in pulchri-
 tudine panni-
 quid gloriaris
 in gemis ne-
 facilius te vi-
 tes ad libidi-
 nosum incen-
 dium? Mat.
 Bossius de im-
 moder. mulie.
 cultu.
 i Epist. 113.
 fulgent moni-
 libus, moribus
 sordent, pur-
 purata vestia,
 conscientia
 pannosa cap.
 3. 17.
 k De virgini-
 li habitu: dum
 ornari cultria
 dum evagari
 virgines vo-
 lunt, desinunt
 esse virgines.
 Clemens A-
 lexandrinus
 lib. de pulchr.
 anime, ibid.
 l Lib. 2. de cut-
 tu mulierum,
 oculos depi-
 ctos verecun-
 dia, inferen-
 tes in aures
 sermonem dei,
 annectentes
 crinibus iu-
 gum Christi,
 caput maritis
 subijcientes,
 sic facile or-
 nate: vestite
 vos serico pro-
 birati, byssino
 sanctitati,
 purpura pud-
 icie, taliter
 pigmentate
 deum habebi-
 tis amatorem.
 m Suas habe-
 ant Romanae
 lascivias, pur-
 purissa, ac ce-
 rusa ora per-

ungant, famenta libidinum, & corrupte mentis indicia, vestrom ornamentum deus sit pudicitia virtutis studium.
 Bossius Plautus. n Sollicitiores de capitis sui decore quam de salute, inter pectinem, & Speculum diem perdunt, con-
 citiores esse volunt quam honestiores & tempus minus turbati curant quam comati. Seneca.

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o Lucian.

p Non sic Fu-
rius de Gallis,
non Papyrius
de Samnitibus,
Scipio de Nu-
mantia trium-
phavit, ac illa
se vincendo in
hac parte.

† Anacreon. 4.
solum iatue-
mur aurum.

† Affer tecum
si vis vivere
mecum.

* Theognis.

tastically hufwife. How much better were it for our matrons to doe as she did, to goe civilly and decently, o *Honestæ mulieris instar quæ utitur auro pro eo quod est, ad ea tantum quibus opus est*, to use gold as it is gold, and for that use it serves, and when they need it, then to consume it in riot, begger their husbands, prostitute themselves, inveagle others, and peradventure damne their own soules? How much more would it be for their honour and credit? Thus doing, as Hierome said of *Blesilla*, p *Furius did not so triumph over the Gaules, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance; pulla semper veste, &c.* they should insult and dominere over lust, folly, vaine-glory, all such inordinate, furious and unruly passions.

But I am over tedious, I confesse, and whilst I stand gaping after fine cloathes, there is another great allurements, (in the worldseye at least) which had like to have stolne out of sight, and that is mony, *veniunt à dote sagittæ*, mony makes the match; † *Μὲν ἀργυρον βλέπουσιν*: 'Tis like sauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they doe but heare of a great portion, a rich heire, are more mad then if they had all the beauteous ornaments, and those good parts Art and Nature can afford, they † care not for honesty, bringing up, birth, beauty, person; but for mony.

* *Canes & equos (o Cyrne) quarimus**Nobiles, & à bonâ progenie,**Malam vero uxorem, malig. patris filiam**Ducere, non curat vir bonus,**Modo ei magnam dotem afferat.*

Our dogges and horses still from the best breed,

We carefully seeke, and well may they speed:

But for our wives, so they prove wealthy,

Faile or foule, we care not what they be.

If she be rich then she is faire, fine, absolute and perfect, then they burne like fire, they love her dearly, like pig and pye, and are ready to hang themselves if they may not have her. Nothing so familiar in these daies, as for a young man to marry an old wife, as they say, for a peece of good; *asinum auro onustam*; and though she be an old crone, and have never a tooth in her head, neither good conditions, nor good face, a naturall foole, but only rich, she shall have twenty young Gallants to be suiters in an instant. As she said in *Suetonius*, *non me, sed mea ambiunt*, 'tis not for her sake, but for her lands or mony; and an excellent match it were (as he added) if she were away. So on the other side, many a young lovely maid will cast away her selfe upon an old, dotting, decrepit dizard,

† Chaloner l.
9. de repub.
Ang.

r Uxorem du-
cat Danaen,
&c.
† Ovid.

† *Bis puer effæto, quamvis balbutiat ore,**Prima legit rare tam culta rosea puella,*

that is rheumatick and gouty, hath some twenty diseases, perhaps but one eye, one leg, never a nose, no haire on his head, wit in his braines, nor honesty, if he have land or mony, she will have him before all other suiters, † *Dummodo sit dives barbarus ille placer.*

If he be rich, he is the man, a fine man, and a proper man, shee'l goe to *Tacaktres* or *Tidore* with him; *Gelasimus de Monte aureo*, *Sr. Giles Goose-*

cap,

cap, S^r Amorous La-Foole, shall have her. And as *Phileasium* in † *Aristanetus* told *Emmusus*, *absq̃ argento omnia vana*, hang him that hath no mony, 'tis to no purpose to talke of marriage without meanes, * trouble me not with such motions, let others doe as they will, *Ile be sure to have one* shall maintaine me fine and brave. Most are of her minde, † *De moribus ultima fiet Questio*, for his conditions, she shall enquire after them another time, or when all is done, the match made, and every body gone home. † *Lucians Lycia* was a proper young maid, and had many fine Gentlemen to her suiters; *Etheclus* a Senators sonne, *Melissus* a Merchant, &c. but she forsooke them all for one *Pasius* a base, hirsute, bald-pated knave; but why was it? *His father lately died and left him sole heire of his goods & lands*. This is not amongst your dust-wormes alone, poore snakes that will prostitute their soules for mony, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud upstart domineering Bishop of *Ely*, in the times of *Richard* the first, Vice-roy in his absence, as † *Nuburgensis* relates it, to fortify himselfe, and maintaine his greatnesse, *propinquare suarum connubiis*, plurimos sibi potentes, & nobiles devincire curavit, married his poore kinswomen (which came forth of *Normandy* by droves) to the chiefe nobles of the land, and they were glad to accept of such matches, faire or foule, for themselves, their sonnes, nephewes, &c. *Et quis tam praeclarum affinitatem sub spe magna promotionis non optaret?* Who would not have done as much for mony and preferment? as mine author addes. *Vortiger* king of *Britaine*, married *Rowena* the daughter of *Hengist* the *Saxon* Prince, his mortall enemy, but wherefore? she had *Kent* for her dowrie. *Iagello* the great Duke of *Lituania*, 1386, was mightily enamored on *Hedinga*, in so much that he turned Christian from a Pagan, & was baptized himselfe by the name of *Vladislaus*, and all his subjects for her sake: but why was it? she was daughter and heire of *Poland*, and his desire was to have both kingdomes incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Emperesse, but, saith * *Zonarus*, ob regnum, to annexe the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for mony, goods, by deceit, or for burning lust, *quos fœda libido coniunxit*, what followes? they are almost mad at first, but 'tis a meere flash, as chaffe and straw soon fired, burne vehemently for a while, yet out in a moment, so are all such matches made by those allurements of burning lust, where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, and instead of love, comes hate; for joy, repentance, and desperation it selfe. *Franciscus Barbarus* in his first book *de re uxoria* c. 5. hath a story of one *Philip* of *Padua* that fell in love with a common whore, and was now ready to runne mad for her; his father having no more sonnes, let him enjoy her, but after a few daies, the young man began to loath, could not so much as endure the sight of her, and from one madness fell into another. Such event commonly have all these lovers, and he that so marries, or for such respects, let him look for no better successe, then *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with

† *Epist. 14.*

formam spe-

stant alii per

gratias, ego

pecuniâ &c.

ne mihi nego-

tium faceffe.

* Qui caret

argento fru-

stra utitur ar-

gumento.

† *Iuvenalis.*† *Tom. 4. me-*

rit. dial. mul-

tos amatores

reiecit, quia

pater eius nu-

per mortuus

ac dominus

ipse factus bo-

norum orani-

um.

† *Lib. 3. cap.*

14. quis nobi-

lium eo tem-

pore, sibi aut

filio aut nepo-

ti, uxorem ac-

cipere cupi-

ens, oblaram

sibi aliquam

propinquarem

eius non acci-

peret obvis

manibus? qua-

rum turbam

acciverat &

*Normannia*in *Angliam*

eius rei gratia

u *Alexander**Gaguinus Sar-*

mat. Europ.

descrip.

x *Tom. 3. an-*

nal.

y *Libido fla-*

tim deferbuit,

fastidium ce-

pit, & quod

in ea tantope-

re adamavit

aspernatur,

& ab agri-

tine liberatus

in angorem in-

cidit.

Phædra; Minos with Pasiphaë, and Claudius with Messalina; shame, sorrow, misery, melancholy, discontent.

SUBJECT. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, teares, &c.



ALL these allurements hitherto are a farre off, and at a distance, I will come nearer to those other degrees of Love, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many Syrens steal away the hearts of men and women. For as *Tatius* observes l. 2. *It is no sufficient tryall of a maids affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engins. Therefore take her by the hand, wring her fingers hard, and sigh withall, if shee accept this in good part, and seem not to be much averse, then call her Mistress, take her about the neck and kisse her, &c.* But this cannot be done except they first get opportunity of living, or comming together, ingresse, egress, and regresse; letters and commendations may doe much, outward gestures and actions: but when they come to live neare one another, in the same street, village, or together in an house, love is kindled on a sudden. Many a serving man by reason of this opportunity and importunity, inveagles his Masters daughter, many a Gallant loves a Dowdy, many a gentleman runnes upon his wives maids, many Ladies dote upon their men, as the Queene in *Ariosto* did upon the dwarfe, many matches are so made in haste, and they compelled as it were by † necessity so to love, which had they been free, come in company of others, seen that variety which many places afford, or compared them to a third, would never have looked one upon another. Or had not that opportunity of discourse and familiarity been offered, they would have loathed those and contemned, whom for want of better choice and other objects, they are fatally driven on, and by reason of their hot blood, idle life, full diet, &c. are forced to dote upon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Betteris* in the * Comedy, & in whom they finde many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one upon another.

z De puella voluntate periculum facere solis oculis non est satis, sed efficacius aliquid agere oportet, ibiq; etiam machinam alteram adhibere: itaq; manus tange, digitos constringe, atq; inter stringendum suspiria, si hæc agentem æquo se animo ferret, neq; facta huiusmodi aspernabitur, zum vero dominam appellata, eiusq; colum suaviare.

† Hungry dogs will eat dirty puddings.

* *Shakespeare.*

z *Tatius lib. 1.*

It was the greatest motive that *Potiphar's* wife had to dote upon *Joseph*, and a *Clitophon* upon *Leucippe* his unkles daughter, because the plague being at *Bizance*, it was his fortune for a time to sojourne with her, to sit next her at the table, as he telleth the tale himselfe in *Tatius lib. 2.* (which though it be but a fiction, is grounded upon good observation, & doth well expresse the passions of lovers,) he had opportunity to take her by the

the hand, and after a while to kisse, and handle her pappes, &c. ^b which made him almost mad. *Ismenius* the Orator makes the like confession in *Eustathius lib. 1.* when he came first to *Sosthenes* house, and sat at table with *Cratistes* his friend, *Ismene* *Sosthenes* daughter, waiting on them with her breasts open, armes halfe bare,

* *Nudapedem, discincta sinum, spoliata lacertos*, after the Greek fashion in those times, ——— * *nudos media plus parte lacertos*, as *Daphne* was when she fled from *Phaeus* (which moved him much) was ever ready to give attendance on him, to fill him drink, her eyes were never off him, *rogabundi oculi*, those speaking eyes, courting eyes, enchanting eyes; but shee was still smiling on him, and when they were risen, that shee had gotten a little opportunity, ^c she came and drank to him, and withall trod upon his toes, and would come and goe, and when shee could not speak for the company, she would wring his hand, and blush when she met him: and by this meanes first she overcame him (*bibens amorem hauriebam simul*) shee would kisse the cup and drink to him, and smile, & drink where he drank on that side of the cup, by which mutuall compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sipt and sipt, and sipt so long, till at length I was drunk in love upon a sudden. *Philocharinus* in *Aristanetus*, met a faire maid by chance, a meer stranger to him, he looked back at her, she looked back at him againe, and smiled withall.

* *Ille dies lethi primus, primusq; malorum*

Causa fuit ———

It was the sole cause of his farther acquaintance, & love that undid him

* *O nullis tutum credere blanditiis.*

This opportunity of time and place, with their circumstances are so forcible motives, that it is impossible almost for two young folks equall in yeares to live together, and not be in love, especially in great houses, Princes Courts, where they are idle in *summo gradu*, fare well, live at ease, and cannot tell other wise how to spend their time.

^d *Illic Hippolitum pone, Priapus erit.*

Achilles was sent by his mother *Thetis*, to the Iland of *Scyros* in the *Aegean Sea* (where *Lycomedes* then raigned) in his nonage to be brought up, to avoid that hard destiny of the Oracle (he should bee slaine at the siege of *Troy*;) and for that cause was nurtured in *Gyneseo*, amongst the Kings children in a womans habit; but see the event? He compressed *Deidamia* the Kings faire daughter, and had a fine sonne called *Pyrrhus* by her. *Peter Abelhardus* the Philosopher, as he tells the tale himselfe, being set by *Fulbertus* her unkle, to teach *Helonissa* his louely neice, and to that purpose sojourned in his house, and had committed *agnam tenellam famelico lupo*, I use his own words, he soone got her good will, *plura erant oscula quam sententia*, and he read more of love then any other Lecture, such pretty feats can opportunity plea; *primum domo conjuncti, inde animis, &c.* But when as I say, *nox, vinum, & adolescentia*, youth, wine, and night, shall concurre, *nox amoris & quietis conscia*, 'tis a wonder they bee not all plunged over head and eares in love, for youth is *benigna in amorem, & prona materies*, a very combustible matter, *Napte* it selfe, the fuell

^b In mamma-
rum lactre-
tu. non asperna-
da inest jucu-
ditas, & at-
tractatus, &c.
* Mantuan.
* Ovid. 1. Me-

^c Manus ad
cubitus nuda,
coram astanti
fortius intuita
Tenuem de pe-
ctore spiritum
ducens, digitum
meum pressit,
& bibens pe-
dem pressit,
mutuae com-
pressiones cor-
porum, labio-
rum commix-
tiones, pedum
connexiones,
&c. Et bibit
eodem loco,
&c.

^d Epist. 4. Re-
spexi, respexit
& illa subri-
dens, &c.
* Vir. & En. 4.
* Propertius.

^d Ovid. amor.
lib. 2. eleg. 2.

Rome vi-
vens flore for-
tuna, & opu-
lentia mee,
etas, forma,
gratia conuer-
sationis maxi-
me me fecerunt
expetibilem,
&c.
De aulic. lib.
1. fol. 63.

† Vt adulteri-
ni mercatorum
panni.

f Babel. epist.
g Paranymphe
in cubiculum
adducta capil-
los ad cutem
referebat spon-
sus inde ad eā
ingressus cin-
gulum solve-
bat, nec prius
sponsam aspec-
xit interdiu
quam ex illa
factus esset pa-
ter.
h Serm. cont.
concup.
i Lib. 2. epist.
ad filium, &
virginem &
matrem viduā
epist. 10. dabit
tibi barbatus
quispiam
manum susten-
tabit lassam
& pressis di-
gitis aut ten-
tabitur aut
tentabit, &c.
k Loquetur a-
liis nutibus, et
quicquid me-
ruit dicere,
significabit
affectibus. In-
ter has tantas
voluptatum
illecebras etiā
ferreas mentes libido domat. Difficile inter epulas servatur pudicitia.

of loves fire, and most apt to kindle it. If there be leaven servants in an ordinary house, you shall have three couple in some good liking at least, & amongst idle persons how should it be otherwise? *Living at † Rome*, saith *Aratine's Lucretia*, in the flowre of my fortunes, rich, faire, young, & so well brought up, my conversation, age, beauty, fortune, made all the world admire and love me. Night alone, that one occasion is enough to set all on fire, & they are so cunning in great houses, that they make their best advantage of it: Many a Gentlewoman, that guilty to her selfe of her imperfections, paintings, impostures, will not willingly be seen by day, but as *Castilio* noteth, in the night, *Diem ut glis odit, tadarum lucem super omnia mavult*, She hates the day like a dor-mouse, and above all things loves torches and candle-light, and if she must come abroad in the day, she covets, as † in a Mercers shop, a very obfuscate and obscure sight. And good reason she hath for it: *Nocte latent menda*, and many an amorous gull is fetched over by that meanes. *Gomesius lib. 3. de sale gen. c. 22.* gives instance in a *Florentine Gentleman*, that was so deceived with a wife, she was so radiantly set out with rings and jewels, lawnes, scarfes, laces, gold, spangles, and gaudy devices, that the young man took her to be a Goddesse (for he never saw her but by torchlight) but after the wedding solemnities, whē as he viewed her the next morning without her tiesr, and in a cleare day, she was so deformed, a leane, yellow, riveld, &c. such a beastly creature in his eyes, that he could not endure to look upon her. Such matches are frdquently made in *Italy*, where they have no other opportunity to wooe but when they goe to Church, or, as *f* in *Turkie*, see them at a distance, they must enterchange few or no words, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morb. gent.* and *Bohemus* relate of those old *Lacedemonians*, the Bride is brought into the chamber, with her haire girt about her, the Bridegroom comes in, and unties the knot, and must not see her at all by day-light, till such time as hee is made a father by her. In those hotter countries these are ordinary practises at this day, but in our Northerne parts amongst *Germans, Danes, French, and Brittaines*, the Continent of *Scandia* and the rest, wee assume more liberty in such causes, we allow them, as *Bohemus* saith, to kisse comming and going, & *modo absit lascivia, in cauponam ducere*, to talke merrily, sport, play, sing and dance, so that it be modestly done, goe to the Ale-house and Tavern together. And 'tis not amisse, though *h Chrysostome, Cyprian, Hierome*, and some other of the Fathers speak bitterly against it: but that is the abuse which is commonly seen at some drunken matches, dissolute meetings, or great unruly feasts. *i* A young pittivanted, trim-bearded fellow, saith *Hierom*, will come with a company of complements, and hold you up by the arme as you goe, and wringing your fingers, will so be entised, or entise: one drinks to you, another embraceth, a third kisseth, and all this while the fidler plaies or sings a lascivious song; a fourth singles you out to dance, *k* one speaks by becks and signes, and that which he dares not say, signifies by passions: amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed minds, and scarce can a man live honest, amongst feastings, and sports, or at such great meetings. For as hee

goes on,¹ she walkes along and with the ruffling of her cloathes, makes men look at her, her shooes creeke, her pappes tied up, her waste pulled in to make her look small, shee is straight girded, her haire hang loose about her eares, her upper garment sometime falls, and sometimes tarryes to shew her naked shoulders, and as if she would not be seen, she covers that in all hast, which voluntarily she shewed. And not at Feasts, Playes, Pageants, and such assemblies,^m but as Chrysostome objects, these tricks are put in practise, at Service time in Churches, and at the Communion it selfe. If such dumb shews, signes, and more obscure significations of Love can so move, what shall they do that have full liberty to sing, dance, kisse, coll, to use all manner of discourse & dalliance! What shall he doe that is beleagred of all sides?

† Quem tot, tam rosea petunt puella,
Quem culta cupiunt nurus, amorq;
Omnis undiq; & undecunq; & usq;
Omnis ambit Amor, Venusq; Hymenq;.

After whom so many Rosie maids enquire,
Whom dainty Dames and loving wights desire,
In every place, still, and at all times sue,
Whom Gods and gentle Goddesse doe wooe.

How shall he containe? The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of it selfe to captivate a young man; but when a good wit shall concur, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the Syrens themselves cannot so inchant.ⁿ P. Iovius commends his Italian Country-women, to have an excellent faculty in this kinde, aboue all other nations, and amongst them the Florentine Ladies: some prefer Roman and Venetian Curtesians, they have such pleasing tongues, & such elegance of speech, that they are able to overcome a Saint,

Pro facie multis vox sua lena fuit.

Tantâ gratiâ vocis fa-

mam conciliabat, saith Petronius in his fragment of pure impurities, I mean his Satyricon, tam dulcis sonus permulcebat aëra, ut putares inter auroras cantare Syrenum concordiam, Shee sang so sweetly that shee charmed the Ayre, and thou wouldst have thought thou hadst heard a consort of Syrens. O good God, when Lais speakes, how sweet it is! Philocolus exclaims in Aristenetus. To heare a faire young Gentlewoman play upon the Virginals, Lute, Viall, and sing to it, which as Gellius observes lib. 1. cap. 11. are lascivientium delitiæ, the chiefe delights of Lovers, must needs be a great entilement. Parthenis was so taken,

Mi vox ista avidâ haurit ab aure animam:

O sister! Harpedona (she laments) I am undone, † how sweetly hee sings, Ile speake a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings, I dye for his sake, O that he would love me againe! If thou didst but heare her sing, saith Lucian, thou wouldst forget Father and mother, forsake all thy friends, & follow her. Helena is highly commended by Theocritus the Poet, for her sweet voice and musick; none could play so well as shee, and Daphnis in the same Edyllion,

Quam tibi os dulce est, & vox amabilis ô Daphni,
Iucundius est audire te canentem, quàm mellingere!

PPP 3

How

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Clamore ve-

stium a se in-

venes vocat

capilli fascio-

lis comprimi-

tur crispari,

cingulo pectus

arctatur, ca-

pilli vel in

frontem, ve lin

daures destitue

palliolum in-

terdum cadit,

ut nuder hu-

meros, &

quasi videri

noluerit, festi-

nâscelat, quod

volens detex-

erit.

m Serm. cont.

concup. In san-

cto & reve-

vendo sacra-

mentorum tē-

pore multas

occasiones, ut

illis placeant,

qui eas videns

prebent.

m Descr. Brit.

† Pont. Baia.

l. 1.

o Res est blâ-

da canor, dis-

cunt cantare

puella pro fa-

cie & c Ovid.

3. de art. amā-

di.

† Epist. l. 1. Cū

loquitur Lais,

quanta, O dii

boni, vocis eius

dulcedo!

† Aristenetus

lib. 2. epist. 5.

Quam suavē

canit, verbum

audax dixi, om-

nium quos vi-

di formosissi-

mus, utinam

amare me dig-

netur!

p Imagines, si

cantantē audi-

eris ita demul-

cebere, ut pa-

rentū & pa-

trie statim ob-

liviscaris.

q Edyl. 18. ne-

q sane ulla sic

Cytharam

pulsare novis

How sweet a face hath *Daphne*, how lovely a voice!

Hony it selfe is not so pleasant in my choice.

A sweet voice and musick are powerfull enticers. Thole *Samian* fingring wenches, *Aristonica*, *Onanthe* and *Agathocleia*, *regis diadematis insultarunt*, insulted over Kings themselves, as † *Plutarch* contends,

† *Amatorio Dialogo.*
r *Puellam Cythara canentem vidimus.*

Centum luminibus cinctum caput Argus habebat, *Argus* had an hundred eyes, all so charmed by one silly pipe, that he lost his head. *Clitiphon* complaines in † *Tatius* of *Leucippes* sweet tunes, *bee heard her play by chance upon the Lute*, and sing a pretty song to it in commendations of a *Rose*, out of old *Anacreon* belike,

Rosa honor decusq; florum,
Rosa flos odorq; divum,
Hominum Rosa est voluptas
Decus illa Gratiarum,
Florente amoris hora,
Rosa suavius Diones, &c.
Rose the fairest of all flowres,
Rose delight of higher powers,
Rose the joy of mortall men,
Rose the pleasure of fine women,
Rose the Graces ornament,
Rose *Diones* sweet content.

To this effect the lovely Virgin with a melodious aire upon her golden-wired Harp or Lute, I know not well whether, plaid and sang, and that transported him beyond himselfe, and that ravished his heart. It was *Iasons* discourse as much as his beauty, or any other of his good parts, which delighted *Medea* so much.

————— *Delectabatur enim*

Animus simul formâ, dulcibusq; verbis.

† *Apollonius.*

Argonaut. l. 3. It was *Cleopatras* sweet voice, and pleasant speech, which inveigled *Anthony*, above the rest of her entisements.

Verba ligant hominum, ut Taurorum cornua funes, as Bulls hornes are bound with ropes, so are mens hearts with pleasant words. *Her words burn as a fire, Eccles. 9. 10.* *Roxolana* bewitched *Solyman* the magnificent; and *Shores* wife by this engine overcame *Edward* the fourth, *Omni bus unâ omnes surripuit Veneres.*

† *Catullus.*

† *Parnodidascalo dial. Ital.*
Lat. interp. *Iasper Barthio*
Germ. *Fingebam honestatem plusquam virginis vestibus intruebam oculis uxoris, addebam gestus, &c.*

The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folke desire vs for riches.
Some for thape. some for fairenesse,
Some for that the can sing or dance,
Some for gentlenesse, or for dalliance.

† *Peter Aretines* *Lucretia* telleth as much and more of her selfe, 'I counterfeited honesty, as if I had been virgo virginissima, more then a vestall virgin, I looked like a wife, I was so demure and chaste, I did adde such gestures, tunes, speeches, signes and motions upon all occasions, that my spectators and auditors were stupified, enchanted, fastned all to their places, like so many stocks and stones. Many silly Gentlewomen are fetched over in like sort, by a company of gullies and swaggering companions, that frequently be-
ly

ly noblemens favours, riming *Coribantiasmi*, *Thrasonean Rhadomantes* or *Bombomachides*, that have nothing in them but a few plaiers ends and complements, vaine braggadocians, impudent intruders, that can discourse at table of Knights and Lords combats, like † *Lucians Leontiscus*, of other mens travels, braue adventures, & such common triviall newes, ride, dance, sing old ballet tunes and wear their cloathes in fashion, with a good grace; a fine sweet gentleman, a proper man, who could not love him! Shee will have him though all her friends say no, though she beg with him. Some againe are incensed by reading amorous toies, *Amadis de Gaul*, *Palmarin de Oliva*, the *Knight of the sunne*, &c. or hearing such tales of lovers, descriptions of their persons, lascivious discourses, such as *Astyanassa*, *Helenas* waiting woman, by the report of *Suidas*, writ of old, *de variis concubitus modis*, and after her *Philenis* and *Elephantine*, or those light tracts of † *Aristides Milesius* (mentioned by *Plutarch*) and found by the *Persians*, in *Crassus* army amongst the spoiles, *Aretines* Dialogues, with ditties, Love songs, &c. must needs set them on fire, with such like pictures, as those of *Aretine*, or wanton objects in what kinde soever; no stronger engine then to heare or read of love toies, fables and discourses (x one faith) and many by this meanes are quite mad. At *Abdera* in *Thrace* (*Andromeda* one of *Euripedes* Tragedies being plaied) the spectators were so much moved with the object, and those patheticall love speeches of *Perseus* amongst the rest, *O Cupido Prince of God and men*, &c. that every man almost a good while after spake pure lambicks, and raved still on *Perseus* speech, *O Cupido Prince of God and men*. As *Car-men*, *Boyes* and *Prentises*, when a new song is published with us, goe singing that new tune still in the streets, they continually acted that Tragicall part of *Perseus*, and in every mans mouth was *O Cupido*, in every street, *O Cupido*, in every house almost, *O Cupido Prince of God and men*, pronouncing still like stage players, *O Cupido*, they were so possessed all with that rapture, and thought of that patheticall love speech, they could not a long time after forget, or drive it out of their mindes, but *O Cupido Prince of God and men*, was ever in their mouthes. This belike made *Aristotle Polit. lib. 7. cap. 18.* forbid young men to see Comedies, or to heare amorous tales.

* *Hac igitur Iuvenes nequam facilesq; puella*

inspiciant — let not young folkes

meddle at all with such matters. And this made the *Romans* as † *Vir-truvius* relates, put *Venus* temple in the Suburbs, *extra murum*, ne adole-scentes veneris insuescant, to avoid all occasions and objects. For what will not such an object doe? *Ismenius* as he walked in *Sosthenes* garden, being now in love, when he saw so many y lascivious pictures, *Thetis* marriage, and I know not what, was almost beside himselfe. And to say truth, with a lascivious object who is not moved, to see others dally, kisse, dance? And much more when he shall come to be an Actor him-selfe.

To kisse and to be kissed; which amongst other lascivious provocati-
ons, is as a burden in a song, and a most forcible battery, as infectious,
† *Xenophon* thinks, as the poison of a spider; a great allurement, a fire it
selfe

† *Tom. 4. dial. merit.*

u *Amatorius sermo vehe-mens vehe-mentis cupiditatis incitatio est, Tatius l. 1.*

† *De luxuria et delitiis Compositi.*

x *Aeneas Sylvius. Nul-la machina validior quā lectio lascivæ historie sepe etiam huius-modi fabulis ad furorem incenduntur.*

* *Martial. lib.*

† *Lib. 1. c. 7. y Eustathius l. 1. Pictura parant ani-mum ad Ve-nerem &c.*

Horatius ad res venereas intemperanti-or traditur, nam cubiculo suo sic specu-la dicitur ha-buisse disposi-ta, ut quo-cumq; respec-isset imagi-nem coitus re-ferrent. Suet-onius vit. e-

ius. † Osculum ut phylangium inficit.

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selfe, *proæmium aut anticæniū*, the prologue of burning lust (as *Apuleius* addes) lust it selfe,

z Hor.

z *Venus quintâ parte sui nectaris imbuīt.*

A strong assault, that conquers Captaines, and those all commanding forces,

a Hensius.

(^a *Domasq̃ ferro sed domaris osculo*)

† *Applico me illi proximius & spissè deosculata sagum peto.*

† *Aretines Lucretia*, when shee would in kindnesse overcome a suter of hers, and have her desire of him, took him about the neck and kissed him againe and againe, and to that, which she could not otherwise effect, she made him so speedily and willingly condescend. And 'tis a continuall assault,

b Petronius catalect.

_____ b *hoc non desioit incipitq̃ semper,*

c *Catullus ad Lesbiam: da mihi basia mille, deinde centum, &c.*

alwaies fresh, and ready to begin as at first, *basium nullo sine terminatur, sed semper recens est*, and hath a fiery touch with it.

d Petronius. c *Apuleius l. 10. & Catalect.*

_____ d *Tenta modò tangere corpus,*

Iam tua mellifluo membra calore fluent.

Especially when they shall be lasciviously given, as he feelingly said, & me *presulū deosculata Fotis, Catenatis lacertis, † Obtorto valgiter labello.*

† Petronius. * *Apuleius.*

* *Valgiis suavis,*

Dum feniulco suavis,

Meam puellam suavior,

Anima tunc agra & saucia

Concurrit ad labia mihi.

f Petronius *Proselius ad Circen.*

The foule and all is moved, f *Iam pluribus osculis labra crepitabant, animarum quoq̃ mixturam facientes, inter mutuos complexus animas anhelantes:*

g Petronius.

g *Ha simus calentes,*

h *Animus con-*

Et transfudimur hinc & hinc labellis,

i *spiritus etiam*

Errantes animas, valete cura.

noster per of-

culum effluit,

alternatim se

in utriusq̃

corpus infun-

dentes com-

miserant; Ani-

mae potius

quam corporis

connectio.

i *Lucian. Tom.*

4.

† *Catullus.** *Non dat ba-*

sia dat Nera

nectar, dat

rores anime

suaveolentes,

dat nardum,

Thymumq̃

Cinnamumq̃

& mel. &c.

Secundus bas.

4.

k *Eustathius*

l. 4.

† *Carullus.** *Bachanan.*l *Ovid. art.*

am. Eleg. 18.

They breath out their foules and spirits together with their kisses, saith ^b *Balthasar Castilio*, change hearts and spirits, and mingle affections as they doe kisses, and it is rather a connection of the minde, then of the body. And although these kisses be delightfome and pleasant, *Ambrosian* kisses,

† *Suaviolum dulci dulcius Ambrosia*, such as *i Gany-medes* gave *Iupiter*, *Nectar* *suavis*, sweeter then * *Nectar*, *Balsome*, *hony*, *oscula merum amorem stillantia*, Love dropping kisses; for

The Gilliflowre, the Rose is not so sweet,

As sugred kisses be when Lovers meet:

Yet they leave an irksome impressiō, like that of aloes or gaul,

† *Vt mi ex Ambrosia mutatum iam foret illud*

Suaviolum, tristi tristius Helleboro.

At first Ambrose it selfe was not sweeter,

At last black Hellebor was not so bitter.

They are deceitfull kisses,

* *Quid me mollibus implicas lacertis?*

Quid fallacibus osculis inescas? &c.

Why dost within thine armes me lap,

And with false kisses me intrap?

They are destructive, and the more the worse:

l *Et qua me perdunt, oscula mille dabat,*

They are the bane of these miserable Lovers. There be honest kisses, I deny

deny not, *osculum charitatis*, friendly kisses, modest kisses, *Vestal* virgin-kisses, officious and ceremoniall kisses, &c. *Osculi sensus, brachiorum amplexus*, kissing and embracing are proper gifts of nature to a man: but these are too lascivious kisses,

^m *Implicuitq; suos circum mea colla lacertos, &c.* too continu-
ate, and too violent, ⁿ *Brachia non hederæ, non vincunt oscula conchæ;*
they cling like Ivy, close as an Oyster, bill as Doves, meretricious kis-
ses, biting of lipps, *cum additamento: Tam impresso ore* (saith † *Lucian*)
ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperi-
rientes quoq; & mammas attrēctantes, &c. such kisses as she gave to Gy-
ton, *innumera oscula dedit non repugnanti puero, cervicem invadens, innu-*
merable kisses, &c. More then kisses, or too homely kisses: as those that
Phe spake of, *Accepturus ab ipsa Venere. 7. suavia &c.* with such other
obscenities that vaine lovers use, which are abominable and pernicious.
If as *Peter de Ledefmo cas. conf.* holds, every kisse a man giues his wife af-
ter marriage, be *mortale peccatum*, a mortall sinne, or that of * *Hierome*
Adulter est quisquis in uxorem suam ardentior est amator, or that of *Tho-*
mas Secund. Secund. quest. 154. artic. 4. contactus & osculum sit mortale
peccatum, or that of *Durand. Rational. lib. 1. cap. 10. abstinere debent Con-*
iuges à complexu, toto tempore quo solemnitas nuptiarum interdicatur,
what shall become of all such & immodest kisses and obscene actions, the
forerunners of brutish lust, if not lust it selfe! What shall become of
them, that often abuse their owne Wives? But what have I to doe with
this?

That which I aime at, is to shew you the progresse of this burning
lust: to epitomise therefore all this which I have hitherto said, with a fa-
miliar example out of that elegant *Museus*; observe but with me those
amorous proceedings of *Leander* and *Hero*: They began first to looke
one on the other with a lascivious looke,

Oblique intuers inde nutibus, ———

Nutibus mutuis inducens in errorem mentem puella.

Et illa è contra nutibus mutuis juvenis

Leandri quod amorem non renuit &c. Inde

Adibat in tenebris tacite quidem stringens

Roseos puella digitos, ex imo suspirabat

Vehementer ——— Inde

Virginis autem bene olens collum osculatus,

Tale verbum ait amoris ietus stimulo,

Precor audi & amoris miserere mei, &c.

Sic fatus recusantis persuasit mentem puella,

With becks and nods he first began,

To try the wenches minde,

With becks and nods and smiles againe

An answer he did finde.

And in the darke he took her by the hand,

And wrung it hard, and sighd grievously,

And kiss'd her too, and wou'd her as he might,

With pittie me sweet heart or else I dye,

^m *Ovid.*
ⁿ *Cum capita*
liment solitis
mor siunculis,
& cum mam-
millarum
pressiunculis.
Lip. od. ant. lec.
lib. 3.
† Tom. 4. dial.
meretr.
o Apuleius
Miles. 6. Et
unum blandi-
entis lingue
admulsum lon-
ge melleum
& post lib.
11. Artius e-
am complexus
cepi suaviari
iamq; pariter
parentis oris
inhalitu cin-
nameo, & oc-
cursantis lin-
gua illisu ne-
ctareo &c.
** Lib. 1. ad-*
vers. Iovin.
cap. 30.
q Oscula qui
sumpsit, si non
& cetera
sumpsit, &c.

And with such wordes and gestures as there past,
He wonne his Mistris favour at the last.

The same proceeding is elegantly described by *Apollonius* in his *Argonauticks*, betwixt *Iason* and *Medea*, by *Eustathius* in the ten bookes of the loves of *Ismenius* and *Ismene*, *Achilles Tatius* betwixt his *Clitophon* and *Lencippe*; *Chaucers* neat poeme, of *Troilus* and *Cresseide*, and in that notable tale in *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all over *Asia* for her chastity, and that mourned for her husband: the Souldier wooed her with such Rhetoricke as Lovers use to doe, -- *placitone etiam pugnabis amori, &c.* at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfy his lust, but to hang her dead husbands body on the crosse, which he watched, instead of the theeves that was newly stolne away, whilest he woo'd her in her Cabin. These are tales you will say, but they have most significant Moralls, and doe well expresse those ordinary proceedings of doting Lovers.

Many such allurements there are, Nods, Iests, Winkes, Smiles, Wraflings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not have women learne to write. Many such provocations are used when they come in presence, † they will and will not.

*Malo me Galatea petit lasciva puella,
Et fugit ad salices & se cupit ante videri.*

My Mistris with an apple wooes me,
And hastely to covert goes,

To hide her selfe, but would be seen

With all her heart before God knowes.

Hero so tripped away from *Leander* as one displeased,

Yet as she went full often lookt behinde,

And many poore excuses did she finde,

To linger by the way,

but if he chance to overtake her, she is most averse, nice and coy,

Denegat & pugnat sed vult super omnia vinci,

She seemes not wonne, but wonne she is at length,

In such warres women use but halfe their strength,

Sometimes they lye open and are most tractable and comming, apt, yeelding and willing to embrace, to take a greene gowne, with that Sheperdesse in *Theocritus Eidyl. 27.* to let their Coates, &c. to play & dally, at such seasons, and to some, as they spy their advantage; and then coy, close againe, so nice, so furly, so demure, you had much better tame a colt, catch or ride a wild horse, then get her favour, or win her love, not a look, not a smile, not a kisse for a kingdom. *Arctines Lucretia* was an excellent Artisan in this kinde, as she tells her owne tale, *Though I was by nature and art most beautifull and faire, yet by these tricks I seem'd to be farre more amiable then I was.* For that which men earnestly seeke and cannot attaine, drawes on their affection with a most furious desire. I had a sutor lov'd mee dearly (saith she) and the more he gave mee, the more eagerly he wooed mee, the more I seem'd to neglect, to scorne him, and which I commonly gave others, I would not let him see mee,

converse

r Corpus placuit mariti
sui tolli ex arca, atq; illi
qua vocabat
cruci adfigi.

† Novi ingenium mulierum,
nolunt ubi velis, ubi volis
cupiunt ultro.
Ter. Eunuc.
act. 4. sc. 7.

a Mario.

b Pornodidasculo dial. Ital.
Latin. donat. d
Gasp. Barthio
Germano,
quanquam natura, & arte
erant formosissima, isto
tamen astu
tanto speciosior videbar,
quod enim oculus cupitum
egre prebetur, multo magis affectus
humanos incendit.

c Quo maioribus me donis
propitiabat, eo
pioribus illi
modis tractabam, ne basium impetravit, &c.

baA

ppd

converse with me, no not have a kisse. To gull him the more and fetch him over (for him only I aymed at) I personated mine own servant to bring in a present from a Spanish Count, whilst he was in my company, as if he had been the Counts servant, which he did excellently well performe: *d Comes de monte Turco my Lord and Master, hath sent your Ladyship a small present, and part of his hunting, a peece of Venison, a Phesant, a few Partridges, &c. (all which she bought with her own mony) commends his love and service to you, desiring you to accept of it in good part, and he means very shortly to come and see you.* With all she shewed him rings, gloves, scarfes, coronets, which others had sent her, when there was no such matter, but only to circumvent him. *e* By these meanes (as shee concludes) I made the poore Gentleman so mad, that he was ready to spend himselfe, and venture his dearest blood for my sake. *f* Philinna in *Lucian*, praised all this long before, as it shall appeare unto you by her discourse, for when *Diphilus* her sweet-heart came to see her (as his daily custome was) she frowned upon him, would not vouchsafe him her company, but kissed *Lamprias* his corrivall, at the same time & before his face: But why was it? To make him (as shee telleth her mother that chid her for it) more jealous; to whetten his love, to come with a greater appetite, and to know that her favour was not so easie to be had. Many other trickes she used besides this (as she there confesseth) for she would fall out with and anger him of set purpose, pick quarrels upon no occasion, would be reconciled to him againe. *Amantium ira amoris* much contend, as the old saying is, the falling out of lovers is the renewing of love; and according to that of *Aristenatus*, *incurdiores amorum post iniurias delitiae* love is increased by injuries, as the Sun beames are more gracious after a cloude. And surely this Aphorisme is most true, for as *Ampelis* informs *Crisis* in the said *Lucian*, *h* If a lover be not iecalous, angry, waspish, apt to fall out, sigh and sweare, he is no true lover. To kisse and coll, hang about her neck, protest, sweare and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*, but if he be iecalous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine own, yet if you let him alone, humour him, please him, &c. and that he perceive once he hath you sure without any corrivall, his loue will languish, & he will not care so much for you. Hitherto (saith he) can I speak out of experience; *Demophantus* a rich fellow, was a suiter of mine. I seem'd to neglect him, and gave better entertainment to *Calliades* the painter before his face, *principio abiit, verbis me insectatus*, at first he went his way all in a chafe, cursing and swearing, but at last he came submitting himselfe, vowing and protesting that he loved me most dearly, I should have all hee had, and that hee would kill himselfe for my sake. Therefore I advise thee (deere sister *Crisis*) and all maids, not to use your suiters overkindly, *insolentes enim sunt hoc cum sentiunt*, 'twill make them proud and insolent, but now and then reject them, estrange thy selfe, *& si me audies semel atq; iterum exclude*, shut him out of doores once or twice, let him dance attendance, follow my counsell, and by this meanes you shall make him mad, come off roundly, stand to any conditions, and doe whatsoever you will have him. These are the ordinary practices, yet in the said *Lucian*, *Melissa* me

d Comes de monte Turco Hispanus has de Venatione sua partes misit, iussitq; per amantem orare, ut hoc quaecunq; donum suo nomine accipias.

e His artibus hominem irascantabam, ut pro me ille ad omnia paratus &c.

f Tom. 4. dial. merit.

g Relicto illo, agre ipsi interrim faciens, et omnino difficilis.

quis enim nec Zelotypus irascitur, nec pugnat aliquando amator, nec perjurat, non est habendus amator, &c. Torus hic ignis Zelotypia constat, &c. maxime amores inde nascuntur. sed si persuasum illi fuerit se solum habere, elanguescit illico amor suus.

i Penitentem videbis ipsam denuo inflammatum & prorsus insipientem.

for the reason because the books he received
from the library of the old library is
these books have been illustrated in
this copy

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thinks, had a trick beyond all this; for when her suiter came coldly on, to stirre him up, she writ one of his cortivals names and her own in a paper, *Melissa amat Hermotimum, Hermotimus Melissam*, causing it to bee stuck upon a post, for all gazers to behold, and lost it in the way where he used to walk; which when the silly novice perceaved, *statim ut legit credidit*, instantly apprehended it was so, came raving to mee, &c. ^k and so when I was in despaire of his love, foure moneths after I recovered him againe. *Eugenia* drew *Timocles* for her Valentine, and wore his name a long time after in her bosome; *Camana* singled out *Pamphylus* to dance, at *Mysons* wedding (some say) for there shee saw him first; *Felicianus* overtook *Celiaby* the high way side, offered his service, thence came farther acquaintance, and thence came love. But who can repeat halfe their devises? What *Aratine* experienced, what conceited *Lucian*, or wanton *Aristenatus*? They will deny and take, stiffely refuse, and yet earnestly seeke the same, repell to make them come with more eagerneffe, fly from if you follow, but if averse, as a shaddow they will follow you againe, *fugientem sequitur, sequentem fugit*; with a regaining retrait, a gentle reluctancy, a smiling threat, a pretty pleasant peevishnesse, they will put you off, and have a thousand such severall entisements. For as he saith,

Non est forma satis, nec qua vult bella videri,

Et fuge debet vulgari more placere suis.

Myta, sales, lusus, sermones, gratia, risus,

Vincunt naturæ candidioris opus.

'Tis not enough though she be faire of hewe,

For her to use this vulgar complement,

But pretty toyes and jests, and sawes and smiles,

As far beyond what beauty can attempt.

For this cause belike *Philostatus* in his Images, makes divers loves, some young, some of one age, some of another, some winged, some of one sexe, some of another, some with torches, some with golden apples, some with darts, *gynnes, snares, and other engins in their hands*, as *Propertius* hath prettily painted them out, lib. 2. & 29. and which some interpret, divers entisements, or divers affections of Lovers, which if not alone, yet joyntly may batter and overcome the strongest constitutions.

It is reported of *Decius*, and *Valerianus*, those two notorious persecutors of the Church, that when they could enforce a young Christian by no meanes (as *Hierom* records) to sacrifice to their Idols, by torment or promises, they took another course to tempt him: they put him into a faire Garden, and set a young Curtisan to dally with him, *shee took him about the neck and kissed him, and that which is not to bee named, manibusq; attrere, &c.* and all those entisements which might be used, that whom torments could not, Love might batter and beleager. But such was his constancy, she could not overcome, and when this last engine would take no place, they left him to his own waies. At *Banclye* in *Glocestershire*, there was in times past a Nunnery (saith *Gualterus Mapes*, an old Historiographer, that lived 400 yeares since) of which there was a noble and a faire Lady Abbess: *Godwin* that subtile Earle of

k Et sic cum
fere de illo de-
sperssem, post
menses quatuor
ad me rediit

t Petronius
Catal.

imagines de-
orum, fol. 327.
varios amores
facit, quos ali-
qui interpre-
tantur multi-
plices affectus
& illece-
stos pueros,
puella: ala-
tos, alios po-
ma aurea, ali-
os sagittas, al-
ios laqueos,
&c.

x Epist. lib. 3.
vita Pauli E-
remitæ.

y Meretrix
speciosa cepit
delicatus
stringere, col-
la complexibus
& corpore in
libidinem con-
citato, &c.

z Camden in
Glocestershire
huic præsuit
nobilis & for-
mosa Abbatissa,
Godwinus
comes indolo
subtilis, non
ipsam, sed sua
cupiens, reli-
quit nepotem
suum, forma
elegantissimū,
tanquam in-
firmum donec
reverteretur,
instruit &c.

Kent, travelling that way, (seeking not her but hers) leaves a Nephew of his 487
 a proper young Gallant (as if he had been sick) with her, till hee came back
 againe, and gives the young man charge so long to counterfeit, till he had de-
 flowred the Abbesse, and as many besides of the Nunnes as he could, & leaues
 him withall rings, jewels, girdles, and such toys to give them still, when
 they came to visit him. The young man willing to undergoe such a businesse,
 plaid his part so well, that in short space he got up most of their bellies, and
 when he had done, told his Lord how he had sped. ^a His Lord makes instant-
 ly to the Court, tells the King how such a Nunnery was become a bawdy
 house, procures a visitation, gets them to be turned out, and begs the lands to
 his own use. This story I doe therefore repeat, that you may see of what
 force these entisements are, if they be opportunely used, and how hard it
 is even for the most averse & sanctified soules to resist such allurements
 John Maior in the life of John the Monke, that lived in the daies of Theo-
 dosius, commends the Hermite to have been a man of singular continen-
 cy, and of a most austere life; but one night by chance the Divell came to
 his Cell in the habit of a young market wench that had lost her way, and
 desired for Gods sake some lodging with him. ^b The old man let her in,
 and after some common conference of her mishap, shee began to inveagle him
 with lascivious talk and jests, to play with his beard, to kisse him, and doe
 worse, till at last she overcame him. As hee went to addresse himselfe to that
 businesse, she vanished on a suddain, and the Divells in the ayre laughed him
 to scorne. Whether this be a true story, or a tale, I will not much contend
 it serves to illustrate this which I have said.

Yet were it so, that these of which I have hitherto spoken, and such
 like enticing baits be not sufficient, there be many others, which will of
 themselves intend this passion of burning lust, amongst which, Dancing
 is none of the least; and it is an engine of such force, I may not omit it.
Incitamentum libidinis, Petrarch calls it, the spurre of lust, ^a A circle of
 which the Divell himselfe is the Center. ^c Many women that use it, have
 come dishonest home, most indifferent, none better, ^d Another tearmes it
 the companion of all filthy delights and entisements, and 'tis not easily told
 what inconveniences come by it, what scurrile talke, obscene actions, and
 many times such monstrous gestures, such lascivious motions, such wan-
 ton tunes, meretricious kisses, homely embracings,

————— ^e (ut Gaditana canoro

Incipiat prurire choro, plaususq; probata

Ad terram tremulâ descendant clune puella,

Irritamentum Veneris languentis.) —————

That it will make the spectators mad. When that Epitomizer of ^f Tro-
 gus had to the full described and set out King Ptolomies riot, as a chiefe
 engine and instrument of his overthrow, he addes *tympanum & tripudi-*
um, fiddling and dancing, the King was not a spectator only, but a principall
 Actor himselfe. A thing neverthelesse frequently used, and part of a Gen-
 tlewomen bringing up, to sing, dance, and play on the Lute, or some such
 instrument, before she can say her Pater Noster, or ten Commandements.
 Tis the next way their Parents think, to get them husbands, they are com-
 pelled to learne, and by that meanes, ^g *Incæstos amores de tenero meditan-*

g Havarde
vita eius.
h Of whom
he begat Wil-
liam the Con-
querour, by
the same to-
ken thee tore
her smooke
down, saying,
&c.
† Epist. 26.
quis non mira-
mus est salu-
tem? Quis non
vidit & ana-
vit? veterem
& novam vi-
di Romam sed
tibi similem
non vidi Pa-
nareta, felix
qui Panareta
fruitur, &c.
i Principe A-
riadne velut
sponsa prodit,
ac sola recedit
prodierit illico
Dionysius ad
numeros can-
tante tibia
sakebat, ad-
mirati sunt
omnes saltan-
tem juvenem
ipsam Ariad-
ne, ut vix po-
tuerit conqui-
escere: postea
vero cum Dio-
nyse eam a-
spexit, &c.
Et autem sur-
rexit Dionys-
us: erexit si-
mul Ariadne,
licebatq; spe-
ctare gestas
osculantium
& inter se
complectentium
qui autem
spectabant
&c. Ad ex-
tremum vide-
tes eos mutui
plexibus
implicatos &
conscensu equi-
s & incitatis, ut ii/ dem fruerentur, domum festinarunt.
† Lib. 4. de contem-
nend. amoribus.
* Ad A-
ny sum epist. 37.

tur ungue; 'Tis a great allurements as it is often used, and many are undone by it. *Thais* in *Lucian*, inveagled *Lamprias* in a dance. *Herodias* so farre pleased *Herod*, that she made him swear to give her what she would aske, *Iohn Baptists* head in a platter. & *Robert Duke of Normandy*, riding by *Falais*, spied *Arlette* a faire maid, as she danced 'on a greene, and was so much enamoured with the object, that he must needs lye with her that night. *Owen Tudor* wonne *Queene Catharines* affection in a dance, falling by chance with his head in her lap. Who cannot parallell these stories out of his experience? *Speusippus* a noble gallant in † that greek *Aristenetus*, seeing *Panareta* a faire young Gentlewoman dancing by accident, was so far in love with her, that for a long time after hee could think of nothing but *Panareta*: he came raving home full of *Panareta*: *Who would not admire her, who would not love her, that should but see her dance as I did?* O admirable, O divine *Panareta*! I have seen old and new Rome, many faire Citties, many proper women, but never any like to *Panareta*, they are drosse, drowdies all to *Panareta*! O how shee danced, how shee tript, how shee turn'd, with what a grace! happy is that man that shall inioy her. O most incomparable, only, *Panareta*! When *Xenophon* in *Symposio* or Banquet, had discoursed of love, and used all the engines that might be devised, to move *Socrates*, amongst the rest, to stirre him the more, he shuts up all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*. 1 First *Ariadne* dressed like a Bride came in and took her place, by and by *Dionysius* entred, dancing to the Musick. The spectators did all admire the young mans carriage, and *Ariadne* her selfe was so much affected with the sight, that she could scarce sit. After a while *Dionysius* beholding *Ariadne*, and incensed with love, bowing to her knees, embraced her first, and kissed her wit a grace; shee embraced him againe, and kissed him with like affection, &c. as the dance required: but they that stood by and saw this, did much applaud & commend them both for it. And when *Dionysius* rose up, hee raised her up with him, and many pretty gestures, embraces, kisses, and love complements passed betwene them; which when they saw, faire *Bacchus* and beautifull *Ariadne* so sweetly and so unfainedly kissing each other, so really embracing, they swore they loved indeed, and were so enflamed with the object, that they began to rouse up themselves, as if they would haue flowne. At the last when they saw the stil, so willingly embracing, & now ready to go to the Bride-chamber they were so ravished with it, that they that were unmarried, swore they would forthwith marry, and those that were married, called instantly for their horses, and galloped home to their wines. What greater motive can there be then this burning lust? What so violent an oppugner? Not without good cause, therefore so many generall Councells condemne it, so many Fathers abhorre it, so many grave men speak against it: Vse not the company of a woman, saith *Syracides*, 8. 4. that is a singer or a dancer, neither heare, least thou betaken in her craftinesse. In circo non tam cernitur quam discitur libido. † *Hedus* holds, lust in Theaters is not seene, but learned *Gregory Nazianzen* that eloquent Divine (* as hee relates the story

himselfe

himselfe) when a noble friend of his solemnly invited him with other Bishops, to his daughter *Olympia's* wedding, refused to come: † For it is absurd to see an old gowty Bishop sit amongst dancers, he held it unfit to be a spectator, much lesse an actor. *Nemo saltat sobrius*, Tully writes, he is not a sober man that danceth; for some such reason belike, *Domitian* forbade the *Romane* Senators to dance, and for that fact, removed many of them from the Senate. But these, you will say, are lascivious and Pagan dances, 'tis the abuse that causeth such inconvenience, and I doe not well therefore to condemne, speake against, or innocently to accuse the best & pleasantest thing (so * *Lucian* calls it) that belongs to mortall men. You misinterpret, I condemne it not; I hold it notwithstanding an honest disport, a lawfull recreation, if it be opportune, moderately and soberly used, I am of *Plutarchs* minde, † that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be rejected and contemned: I subscribe to * *Lucian*, 'tis an elegant thing, which cheareth up the minde, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the eares, eyes, and soule it selfe. *Salust* discommends singing and dancing in *Sempronia*, not that she did sing or dance, but that she did it in excesse, 'tis the abuse of it: and *Gregories* refusall doth not simply condemne it, but in some folkes. Many will not allow men and women to dance together, because it is a provocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut down all Vines, forbid the drinking of wine, for that it makes some men drunke.

† Nil prodest quod non ledere posset idem,

igne quid utilius? —

I say of this as of all other honest recreations, they are like fire, good and bad, and I see no such inconvenience, but that they may so dance, if it be done at due times, and by fit persons: and conclude with *Wolfgangus* † *Hinder*, and most of our moderne divines: *Si decora, graves, verecunda, plena luce bonorum virorum & matronarum honestarum, tempestive fiant probari possunt, & debent. There is a time to mourne, a time to dance Eccles.* 3.4. Let them take their pleasures then; and as † he said of old, young men and maids flourishing in their age, faire and lovely to behold, well attired and of comely carriage, dancing a Greeke Galliard, and as their dance required, kept their time, now turning, now tracing, now a part, now altogether, now a courtesie, then a caper, &c. and it was a pleasant sight, to see those pretty knots and swimming figures. The Sunne and Moone some say dance about the earth, the three upper plannets about the Sunne as their center, now stationary, now direct, now retrograde, now in *Apo.* gao then in *perigeo*; now swift then slow, accidentall, orientall, they turne round, jumpe and trace, & about the Sunne with those 33. *Maculae* or *Burbonian* planets, *circa Solem saltantes Cytharedum*, saith *Fromundus*. Four *Medicean* starres dance about *Iupiter*, two *Austrian* about *Saturne* &c. and all belike to the musicke of the Spheares. Our greatest Counsellors, and staid Senators, at some times dance, as *David* before the arke! 2. *Sam.* 6. 14. *Miriam* *Exod.* 15. 20. *Indeth.* 15. 13. (though the divell hence perhaps hath brought in those bawdy *Bacchanals*) and well may they doe it. The greatest Souldiers, as * *Quintilia-*

† *Intempestivum enim est, & a nuptiis abhorrens inter saltantes podagricum videre senem, & Episcopum.*

o *Rem omnium in mortaliū vita optimam innocentē accu-*

† *Que honestam voluptatem respicit, aut corporis exercitium, contemni non debet.*

* *Elegantissima res est, quae & mentem acuit, corpus exerceat, & spectantes oblectet, multos gestus decoros docens, oculos, aures, animum ex quo demulcens.*

† *Ovid.* *System. moralis Philosophiae.*

† *Apuleius.* 10. *Puelli, puellae, virenti florescentes etatula, forma conspicui, veste nitidi, incessu gratiosi, Graecanicam saltantes Pyrrhicam, dispositis ordinationibus, decoros ambitus inerrabant, nunc in orbem flexi, nunc in obliquam seriem connexi, nunc in quadrum cuneati, nunc inde separati, &c.* * *Lib. 1. cap.*

† Vir. Epami-
nonde.

* Lib. 5.

† Read P.

Martyr Ocean

Decad. Ben.

20. Leuius,

Hacluit, &c.

† Angerianus

Erotopedium.

m 10. Leg. 2

22p miam

Oredic inu,

&c huius

causa oportuit

disciplinam

constitui, ut

tam pueri

quam puellae

choreas cele-

brent, specten-

turq, ac spe-

cient, &c.

n Aspektus e-

nim nudorum

corporum tam

males quam

feminas iri-

rare solet ad

enormes lasci-

viae appeti-

tus.

* Camden. An-

nal. A° 1578.

fol. 276. A-

matoris face-

tis & illece-

bris exquisi-

tissimus.

† Met. 1. Ouid.

* Erasmus

egl. mite mei

Siculis errant

in montibus

agni.

* Virg.

† Lecheus.

a Tom. 4. me-

rit. dial. ama-

re se iurat &

lachrimatur,

dicitq, uxorem

me ducere vel-

le, quum pa-

ter oculos

clausisset.

b Quum do-

rem alibi mul-

to maiorem

afficer, &c.

nus, † *Æmilius Probus*, * *Cælius Rhodiginus* have proved at large, still use it in Greece, Rome, and the most worthy Senators, *cantare*, *saltare*, *Lucian*, *Macrobius*, *Libanius*, *Plutarch*, *Iulius*, *Pollux*, *Athenaus*, have written just tracts in commendation of it. In this our age it is in much request in those countries, as in all civill common-wealths, as *Alexander ab Alexandro lib. 4. cap. 10. & lib. 2. cap. 25.* hath proved at large, † amongst the *Barbarians* themselves nothing so pretious; all the World allowes it.

† *Divitias contemnotuas rex Cræse, tuamq, Vendo Asiæ, unguentis, flore, mero, Choreis.*

m *Plato* in his common-wealth, will have dancing-schools to be maintained, that young folkes might meet, be acquainted, see one another, and be seene; nay more, he would have them dance naked; and scoffes at them that laugh at it. But *Ensebius* prepar. *Evangel. lib. 1. cap. 11.* and *Theodoret lib. 9. curat. græc. affect.* worthily lash him for it; and well they might: for as one saith, *The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirres up both men and women to burning lust.* There is a meane in all things: this is my censure in brieve; Danciag is a pleasant recreation of body and minde, if sober and modest, (such as our Christian dances are) if tempestively used; a furious motive to burning lust, if as by Pagans heretofore, unchastly abused. But I proceed.

If these allurements doe not take place, for * *Simierus*, that great master of dalliance shall not behave himselfe better, the more effectually to move others, and satisfy their lust, they will sweare and lye, promise, protest, forge, counterfeit, bragge, bribe, flatter & dissemble of all sides.

† *Twas Lucretia's counsell in Aretine, Si vis amicâ frui, promitte, finge, iura, periura, iacta, simula, mentire,* and they put it well in practice, as *Apollo* to *Daphne*, ——— † *mibi Delphica tellus*

Et Claros & Tenedos, Pataraq, regia servit,

Iupiter est genitor ———

Delphos, Claros and Tenedos serve me,

And Iupiter is known my Sire to be.

The poorest swaines will doe as much, * *Mille pecus niveri sunt & mibi vallibus agni.* I have a thou-

sand sheep, good store of cattle, and they are all at her command,

————— † *Tibi nos, tibi nostra supellex,*

Rurag, servierint ——— house, land, goods,

are at her service, as he is himselfe. *Dinomachus*, a Senators Sonne in * *Lu-*

cian, in love with a wench inferior to him in birth and fortunes, the foo-

ner to accomplish his desire, wept unto her, & swore he loved her with

all his heart, and her alone, and that as soone as ever his father died (a ve-

ry rich man and almost decrepit) he would make her his wife. The maid

by chance made her Mother acquainted with the businesse, who being

an old foxe, well experienced in such matters, told her daughter, now

ready to yeeld to his desire, that he meant nothing lesse, for dost thou

thinke he will ever care for thee, being a poore wench, that may have

his choice of all the beauties in the City, one noble by birth, with so

many talents, as young, better qualified, and fairer then thy selfe

daughter

Daughter belecue him not: the maid was abasht, & so the matter broke off. When *Iupiter* wooed *Iuno* first (*Lilius Giraldus* relates it out of an old Comment on *Theocritus*) the better to effect his sute, he turned himselfe into a Cuckow, and spying her one day walking alone, separated from the other Goddesses, caused a tempest suddenly to arise, for feare of which she fled to shelter: *Jupiter* to avoide the storme likewise flew into her lap, *in virginis Iunonis gremium devolavit*, whom *Iuno* for pittie covered in her † *Apron*. But he turned himselfe forthwith into his own † Or upper garment. shape, began to embrace and offer violence unto her, *sed illa matris metu abnuebat*, but she by no meanes would yeeld, *donec pollicitus Connubium obtinuit*, till he vowed and swore to marry her and then she gave consent. This fact was done at *Thornax* hill, which ever after was called Cuckow hill, and in perpetuall remembrance, there was a Temple erected to *Telia Iuno* in the same place. So powerfull are faire promises, vowes, othes and protestations. It is an ordinary thing too in this case to belie their age, which widdowes usually doe, that mean to marry againe, and batchelours too sometimes,

† *Cuius octavum trepidavit etas,
cernere lustrum;*

† *Hor.*

to say they are younger then they are. *Carmides* in the said *Lucian* loved *Philematium*, an old maid of 45. yeares, she swore to him she was but 32. next December. But to dissemble in this kinde, is familiar of all fides, and often it takes.

† *Fallere credentem res est operosa puellam,* 'tis soone done, c Deieravis illa secundum supra trigessimum ad proximum Decembrem completurum se esse. † *Ovid.*

Egregiam vero laudem, & spolia ampla,
And nothing so frequent as to bely their estates, to preferre their suites, and to advance themselves. Many men to fetch over a young woman, widdowes, or whom they love, will not stick to crack, forge and faine any thing comes next, bid his boy fetch his cloke, rapier, gloves, jewels, &c. in such a chest, scarlet-golden-tissue breeches, &c. when there is no such matter; or make any scruple to give out, as he did in *Petronius*, that he was master of a ship, kept so many servants, and to perlonate their part the better, take upon them to be gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scavenger or pricklouse Tailors to attend upon them for the time, sweare they have great possessions, ° bribe, lye, cog, and foist how dearly they love, how bravely they will maintain her, like any Lady, Countesse, Dutchesse, or Queen; they shall have gownes, tiers, jewels, coaches, and caroches, choice diet,

The heads of Parrats, tongues of Nightingales,

The braines of Peacocks, and of Estriches,

Their bath shall be the iuyce of Gilliflowres,

Spirit of Roses, and of Violets,

The milke of Vnicornes, &c.

as old *Vulpone* courted

Calia in the ^d Comcedy, when as they are no such men, not worth a groat, but meere sharkers, to make a fortune, to get their desire, or else pretend love to spend their idle houres, to be more wellcome, and for better entertainment. The conclusion is, they mean nothing lesse,

p Catullus.
 q Periurari-
 det amantum
 Iupiter, &
 ventos irrita
 ferre iubet,
 Tibul. lib. 3.
 & 6.
 e In Philebo-
 peierantibus
 his dii soli
 noscunt.
 r Catul.
 f Lib. 1. de con-
 temnendis a-
 moribus.
 g Dial. Ital.
 argentum ut
 paleas projici-
 ebat. Bilio sum
 habui amato-
 rem qui sup-
 plex flexis ge-
 nibus &c.
 Nullus recens
 allatus terra
 fructus nul-
 lum cupidia-
 rum genus
 tam carum e-
 rat, nullum
 vinum Creti-
 cum pretio-
 sum, quin ad
 me ferret illi-
 co, credo alie-
 rum oculum
 pignori datu-
 rus, &c.
 † Post musi-
 cam opiperas
 epulas, &
 tantis iura-
 mentis, donis
 &c.
 h Nunquam
 aliquis um-
 brarum coniu-
 rator tanta
 attentione,
 tamq. potent-
 bus verbis u-
 sus est, quam
 ille exquisitis
 mihi dictis
 &c.
 * Chaucer.
 f Ah crudele
 genus nec tu-
 tum femina
 nomen Tibul.
 l. 3. eleg. 4.
 e Iovianus
 Pon.

Nil metumini iurare, nihil promittere curant.
Sed simul ac cupida mentis satiata libido est,
Dieta nihil metuere, nihil periuria curant.
 Oathes, vowes, promises, are much protested,
 But when their minde and lust is satisfied,
 Oathes, vowes, promises, are quite neglected:
 though he solemnly sweare by the *Genius* of *Cesar*, by *Venus* shrine,
 Hymens deity, by *Iupiter*, and all the other Gods, give no credit to his
 words. For when Lovers sweare *Venus* laughs, *Venus hac periuria ri-*
det, q Iupiter him selfe smiles, and pardons it withall, as grave *Plato* gives
 out, of all perjury, that alone for love matters is forgiven by the Gods.
 If promises, lyes, oathes, and protestations will not availe, they fall to
 bribes, tokens, gifts, and such like feates. *Plurimus auro conciliatur a-*
mor: as *Iupiter* corrupted *Danae* with a golden showre, and *Liber Ari-*
adne with a lovely Crowne, (which was afterwards translated into the
 heavens, and there for ever shines,) they will raine Chickines, Florens,
 Crownes, Angels, all manner of coines and stamperes in her lappe. And
 so must he certainly doe that will speed, make many feasts, banquets, in-
 vitations, send her some present or other every foote. *Summo studio pa-*
rentur epulae (saith *Hædus*) & crebra fiant largitionis, he must be very
 bountifull and liberall, seeke and sue, not to her onely, but to all her fol-
 lowers, friends, familiars, fidlers, panders, parasites, and household ser-
 vants, he must insinuate him selfe, and surely will, to all, of all sorts, mes-
 sengers, porters, carriers, no man must be unrewarded, or unrespected. I
 had a suiter (saith *Aretine's Lucretia*) that when he came to my house,
 flung gold and silver about, as if it had been chaffe. Another suiter I had
 was a very cholerick fellow, but I so handled him, that for all his fuming,
 I brought him upon his knees: If there had been an excellent bit in the
 market, any novelty, fish, fruit, or fowle, muskadell, or malmesey or a
 cup of neat wine in all the citty, it was presented presently to me, though
 never so deare, hard to come by, yet I had it: the poore fellow was so
 fond at last, that I thinke if I would I might have had one of his eyes out
 of his head. A third suiter was a Merchant of *Rome*, and his manner of
 woing was with † exquisite musicke, costly banquets, poems, &c. I held
 him off till at length he protested, promised, and swore *pro virginitate*
regno me donaturum, I should have all he had, house, goods and lands,
pro concubitu solo, ^h Neither was there ever any Conjurer I thinke, to
 charme his spirits that used such attention, or mighty words, as he did
 exquisite phrases, or Generall of any army, so many stratagemes to winne
 a citty, as he did tricks and devises to get the love of me. Thus men are
 active and passive, and women not farre behind them in this kind: *Audax,*
ad omnia femina, quæ vel amat vel odit:
 * For halfe so boldly there can non
 sweare and lye as women can.
 f They will crack, counterfeit and collogue as well as the best, with
 handkerchiefes, and wrought nightcaps, purses, posies and such toies:
 as he justly complained,
 Cur mittis violas? nempe ut violentius irar;
 Quid violas violis me violenta tuis, &c.

Why

Why dost thou send me violets my deare,
To make me burne more violent I feare,
With Violets too violent thou art,
To violate and wound my gentle heart.

When nothing else will serve, the last refuge is their teares. *Hæc scripsi (testor amorem) mixta lachrymis & suspiriis*, 'twixt teares and sighs, I write this (I take love to witnesse) saith * *Chelidonia* to *Philonius*. *Lumina quæ modò fulmina, iam flumina lachrymarum*, thole burning torches are now turn'd to fluds of teares. *Aretine's Lucretia*, when her sweet heart came to towne † wept in his bosome, that he might be perswaded those teares were shed for ioy of his returne. *Quartilla* in *Petronius* when nought would move, fell a weeping, & as *Balthasar Castilio* paints them out, † *To these Crocodiles teares, they will adde sobbs, fiery sighs, and sorrowfull countenance, pale colour, leanenesse, and if you doe but stirre abroad, these fiends are ready to meet you at every turne, with such a sluttish neglected habit, dejected looke, as if they were now ready to dye for your sake, & how saith he, shall a young novice thus beset, escape? But beleeve them not.*

* *animam ne crede puellis,*

Namq; est fæmineâ tutior unda fide.

peradventure because of her vowes, teares, smiles, and protestations she is solely thine, thou hast her heart, hand and affection, when as indeed there is no such matter, as the † *Spanish Baud* said, *gaudet illa habere unum in lecto, alterum in portâ, tertium qui domi suspiret*, shee will have one sweet heart in bed, another in the gate, a third sighing at home, a fourth &c. Every young man she sees and likes hath as much interest, and shall as soone enjoy her as thy selfe. On the other side, which I have said, men are as false, let them sweare, protest, and lye;

* *Quod vobis dicunt, dixerunt mille puellis.*

of them those eleven thousand Virgins at once, and make them believe each particular, he is besotted on her, or love one till they see another, and then her alone: like *Milo's wife* in *Apuleius*, l. 2. *Si quem conspexerit speciosa formæ iuvenem, venustate eius sumitur, & in eum animum intorquet.* 'Tis their common complement in that case, they care not what they sweare, say, or doe. One while they slight them, care not for them raile downe right and scoffe at them, and then againe they will runne mad, hang themselves, stab and kill, if they may not enjoy them. Henceforth therefore

— *nulla viro iuranti fæmina credat,*

believe them. These tricks and counterfeited passions are more familiar with women, *finem hic dolori faciet aut vitæ dies, miserere amanti*, quoth *Phædrato Hippolitus*. *Ioessa* in *Lucian*, told *Pythias* a young man, to move him the more, that if he would not have her, she was resolv'd to make away her selfe. *There is a Nemesis, and it cannot choose but grieve and trouble thee, to heare that I have either strangled or drowned my selfe for thy sake.* Nothing so common to this sexe, as oathes, vowes, and protestations, and as I have already said, teares, which they have at command, for they can so weepe, that one would thinke their very hearts were dissolved within them, and would come out in teares, their eyes are like

R r r 2

rocks

* *Aristænetus lib. 2. epist. 13.*

† *Suaviter flebam, ut persuasum haberet lachrymas præ gaudio illius reditus mihi emanare.*

u *Lib. 3. his accedunt vultus subtristis, color pallidus, gemitunda vox, ignita suspiria, lachrymae prope innumerabiles*

istæ se statim umbræ offerrunt tanto squalore & in omni fere diverticulo tanta macie, ut illas iam moribundas putes.

* *Petronius. Celestina act. 7. Barthio interpret. omnibus aridet, & à singulis amari se solam dicit.*

x *Ovid. y Tom. 4. dial. merit. tu vero aliquando merore afficeris, ubi audieris me a me ipsa laqueo tui causa suffocata aut in puteum, precipitatam.*

* *Seneca Hippolitus.*

494

c *Epist.* 20. l. 2.
d *Matronæ*
flent duobus
oculis, monia-
les quatuor,
virgines uno,
meretrices
nullo,
y *Ovid.*
z *Imagines*
deorum sol.
332. e *Moschi*
amore fugiti-
vo, quem Po-
litianus Lati-
num fecit.
a *Lib. 3. mille*
vix anni suf-
ficerent ad
omnes illas
machinatio-
nes, doloſſi,
commemorand-
os, quos viri
& mulieres
ut ſe invicem
circumveni-
ant, excogita-
re ſolent.

rocks, which ſtill drop water, *diaria lachrima & ſudoris in modum tur-*
geri prompta, ſaith *Aristanetus*, they wipe away their teares like ſweat,
weepe with one eye, laugh with the other; or as children & weepe and
cry they can both together.

y *Neve puellarum lachrymis moveare memento,*
Et flerent oculos erudiere ſuos.

Care not for womens teares I counſell thee,
They teach their eyes as much to weepe, as ſee.

And as much pittie iſt to be taken, of a woman weeping, as of a Goole
going bare-foot. When *Venus* loſt her ſonne *Cupid*, ſhe ſent a Cryer a-
bout, to bid every one that met him take heed.

z *Si ſlentem aſpicias, ne mox fallare, caveto,*
Sin arridebit, magis effuge, & oscula ſi fors
Ferre volet, fugito, ſunt oscula noxia, in ipſis
Suntq, venena labris, &c.

Take heed of *Cupids* teares, if cautelous,
And of his ſmiles and kiſſes I thee tell,
If that he offer't, for they be noxious,
And very poiſon in his lips doth dwell.

a A thouſand yeares, as *Caſtilio* conceive, will ſcarce ſerve to reckon up
theſe allurements and guiles, that men and women uſe to deceive one another
with.

SUBSECT. 5.

Bawdes, Philters, cauſes.



When all other engines faile, that they can proceed no farther
of themſelves, their laſt refuge iſt to fly to Bawdes, Panders,
Magicall Philters, and receipts, rather then faile, to the Divell
himſelfe.

Flectere ſi nequeunt ſuperos, Acheronta movebunt.

And by thoſe indirect meanes many a man iſt overcome, and precipita-
ted into this malady, if he take not good heed. For theſe Bawdes firſt,
they are every where ſo common, and ſo many, that as he ſaid of old *Cro-*
ton, b *omnes hic aut captantur, aut captant*, either inveagle or be inveagled,
we may ſay of moſt of our Cities, there be ſo many profeſſed, cunning
bawdes in them. Beſides, bawdry iſt become an art, or a liberall ſcience,
as *Lucian* calls it, and there be ſuch tricks and ſubtleties, ſo many nurſes,
old women, Panders, letter carriers, beggers, Phyſitians, Friers, Con-
feſſors employed about it, that *nullus tradere ſtilus ſufficiat*, one ſaith,

—† *trecentis verſibus*

† *Plautus.*
c *Tritemius.*

† *De Magnet.*
Philof. lib. 4.
cap. 10.

Suas impuritas traloqui nemo poteſt. Such occult
notes, c *Steganography*, *Polygraphy*, *Nuntius animatus*, or magneticall
telling of their mindes, which † *Cabens* the Ieſuit, by the way, counts fa-
bulous and falſe; cunning conveyances in this kinde, that neither *Iuno's*
jealouſie, nor *Danaes* cuſtody, nor *Argo's* vigilancy can keep them ſafe.
Tis the laſt and common refuge to uſe an aſſiſtant, ſuch as that *Catanean*
Philippa,

Philippa, was to Ione Queen of Naples, a^d Bawds helpe, an old woman in the businesse, as^e Myrrha did when she doted on Cyniras, and could not compasse her desire, the old Iade her nurse was ready at a pinch, dic, inquit, opemq. me sine ferre tibi--- & in hac mea (pone timorem) Sedulitas erit apta tibi, feare it not, if it be possible to be done, I will effect it: non est mulieri mulier insuperabilis, as^t Celestina said, let him or her be never so honest, watched, and reserved, 'tis hard but one of these old women will get access: and scarce shall you finde, as^f Austin observes, in a Nunnery a maid alone, if she cannot have egressse, before her window you shall have an old woman, or some prating Gossip tell her some tales of this Clarke, and that Monke, describing or commending some young Gentleman or other unto her. As I was walking in the street (saith a good fellow in Petronius) to see the towne serv'd one evening, I spied an old woman in a corner selling of Cabbages and Roots, (as our Hucksters doe plummes, Apples, and Inch like fruits;) mother (quoth he) can you tell where I dwell? she being wel pleased with my foolish urbanity, replied, & why sir should I not tell? with that she rose up and went before me; I took her for a wise woman, and by and by she led me into a by lane, and told me there I should dwell; I replied againe I knew not the house, but I perceived on a sudden by the naked queanes, that I was now come into a Bawdy house, and then too late I beganne to curse the treachery of this old Iade. Such tricks you shall have in many places, and amongst the rest it is ordinary in Venice, and in the Island of Zante, for a man to be Bawd to his own wife. No sooner shall you land or come on shore, but as the Comicall Poet hath it,

h Morem hunc meretrices habent,

Ad portum mittunt servulos, ancillulas,

Si qua peregrina navis in portum aderit,

Rogant cuiatis sit, quod ei nomen fiet,

Post illa extemplo sese adplicent.

These white Divells have their Panders, Bawds and Factors in every place to seeke about, and bring in customers, to tempt and way-lay novices, and silly travellers. And when they have them once within their clutches, as *Aegidius Maserius* in his comment upon *Valerius Flaccus* describes them, with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which *Lucretia* cannot avoid, and baits that *Hippolitus* himselfe would swallow, they make such strong assaults and batteries, that the Goddess of Virginitie cannot withstand them: give gifts, and bribes to move *Penelope*, and with threats able to terrifie *Sulanna*. How many *Proserpina's* with those catchpoles doth *Pluto* take? These are the sleepe-rods with which their soules touched descend to hell, this the glew or lime with which the wings of the mind once taken cannot fly away; the Divells ministers to allure, entice, &c. Many young men and maids without all question are inveigled by these *Eumenides*, and their associates. But these are triviall and well knowne. The most slye, dangerous, and cunning bawdes, are your knavish Physitians, Empyricks,

d Catal. eleg.

5. lib. 1. Venit

in exitum ca-

lida lena me-

um.

e Ovid. 10.

met.

t Parobosc.

Barthii.

f De vit. E-

rem. c. 3. ad so-

rorem vix ali-

quam reclusa-

rum huius re-

poris solam in-

venies, ante

cuius fenestra

non anus gar-

mula, vel nu-

gigerula mu-

lier sedet, quæ

eam fabulis

occupet, rumo-

ribus pascat,

huius vel illi-

us monachi,

&c.

g Agreste olus

anus vendebat

& rogatu-

quam mater

nunquid scis

ubi ego habi-

tem? delecta-

ta ista urbani-

tate tam scul-

ta, & quid

nesciam in-

quit? consur-

rexir? & ce-

pit me praece-

dere; divinam

ego putabam,

& c. nudas vi-

deo meretrices

& in lupanar

me adductum,

sero execratus

anicule in fi-

dias.

h Plautus

Menech.

i Promissis e-

verberant,

mollunt dul-

ciloquiis &

opportunitum

tempus aucu-

pantes laque-

os ingerunt

quos vix *Lucretia* vitaret, escam parant quam vel *satyr* *Hippolitus* sumeret, &c. He sanè sunt virgæ soporiferae quibus contactæ animæ ad Orcum descendunt, hoc gluten quo compacta mentium alæ evolare nequeunt, demoni an-

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* see the practices of the Iesuites Anglice. edit. 1630.

Masse-Priests, Monkes, * Iesuits, and Friers. Though it be against Hippocrates oath, some of them will give a dramme, promise to restore maidenheads, and doe it without danger, make an abort if need bee, keep downe their pappes, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselves. No Monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and aske questions, to feele their pulse beat at their bed side, and all under pretence of giving Physick. Now as for Monkes, Confessors, and Friers, as he said,

k En. sylv.

*Non audet Stygius Pluto tentare quod audet
Effrenis Monachus, plenaq; fraudis anus.*

That Stygian Pluto dares not tempt or doe,
What an old hag or Monke will undergoe:

Either for himselfe to satisfy his owne lust, for another, if he be hired thereto, or both at once, having such excellent meanes. For under colour of visitation, auricular confession, comfort and penance, they have free egress and regresse, and corrupt God knowes how many. They can such trades some of them, practise Physicke, use exorcismes, &c.

l Chaucer in the wife of Baths tale.

l That whereas was wont to walke an Elfe,
There now walkes the Limiter himselfe,
In every bush and under every tree,
There needs no other Incubus but he.

m H. Stephanus Apol. Herod. lib. 1. cap. 21.
n Bale. Puella in lectis dormire non poterant.

m In the mountaines betwixt Dauphine and Savoy, the Friers perswaded the good wives to counterfeite themselves possessed, that their husbands might give them free access, and were so familiar in those daies with some of them, that, as oneⁿ observes, *wenches could not sleepe in their beds for Necromantick Friers*: and the good Abbess in Boccace may in some sort witnesse, that rising betimes, mistook & put on the Friers breeches instead of her vaile or hat. You have heard the story, I presume of † Paulina, a chaste matron in *Agesippus*, whom one of *Isis* Priests did prostitute to *Mundus* a young knight, and made her believe it was their God *Anubis*. Many such pranks are plaid by our *Iesuits*, sometimes in their own habits, sometimes in others, like souldiers, courtiers, citizens, Schollars, Gallants, and women themselves. *Proteus* like in all formes, and disguises, that goe abroad in the night, to inescate and beguile young women, or to have their pleasure of other mens wives: And if we may believe some relations, they have wardrops of severall suites in their Colledges for that purpose. Howsoever in publike they pretend much zeale, seeme to be very holy men, and bitterly preach against adultery, fornication, there are no verier Bawds or whoremasters in a country, † Whose soules they should gaine to God, they sacrifice to the Divell. But I spare these men for the present.

o Liber edit. Augustæ Vinelicorum An. 1608.

p Quarum animas lucrari debent deo, sacrificant diabolo.

The last battering engines, are Philters, Amulets, Spells, Charmes, Images, and such unlawfull meanes, if they cannot prevaile of themselves by the helpe of Bawdes, Panders, and their adherents, they will fly for succour to the Divell himselfe. I know there be those that deny the Divell can doe any such thing, (*Crato, epist. 2. lib. med.*) and many Divines, there is no other fascination then that which comes by the eyes, of which

which I have formerly spoken, and if you desire to be better informed, read *Camerarius oper. subcis. cent. 2. c. 5.* It was given out of old that a *Theffalian* wench had bewitched King *Philip* to dote upon her, and by Philters enforced his love, but when *Olympia* the *Queene* saw the maid of an excellent beauty, well brought up, and qualified, these, quoth she, were the Philters which inveagled King *Philip*; those the true charmes, as *Henry* to *Rosamund*,

† *One accent from thy lippes the bloud more warmes,*
Then all their Philters, exorcismes and charmes.

With this alone *Lucretia* braggies in † *Aretine*, she could doe more then all *Philosophers*, *Astrologers*, *Alcymists*, *Necromancers*, *Witches*, and the rest of that crew. As for hearbs and Philters, I could never skill of them, The sole philter that ever I used, was kissing and embracing, by which alone I made men rave like beasts stupified, and compelled them to worship me like an *Idoll*. In our times 'tis a common thing, saith *Erastus* in his book *de Lamiis*, for witches to take upon them the making of these Philters to force men and women to love and hate whom they will, to cause tempests, diseases, &c. by Charmes, Spels, Characters, Knots.

† *hic Theffala vendit Philtra,*
proves that they can doe it, (as in *Hilarius* life, *epist. l. 3.*) he hath a story of a young man, that with a Philter made a maid mad for the love of him, which maid was after cured by *Hilarian*. Such instances I finde in *John Nider*, *Formicar. lib. 5. cap. 5.* *Plutarch* records of *Lucullus* that he died of a Philter; & that *Cleopatra* used Philters to inveagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Paenormitan. lib. 4. de gest. Alphonfi*, hath a story of one *Stephan* a *Neapoli* Knight, that by a Philter was forced to run mad for love. But of all others, that which † *Petrarch* *epist. fam. lib. 1. 5. ep.* relates of *Charles* the Great, is most memorable: He foolishly doted upon a woman of mean favour and condition, many yeares together, wholly delighting in her company, to the great griefe and indignation of his friends and followers. When she was dead, he did embrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Jewels) to be carried about with him, over which he still lamented. At last a venerable Bishop that followed his Court, pray'd earnestly to God (commiserating his Lord and Masters case) to know the true cause of this mad passion, and whence it proceeded, it was revealed to him in fine, that the cause of the Emperors mad love lay under the dead womans tongue. The Bishop went hastily to the carcasse, and took a small ring thence, upon the removall the Emperor abhor'd the Coars, and instead * of it, fell as furiously in love with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceived, he flung the ring into the midst of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houses, dwelt at † *Ache*, built a faire house in the midst of the Marsh, to his infinite expence, and a * Temple by it, where after he was buried, and in which citry all his posterity ever since use to be crowned. *Marcus* the Heretick is accused by *Irenaus* to have inveagled a young maid by this

meanes;

sup. galea 7
mollioribus
mentis manibus
† *M. Drayton*
Her. epist.
† *Pernodidas*
catholical Ital.
latin. fast.
Gasp. Bar-
thio Plus pos-
sum quam om-
nes philosophi
Astrologi. Ne-
cromantici,
&c. sola sali-
va innuens
1. amplexu et
basis tam fu-
riose furere,
tam bestialiter
obstupe fieri
coegi, ut instar
Idoli me ado-
rariot.
q *Saga omnes*
sibi arrogan-
notitiam, &
facultatem in
amorem alli-
ciendi quos
velint, adia in-
ter contagies
ferendi, tem-
pestates exci-
tandi, morbos
infigendi,
&c.
† *Juvenalis*
Sar.
† *Idem refert*
Hen. Kornmā-
nus de mir.
mort. lib. 1. c.
14. Perdite
amavit mul-
terculam quā-
dam, illius
amplexibus
acquiescens,
summa cum
indignatione
suorum & do-
lore.
* *Et inde totus*
in Episcopum
furere, illum
colere.
† *Aquisgra-*
nus vulgo
Aixe.
* *Immensa*
sumptu tem-
plum & ades,
&c.

Apolog. quod
Pudentillam
viduam direm
& profectione
ris etatis fe-
minam canta-
minibus in a-
morem sui
pellezisset.

† Philosophu-
de, Tom. 3.

† Impudice
mulieres ope-
ra venefica-
rum, diaboli
coquarum, a-
matore, suos
ad se noctu
ducunt & re-
ducunt, mini-
sterio hirci in
aere volantia:
multos novi
qui hoc fassi
sunt &c.

† Mandrake
apples, Lemni-
us lib. herb.
lib. c. 2.

* Of which
read Plin. lib.
8, cap. 22. &
lib. 13. c. 25.
& Quirili-
anum lib. 7.
† Lib. 11. c. 8.
Venere impli-
cat eos qui ex
eo bibunt. I-
dem Ov. Met.

4. Strabo.
Geog. lib. 14.

† Lod. Guicci-
ardines de-
script. Ger. in
Aquisgrano.
u Baltheus
Veneris, in
quo suavitatis,
& dulcia col-
loquia, bene-
volentie, &
blanditia, sua-
siones, fraudes
& veneficia
includeban-
tur.

meanes; and some writers speak hardly of the Lady Catharine Cobham, that by the same Art she circumvented Humfrey Duke of Gloucester to be her husband. Syncinius *Emilianus* summoned *Apuleius* to come before *Cneius Maximus*, Proconsull of *Africk*, that he being a poore fellow, had bewitched by Philters *Pudentilla* an ancient rich matron to love him, and being worth so many thousand sesterces, to be his wife. *Agrippa lib. 1. cap. 48. occult. philos.* attributes much in this kinde to Philters, Amulets, Images; and *Salmatz com. in Pancirol. Tit. 19. de Horol. Leo Afer. lib. 3.* saith, 'tis an ordinary practice at *Fez* in *Africk*, *Præstigiatores ibi plures, qui cogunt amores & concubitus*: as skilfull all out as that *Hyperborean* Magician, of whom *Cleodemus* in *Lucian*, tells so many fine feats, perform'd in this kinde. But *Erastus*, *Wierus*, and others are against it; they grant such things indeed may be done, but (as *Wierus* discourseth *lib. 3. de Lamiis cap. 37.*) not by Charms, Incantations, Philters, but the *Divell* himselve; *lib. 5. cap. 2.* he contends as much. So doth *Freitagius noc. med. cap. 74. Andreas Cisalpinus cap. 5.* and so much *Sigismundus Scherezzius cap. 9. de hirco nocturno*, proves at large, † *Vnchast* women by the helpe of these witches, the *Divels* kitchen maids, have their loves brought to them in the night, and carried back againe by a phantasme flying in the aire in the likenesse of a Goat. I have heard (saith he) diverse confesse, that they have been so carried on a Goats back to their sweet-hearts, many miles in a night. Others are of opinion that these feats, which most suppose to be done by charmes and Philters, are meerely effected by naturall causes, as by mans blood Chimically prepared, which much availes saith *Ernestus Burgravius in Lucernâ vitæ & mortis Indice, ad amorem conciliandum & odium*, (so huntsmen make their dogs lovethem and farmers their pullen) tis an excellent Philter as he holds, *sed vulgo prodere grande nefas*, but not fit to be made common: and so be *Mala insana*, Mandrake roots, Mandrake apples, pretious stones, dead mens clothes, candles, *mala Bacchica, panis porcinus, Hippomanes*, a certaine hair in a * Wolfes taile, &c. of which *Rhasis, Dioscorides, Porta, Wecker, Rubens, Mizaldus, Albertus* treat: a swallowes heart, dust of a Doves heart, multum valent linguæ viperarum, cerebella asinorum, tela equina, palliola quibus infantes obvoluti nascuntur, funis strangulati hominis, lapis de nido Aquilæ &c. See more in *Skenkius observat. medicinal. lib. 4. &c.* which are as forcible and of as much vertue, as that fountaine *Salmacis* in *Vitruvius, Ovid, Strabo*, that made all such mad for love that dranke of it, or that hot Bath at † *Aix* in *Germany*, wherein *Cupid* once dipt his arrowes, which ever since hath a peculiar vertue to make them lovers all that wash in it. But heare the Poets own description of it,
Vnde hic fervor aquis terrâ erumpentibus udâ?
Tela olim hic ludens ignea tinxit amor,
Et gaudens stridore novo, Fervete perennes
Inquit, & hæc pharetra sint monumenta mea.
Ex illo fervet, rarusq; hic mergitur hospes,
Cui non titillet pectora blandus amor.

These above named remedies have happily as much power, as that bath of *Aix*, or *Venus* enchanted girdle, in which saith *Natales comes, Love-toies*

roies and dalliance, pleasantnesse, sweetnesse, perswasions, subtilties, gentle speeches and all witchcraft to enforce love, was contained, Read more of these in Agrippa de occult. Philos. lib. 1. cap. 50. & 45. Mallens malefic. part. 1. quaest. 7. Delrio tom. 2. quaest. 3. lib. 3. Wierus, Pomponatius, cap. 8. de incantat. Ficinus lib. 13. Theol. Plat. Calcagninus, &c.

MEMB. 3. SUBSECT. I.

Symptomes or signes of Love Melancholy, in body,
Minde, good, bad, &c.



Ymptomes are either of Body or Mind; of body, palenesse, leanness, driness, &c. * Pallidus omnis amans, color hic est aptus amanti, as the Poet describes lovers: fecit amor

maciem, love causeth leanenesse. y Avicenna de Ilisic. 33. makes hollow eyes, driness, Symptomes of this disease, to goe

smiling to themselves, or acting, as if they saw or heard some delectable object. Valleriola lib. 3. observat. c. 7. Laurentius c. 10. Alrianus Montaltus de Her. amore. Langius epist. 24. lib. 1. epist. med. deliver as much, corpus exangue pallet, corpus gracile, oculi cavi, leane, pale,

ut nudis qui pressit calcibus anguem,

hollow-eyed, their eyes are hidden in their heads,

† Tenerq, nitidi corporis cecidit decor,

They pine away, and look ill with waking, cares, sighes,

Et qui tenebant signa Phebeae facis

Oculi, nihil gentile nec patrium micant.

With grones, grieffe, sadnesse, dulnesse,

* Nulla iam Cereris subit

Cura aut salutis

want of appetite, &c.

A reason of all this, * Iason Pratensis gives, because of the distraction of the spirits the Liver doth not performe his part, nor turnes the aliment into bloud as it ought, and for that cause the members are weake for want of sustenance, they are leane and pine, as the hearbs of my garden doe this month of May, for want of raine. The greene sicknesse therefore often happeneth to young women, a Cacexia, or an evill habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a still,

ut occluso stillat ab igne liquor,

doth Cupids fire provoke teares from a true Lovers eyes,

* The mighty Mars did oft for Venus shreeke,

Privily moistning his horrid cheekes,

With womanish teares,

† ignis distillat in undas,

Testis erit largus qui rigat ora liquor,

with many such like passions. When Chariclia was enamored on Thea. gines, as * Heliodorus sets her out, she was halfe distracted, and spake she knew not what, sighed to her selfe, lay much awake and was leane upon a sudden: and when she was besotted on her sonne in law, † pallor deformis,

S f f

marcentis

x Ovid Facie
hunc amor ip-
se colorem,
Met 4.

y Signa eius
profunditas
oculorum, pri-
vatio lachri-
marum, suspi-
ria, sepe ri-
dent sibi, ac si
quod delecta-
bile viderent,
aut audirent.

† Seneca Hip.

* Seneca Hip.

z De morbis

cerebri de eror.

amore. Ob spi-

rituum distra-

ctionem hepar

officio suo non

fungitur, nec

vertit alimen-

tum in san-

guinem, ut de-

beat. Ergo

membra debi-

lia, & penu-

ria alibilia

succi marces-

cunt, squa-

lentq, ut her-

bae in horto

meo hoc mense

Maiore scilicet

ob imbrium

defectum.

* Fairy Queen

1.3. cant. 11.

† Amator. Em-

blem. 3.

z Lib. 4. Ani-

mo erras, &

quidvis obui-

um loquitur,

vigilias absq,

causa sustines

& succum

corporis subire

amissit.

† Apuleius.

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Chaucer in
the Knights
tale.

marcentis oculi, &c. she had ugly paleness, hollow eyes, restless thoughts, short winde &c. *Eurialus* in an Epistle sent to *Lucretia* his Mistress, complains amongst other grievances, *tu mihi & somni, & cibi usum abstulisti*, thou hast taken my stomach and my sleepe from me. So he describes it aright.

His sleepe, his meat, his drinke is him bereft,
That leane he wareth, and dry as a shaft.
His eyes hollow and grisly to behold,
His hew pale and ashen to unfold,
And solitary he was ever alone,
And waking all the night making none.

Theocritus *Edyl. 2.* makes a faire maid of *Delphos* in love with a young man of *Minda*, confesse as much.

*Vt vidi ut insanii, ut animus mihi male affectus est,
Miseræ mihi forma tabescebat, neq; amplius pompam
Vllam curabam, aut quando domum redieram
Novi, sed me ardens quidam morbus consumebat,
Decubui in lecto dies decem, & noctes decem,
Defluebant capite capilli, ipsaq; solæ reliquæ
Ossa & cutis. -----*

No sooner seen I had, but mad I was,
My beauty fail'd, and I no more did care
For any pompe, I knew not where I was,
But sicke I was, and evill I did fare,
I lay upon my bed ten daies and nights,
A Sceleton I was in all mens sights.

e Virg. 2. Æn. All these passions are well expressed by that Heroicall Poet in the person of *Dido*.

*d Dum vaga
passim sidera
fulgent, anme-
rar longas re-
tricus horas,
& sollicito
nixus cubito
suspīrando
viscera rum-
pit.*

*e Saliebat cre-
bro tepidum
cor ad aspe-
ctum Ismenes,
& Gordonius c.
20. amittunt
sape cibum,
potum, &
maceratur in-
de totum cor-
pus.*

*Ter. Eunuch.
Dii boni quid
hoc est, adeone
homines mu-
tari ex amore,
ut non cognos-
cas eundem es-
se.*

*At non infelix animi Phænisa, nec unquam
Solvitur in somnos, oculisq; ac pectore amores
Accipit, ingeminant curæ, rursusq; resurgens
Savit amor, &c. ----*

Unhappy *Dido* could not sleep at all,
But lyes awake, and takes no rest:

And up she gets againe, whilst care and griefe,
And raging love torments her brest.

Accius *Sanazarius* *Egloga 2. de Galatea*, in the same manner faines his *Lychoris* tormenting her selfe for want of sleepe, sighing, sobbing, and lamenting, And *Eustathius* in his *Ismenias* much troubled, and panting at heart, at the sight of his mistress, hee could not sleepe, his bed was thornes. *f* All make leanness, want of appetite, want of sleepe ordinary Symptomes, and by that meanes they are brought often so low, so much altered and changed, that as *s* he jested in the Comcedie, one can scarce know them to be the same men.

*Attenuant iuvenum vigilata corpora noctes,
Curæq; immenso qui fit amore dolor.*

Many such Symptomes there are of the Body to discern lovers by,
Can a man saith
Solomon. Prov. 6. 27. carry fire in his bosome and not burne; it will hardly be

be hid, though they doe all they can to hide it, it must out,

plus quam mille notis ——— it may be described,

* *Quoq; magis tegitur, tectus magis aestuat ignis,*

* *Idem Met. 4.*

'Twas *Antiphanes* the Comcedians obfervation of old, love and drunkenneffe cannot be concealed, *celare aliapofis, hac prater duo; vini potum, &c.* words, looks, gestures, all will betray them: but two of the most notable signes are obferved by the pulse and Countenance. When *Antiochus* the sonne of *Selencus* was sick for *Stratonice* his mother in law, and would not confesse his griefe, or the cause of his disease, *Erasistratus* the Physitian found him by his Pulse and countenance to bee in love with her, *because that when she came in presence, or was named, his pulse varied, and he blushed besides.* In this very sort was the love of *Callicles*, the son of *Polycles*, discovered by *Panaceus* the Physitian, as you may read the story at large in *Aristanetus*. By the same signes *Galen* brags, that hee found out *Iusta Boethius* the Consuls wife, to dote on *Pylades* the Player, because at his name still she both altered Pulse and Countenance, as *Polyarchus* did at the name of *Argenis*. *Franciscus Valesius. l. 3. contr. 13. med. contr.* denies there is any such *pulsus amatorius*, or that love may be so discerned; but *Avicenna* confirms this of *Galen* out of his experience, *lib. 3. Fen. 1. and Gordonius cap. 20.* Their pulse he saith is inordinate and swift, if she goe by whom he loves, *Langius epist. 24. lib. 1. med. epist. Nevifanus lib. 4. numer. 66. syl. nuptialis, Valesius de Taranta, Guianerius, Traet. 15. Valeriola* sets downe this for a Symptome, & difference of pulse, neglect of businesse, want of sleep, often sighes, blushings, when there is any speech of their Mistris, are manifest signes. But amongst the rest, *Iosephus Struthius* that *Polonian*, in the fifth book cap. 17. of his doctrine of Pulses, holds that this and all other passions of the minde, may be discovered by the pulse. And if you will knowe, saith he, whether the men suspected bee such or such, touch their arteries, &c. And in his fourth book, 14. chapter, he speaks of this particular pulse. Love makes an unequall pulse, &c. hee gives instance of a Gentlewoman, a patient of his, whom by this meanes he found to be much enamoured, and with whom: hee named many persons, but at the last when his name came whom hee suspected, her pulse began to vary, and to beat swifter, and so by often feeling her pulse, he perceived what the matter was. *Apollonius Argonaut. lib. 4.* poetically setting downe the meeting of *Iason* and *Medea*, makes them both to blush at one anothers sight, and at the first they were not able to speak.

———† *totus Parmeno*

Tremo, horreoq; postquam aspexi hanc,

Phadria trembled at the sight of *Thais*, others sweat, blow short,

Crura tremunt ac poplites, ———

are troubled with palpitation of heart upon the like occasion, *cor proximum ori*, saith * *Aristanetus*, their heart is at their mouth, leapes, these burne and freeze, (for love is fire, ice, hot, cold, itch, feaver, frenzy, plurisy, what not) they look pale, red, and commonly blush at their first congress; and sometimes through violent agitation of spirits, bleed at nose, or when shee is talked of: which very signe *Eustathius* makes an argument of *Ismenes* affection, that when she met her sweet-heart by chance, shee changed her

Stf 2

countenance

h Ad eius nomen rubebar, & ad aspectu pulsus variabatur. Plutar. Epist. 13. Barck. lib. 1. Oculi medico tremore errabant.

i Pulsus eorum velox & inordinatus, si mulier quam amat forte transeat.

k Signa sunt cessatio ab omni opere in sueto, privatio somni, suffusio crebra, rubor cum sit sermo de re amata, & commotio pulsu.

l Si noscere vis an homines suspecti tales sint, tangito eorum arterias.

m Amor facit inaequales, inordinatos. n In nobilibus cuiusdam uxore quum subolfacere adulteri amore fuisse correptam & quam maritus &c. o Cept illico pulsu variare & ferri celarius & sic inveniri.

*† Eunuch. aff. 2. scen. 2. * Epist. 7. lib. 2. Tener sudor & creber anhelus palpitatio cordis &c. p Lib. 1.*

countenance, to a maiden-blush. Tis a common thing amongst Lovers, as q Arnulphus that merry-conceited Bishop, hath well expressed in a facetie Epigram of his,

Alterno facies sibi dat responsa rubore,

Et tener affectum prodit utriq; pudor, &c.

Their faces answer and by blushing say,

How both affected are they doe bewray.

But the best conjectures are taken from such symptoms as appeare when they are both present; all their speeches, amorous glances, actions, lascivious gestures will bewray them, they cannot containe themselves, but that they will be still kissing. † Stratocles the Physitian upon his wedding day, when he was at dinner, *nihil prius sorbillavit, quam tria basia puella pangeret*, could not eat his meat for kissing the bride, &c. First a word, & then a kisse, then some other complement, and then a kisse, then an idle question, then a kisse, and when he hath pumped his wits dry, can say no more, kissing and colling are never out of season,

* *Hoc non deficit incipitq; semper,*

'tis never at an end,

† another kisse, and then another, another, and another, &c.

huc ades O Thesayra ——— Come kisse me Corinnæ

Centum basia centies.

Centum basia millies,

Mille basia millies

Et tot millia millies,

Quot gutta Siculo mari,

Quot sunt sydera cælo,

Istis purpureis genis,

Istis turgidulis labris,

Ocellisq; loquaculis,

Figam continuo impetu;

O formosa Næara.

As Catullus to Lesbia,

Da mihi basia mille, deinde centum,

Dein mille altera, da secunda centum,

Dein usq; altera millia, deinde centum:

* first give an hundred,

Then a thousand, then another

Hundred, then unto the other

Adde a thousand, and so more, &c.

Till you equall with the store, all the grasse, &c. So Venus did by her Adonis, the Moone with Endymion, they are still dallying and culling, as so many Doves, *Columbatimq; labra conserentes labiis*, and that with alacrity and courage,

Affligunt avidè corpus, iunguntq; salivas

Oris, & inspirant prensantes dentibus ora.

b *Tam impressa ore ut vix inde labra detrahant, cervice reclinata,* as Lamprias in Lucian kissed Thais, Philippus her e in Aristænetus, amore lymphato tam furiosè adhæsit, ut vix labra solvere esset, totumq; os mihi contrivit; d Arétines Lucretia, by a suiter of hers was so saluted, and tis their ordinary fashion. ——— *dentes illudunt sæpe labellis,*

† Theodorus
prodromus A-
maranto dial.
Gaulimo in-
terpret.

* Petron. Ca-
tal.

† Sed unum e-
goussit & u-
num Petam a
ruiis labellis,
postq; unum et
unum & unū,
dari rogabo.
Læchens Ana-
creon.
r Io. Secundus
bas. 7.

* Translated
or imitated by
M. B. Johnson.
our arch poet,
in his 119. Ep

a Lucret. l. 4.

b Lucian. dial.

Tom. 4. Merit.

sed & aperit-

entes, &c.

c Epist. 16.

d Deducto ore

longo me basio

d. mulcet.

Atq; premunt arctè adfigentes oscula——

They cannot

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I lay, containe themselves, they will be still not only joyning hands, kissing, but embracing, treading on their toes, &c. diving into their bosomes, and that *libenter, & cum delectatione*, as *Philostratus* confesseth to his mistress; and *Lamprias* in *Lucian*, *mammillas premens, per sinum clam dextrâ, &c.* feeling their paps, and that scarce honestly sometimes: as the old man in the *Comedy* well observed of his sonne, *Non ego te videbam manum huic puellæ in sinum inserere?* Did not I see thee put thy hand into her bosome? goeto, with many such love tricks. *8* *Iuno* in *Lucian* *deorum*, *Tom. 3. dial. 3.* complains to *Iupiter* of *Ixion*, *he looked so attentively on her, and sometimes would sigh and weep in her company, and when I drank by chance and gave Ganymede the cup, he would desire to drink still in the very cup that I drank of, and in the same place where I drank, and would kisse the cup, and then look steadily on me, and sometimes sigh, & then againe smile.* If it be so they cannot come neere to dally, have not that opportunity, familiarity, or acquaintance to conferre and talke together; yet if they be in presence, their eye will bewray them: *ubi amor ibi oculus* as the common saying is, where I look I like, and where I like I love; but they will loose themselves in her looks.

*e In delitiis
mammæ tuas
tango, &c.*

f Terent.

*g Tom 4. me-
rit. dial.*

*t Attente adeo
in me asperxit.*

*8 interdi in
gemisebat, &
lachrymaba-
tur. Et si quã-
do bibens, &c*

Alter in alterius iactantes lumina vultus,

Quærebant taciti noster ubi esset amor.

They cannot look off whom they love, they will *impregnare eam ipsis oculis*, deflowre her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as *u Apollo* on *Lencothoe*, the *Moone* on her *† Endymion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be stayed. They must all stand and admire, or if she goe by, look after her as long as they can see her, she is *anima auriga*, as *Anacreon* calls her, they cannot goe by her dore or window, but as an adamant, shee drawes their eyes to it, though she be not there present, they must needs glance that way, and look back to it. *Aristenatus* of ** Exithemus*, *Lucian* in his *Imagin.* of himselfe, and *Tatius* of *Clitophon* say as much, *Ille oculos de Leucippe † nunquam deiciebat*, and many Lovers confesse when they came in their Mistressse presence, they could not hold off their eyes, but looked wistly and steddily on her, *inconnivo aspectu*, with much eagernes and greedinesse, as if they would looke through, or should never have enough sight of her,

*u Quis om-
nia cernere
debes Leuco-
thoen spectas,
& virgine fi-
gis in una quos
mundo debes
oculos, Ovid.
Met. 4.*

*† Lucian tom.
3. quoties ad
Cariam venit
curram sistis,
& desuper
aspectas.*

** Ex quo te
primum vidi
Pythia alio o-
culos vertere
non fuit.
† Lib. 4.*

—— *Fixis ardens, obtutibus hæret;*

So she will doe

by him, drink to him with her eyes, nay drink him up, devoure him, swallow him, as *Martials Mamurra* is remembered to have done:

Inspexit molles pueros, oculisq; comedit, &c.

There is a pleasant story to this purpose in *Navigat. Vertom. lib. 3. cap. 5.* *† Dial. amor. 2.* The Sultán of *Sanas* wife in *Arabia*, because *Vertomannus* was faire and white could not look off him, from sun-rising to sun-setting, shee could not desist, she made him one day come into her chamber, *& geminæ hora spatio intuebatur, non à me unquam aciem oculorum avertibat, me observans veluti Cupidinem quendam*, for two houres space shee still gazed on him. A young man in *† Lucian* fell in love with *Venus* picture, hee came every morning to her Temple, and there continued all day long ** from*

** Ad occasum
Solis ægre do-
mum rediens,
atq; totum diē
ex adverso deæ
sedens recto,
in ipsam per-
petuo oculorū
ictus direxit,
&c.*

x Lib. 3.

† Regum palatium non tū diligenti custodia septum fuit, ac edes meas stipabant, &c.
y Pro, & eo dē die sexties vel septies ambulat per eandem plateā ut vel amico amica sua fruatur aspectu lib. 3. Theat. mundi.
† Hor.

sun-rising to sun-set, unwilling to goe home at night, sitting over against the Goddesse picture, he did continually look upon her, and mutter to himselfe I know not what. If so bee they cannot see them whom they love, they will still be walking and waiting about their mistris dores, taking all opportunity to see them, as in * *Longus Sophista*, *Daphnis & Cloe* two lovers, were still hovering at one anothers gates, he sought all occasion to be in her company, to hunt in summer, and catch birds in the frost about her fathers house in the winter, that shee might see him, and he her. † *A Kings pallace was not so diligently attended*, saith *Aretines Lucretia*, as my house was when I lay in Rome, the porch and street was ever full of some walking or riding on set purpose to see me, their eye was still upon my window, as they passed by, they could not choose but looke back to my house when they were past, and sometimes hem or cough, or take some impertinent occasion to speak aloud, that I might look out and observe them. Tis so in other places, tis common to every Lover, tis all his felicity to be with her, to talke with her, hee is never well but in her company, and will walke y *seaven or eight times a day through the street where she dwells, and make sleevelesse errants to see her*; plotting still where, when, and how to visit her,

† *Levesq. sub nocte susurri,*
Composita repetuntur hora.

And when he is gone, hee thinks every minute an houre, every houre as long as a day, ten dayes a whole yeare, till he see her againe.

† *Tempora si numeres, bene qua numeramus amantes.*

† Ovid.

And if thou be in love, thou wilt say so too, *Et longum formosa vale, farewell sweet-heart, vale charissima Argenti, &c.* Farewell my deare *Argenis*, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to morrow, yet loath to depart, heele take his leave againe, and againe, and then come back againe, looke after and shake his hand, wave his hat a far off. Now gone hee thinks it long till he see her againe, and she him, the clocks are surely set back, the hour's past, † *Hospita Demophoontua te Rodophea Phillis,*

† Ovid.

Ultrā promissum tempus abesse queror. shee looks out

* *Hyginus fab*
59. Eo die dicitur nonies ad
titus currisse
* *Chaucer.*

at window still to see whether he come, * and by report *Phillis* went nine times to the sea side that day to see if her *Demophoon* were approaching, and † *Troilus* to the Citie gates to look for his *Creiseid*. She is ill at ease, and sick till she see him againe, peevish in the meane time, discontent, heavy, sad, and why comes he not; where is he? why breakes he promise? why tarries he so long, sure he is not well; sure he hath some mischance, sure he forgets himselfe and me, with infinite such. And then confident againe, up she gets, out she looks, listens and enquires, harkens, kennes, every man a far off is sure he, every stirring in the street, now hee is there, that's he, *malè aurora, malè soli dicit, deieratq., &c.* the longest day that ever was, so she raves, restless and impatient; for *Amor non patitur moras*, Love brooks no delayes: the time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilst hee goes to her house, heat or cold, though his teeth chatter in his head, hee moves not, wet or dry, tis all one, wet to the skin, hee feeles it not, cares not

not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his Mistresse sweet sake, let the burden be never so heavy, Love makes it light. * *Iacob served seaven yeares for Rachel*, and it was quickly gone because he loved her. None so merry, if he may happily enjoy her company, he is in heaven for a time, and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

But the Symptomes of the minde in Lovers, are almost infinite, and so diverse, that no Art can comprehend them, though they be merry sometimes, and rapt beyond themselves for joy, yet most part, Love is a plague, a torture, an hell, a bitter sweet passion at last, † *Amor melle & felle est facundissimus, gustum dat dulcem & amarum.* * *Tis suavis amarici.* † *Plautus Cistell.*

* *Et me melle beant suaviora,*

Et me felle necant amariora,

Like a summer flye or *Sphinxes* wings, or a rainebow of all colours, * *Qua ad solis radios, converse aurea erant,*
Adversus nubes cerulea, quale in bar Iridis,
 faire, fowle, and full of variation, though most part irksome and bad. For in a word, the *Spanish* inquisition is not comparable to it, a torment and execution it is, as he calls it in the Poet, an unquenchable fire, and what not; ^a From it, saith *Austin*, arise biting cares, perturbations, passions, sorrowes, feares, suspitions, discontents, contentions, discords, warres, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knavery, &c.

† *dolor, querele,*

Lamentatio, lachrymae perennes,

Languor, anxietas, amaritudo;

Aut si triste magis potest quid esse,

Hos tu das Comites Neera vita.

These be the companions of lovers, and the ordinary symptomes, as the Poet repeats them. ^b *In amore haec insunt vitia,*

Suspitiones, inimicitia, audacia,

Bellum, pax rursus, &c.

^c *Insomnia, arumna, error, terror, & fuga,*

Excogitantia, excors immodestia,

Petulantia, cupiditas, & malevolentia,

Inhaeret etiam aviditas, desidia, injuria,

Inopia, contumelia & dispendium, &c.

In love these vices are suspicious,

Peace, warre, and impudence, detractions:

Dreames, cares, and errors, terrors and affrights,

Immodest pranks, devises, sleights and flights,

Heart burnings, wants, neglects, desire of wrong,

Losse continuall, expence and hurt among.

Every Poet is full of such catalogues of Love symptomes, but feare and sorrow may justly challenge the chiefe place. Though *Hercules de Saxonia cap. 3. Tract. de melanch.* will exclude feare from Love Melancholy, yet I am otherwise perswaded. ^d *Res est solliciti plena timoris amor.* ^d *Ovid.*

*Tis

* *Stobaeus & greco.*

^z *Plautus cre-*
do ego ad ho-
minis carnifi-
cinam amore-
inventum es-
se.

^a *De civitat.*
lib. 22. c. 20.

Ex eo oriun-
tur mordaces
curae, pertur-
bationes, ma-
iores, formi-
dines, insana
gaudia, dis-
cordiae, lites,
bella, insidiae,
iracundiae, ini-
micitiae, falla-
ciae, adulator,
fraus, furrum,
nequitia, im-
pudentia.

† *Marullus*
l. 1.

^b *Ter. Eunu-*
cho.

^c *Plautus*
Mercat.

'Tis full of feare, anxiety, doubt, care, peevishnesse, iuspicion, it turnes a man into a woman, which made *Hesiod* belike, put feare and palenesse *Venus* daughters,

— *Marti Clypeos atq; arma secanti,*

Alma Venus peperit pallorem, unaq; Timorem:

because feare and love are still linked together. Moreover they are apt to mistake, amplifie, too credulous sometimes, too full of hope and confidence, and then againe very jealous, unapt to believe or entertaine any good newes. The comicall Poet hath prettily painted out this passage amongst the rest in a † Dialogue betwixt *Mitio* and *Æschines*, a gentle father and a love sick sonne. *M.* Be of good cheare my sonne, thou shalt have her to wife. *Æ.* Ah father doe you mock me now? *M.* I mock thee, why? *Æ.* That which I so earnestly desire, I more suspect and feare. *M.* Get you home, and send for her to be your wife. *Æ.* What now a wife, now father, &c.

† *Adelph. Act.*
4. *scen. 5. M.*
Bono animo
es, duces ux-
orem hanc
Æschines,
Æ. Hem pa-
ter, cum tu lu-
dis me nunc;
M. Egone te,
quamobrem?
Æ. Quod
tam misere
cupio &c.

* *Tom. 4. dial.*
amorum.
c. Aristotle 2.
Rhet. puts
love therefore
in the irasci-
ble part.
Ovid.

These doubts, anxieties, suspitions, are the least part of their torments, they breake many times from passions to actions, speake faire, and flatter, now most obsequious and willing, by and by they are averse, wrangle, fight, iweare, quarrell, laugh, weepe: and he that doth not so by fits, * *Lucian* holds, is not throughly touched with this Loadstone of Love. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share, e Love to many is bitternesse it selfe, *rem a-*

marum, *Plato* calls it, a bitter potion, a plague.

Eripite hanc pestem perniciemq; mihi;
Quæ mihi subrepens imos ut torpor in artus,
Expulit ex omni pectore letitias.

O take away this plague, this mischief from me,
Which as a numnesse over all my body,
Expels my joyes, and makes my soule so heavy.

† *Ter. Eunuch.* *Phædria* had a true touch of this, when he cryed out,
Act. 1. sc. 2.

— † *O Thais, Utinam esset mihi*

Pars æqua amoris tecum, ac paritèr fieret, ut
Aut hoc tibi doleret itidem, ut mihi dolet.

O *Thais* would thou hadst of these my paines a part,
Or as it doth me now so it would make thee smart.

So had that young man, when he roared againe for discontent,

* *Plautus.*

* *Iactor, crucior, agitor, stimulator,*
Verfor in amoris rotamiser,

Exanimor, feror, distrahor, deripior,

Ubi sum, ibi non sum; ubi non sum, ibi est animus.

I am vext and tofs'd, and rack't on Loves wheele,
Where not, I am; but where am, doe not feele.

a *Tom. 3.*

b *Scis quod*

posthac. distu-
rus fuerim.

c *Tom. 4. dial.*

merit. Try-

phena Amor

me perdit, neq;

matum hoc

amplius susti-

nere possum.

The *Moone* in a *Lucian*, made her mone to *Venus*, that she was almost dead for love, *pereo equidem amore*, and after a long tale, she broke off abruptly and wept, b *O Venus, thou knowest my poore heart. Charmides* in c *Lucian*, was so impatient, that he sob'd and fighed, and tore his haire, and said he would hang himselfe, *I am undone, O sister Tryphena, I cannot endure these love pangs, what shall I doe? Vos O dii Avernunci, solvite me his curis: O yee Gods, free me from these cares and miseries, out of*

the

the anguish of his Soule,^d *Theocles* prays. Shall I say, most part of a lo-
vers life is full of anxiety, feare and griefe, complaints, sighes, suspitions,
and cares, (high ho my heart is woe) full of silence and irksome solitari-
nesse? *Frequenting shady bowres in discontent,*

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*d Aristanetus
lib. 2. epist. 8.*

To the aire his fruitlesse clamors he will vent.
except at such times that he hath *lucida intervalla*, pleasant gales, or sud-
den alterations, as if his Mistris smile upon him, give him a good looke,
a kisse, or that some comfortable message be brought him, his service is
accepted &c.

He is then too confident and rapt beyond himselfe, as if he had heard
the Nightingale in the spring before the Cuckow, or as † *Calisto* was at
Melebeas ptesence, *quis unquam hac mortali vitâ tam gloriosum corpus*
vidit, humanitatem transcendere videor? &c. who ever saw so glorious a
sight, what man ever enjoyed such delight? More content cannot be gi-
ven of the Gods, wished, had or hoped of any mortall man. There is no
happinesse in the world comparable to his, no content no joy to this, no
life to Love, he is in paradise.

† *Celestine
act. 1. Sancti
maiori letitia
non fruuntur.
Si mihi deus
omnium voto-
rum mortali-
um summam
concedat non
magis, &c.
f Catullus de
Lesbia.*

‡ *Quis me uno vivit felicior? aut magis hæc est*
Optandum vitâ dicere quis poterit?
Who lives so happy as my selfe? what blisse
In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

g *Hor. ode. 9.
lib. 3.*

g *Donec gratus eram tibi,*
Persarum vigui rege beator.

The *Persian* Kings are not so joviall as he is, O † *festus dies hominis*, O
happy day, so *Charea* exclaimes when he came from *Pamphilia* his
sweet-heart, well pleased,

e *Act. 3. scen.
5. Eunuch.
Ter.*

Nunc est profecto interfici cum perpeti me possem,

Ne hoc gaudium contaminet vita aliquâ aegritudine,

He could finde in his heart to be killed instantly, least if he live longer,
some sorrow or sicknesse should contaminate his joyes. A little after, he
was so merrily set upon the same occasion, that he could not containe
himselfe. † *O populares, ecquis me vivit hodie fortunatior?*

f *Act. 5. scen.
9.*

Nemo hercule quisquam, nam in me dii planè potestatem

Suam omnem ostendere;

Is't possible
(O my Countrymen) for any living to be so happy as my selfe? No sure
it cannot be, for the Gods have shewed all their power, all their good-
nesse in me. Yet by and by when this young Gallant was crossed in his
wench, he laments, and cries, and roares downe-right.

Occidi ——— *I am undone,*

Neq; virgo est usquam, neq; ego, qui è conspectu illam amisi meo,

Vbi quæram, ubi investigem, quem percunctor, quam insistant viam?

The virgin's gone, and I am gone, shee's gone, shee's gone, &c what shall
I doe? where shall I seeke her, where shall I finde her, whom shall I aske?
what way, what course shall I take? what will become of me?

——— † *vitales auras invitus agebat,* he was weary of his
life, sick, mad and desperate * *utinam mihi esset aliquid hic, quo nunc me*
precipitem darem. † *Tis not Charea's case this alone, but his and his, and*

† *Mantuan.
Ter. Adelpi.
34.*

T t t

every

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every lover's in the like state. If he heare ill newes, have bad successe in his suit, she frowne upon him, or that his Mistris in his presence, respect

g Lib. 1. de con-
tem: amoribus
Si quem alium
respexerit a-
mica suavius
& familiari-
us, si, quem
alloquuta fu-
erit, si nutu
nuncio &c.
statim crucia-
tur.

† Calisto in
Celestina.

h Pornodidasc.

dial. Ital. Pa-

tre & matre

se singulu

orbos cense-

bant, quod meo

contrubernio

carendum es-

set.

† Ter. tui ca-

rendam quod

erat.

i Si responsum

esset dominam

occupatam es-

se aliisq; va-

caret, ille sta-

tim vix hoc

audiro, velut

in marmor ob-

rigit, alti se

damnare, &c.

at cui fave-

bam, in cam-

pis Elysiis esse

videbatur,

&c.

† Mantuan.

k Læbeus.

l Sole se occult-

tante, aut

tempestate

veniente, sta-

tim clauditur

ac languescit.

m Emblem a-

mat. 13.

* Calisto de
Melebea.

i Anima non
est ubi animat
sed ubi amat.

another more (as *Hedus* observes) *Preferre another suiter*, speak more familiarly to him, or use more kindly then himselfe, if by *mod*, smile, message she discloseth her selfe to another, he is instantly tormented, none so deiected as he is, utterly undone, a castaway † in quem fortuna omnia odiorum suorum crudelissima tela exonerat, a dead man, the scorne of fortune, a monster of fortune, worse then naught, the losse of a kingdome had bin lesse. h *Aretine's Lucretia* made very good prooffe of this, as she relates in her selfe. For when I made some of my suiters beleewe I would betake my selfe to a Nunnery, they took on, as if they had lost father and mother, because they were for ever after to want my company. Omnes labores leues fuere, all other labour was light; † but this might not be endured.

Tue cavendum quod erat ——— for I cannot be without thy company, mournfull *Amyntas*, painfull *Amyntas*, carefull *Amyntas*, better a Metropolitan Citty were sackt, a royall army overcome, an invincible armado funke, and twenty thousand Kings should perish, then her little finger ake, so zealous are they and so tender of her good. They would all turne Friers for my sake, as she followes it, in hope by that meanes to meet, or see me againe, as my confessors, at stoole-ball, or at barly-breake: and so afterwards when an importunate suiter came, i If I had bid my maid say that I was not at leasure, not within, busy, could not speak with him, he was instantly astonished, and stood like a pillar of marble, another went swearing, chafing, cursing, foaming,

† I ha sibi vox ipsa Iovis violentior ira, cum tonat, &c. the voice of a mandrake had beene sweeter musicke, but hee to whom I gave entertainment, was in the *Elysian fields*, ravished for joy, quite beyond himselfe. 'Tis the generall humor of all Lovers, she is their sterne, Pole-star, and guide,

Delitiumq; animi, deliquimusq; sui. As a tulipant to the Sunne (which our Herbalists call *Narcissus*) when it shines, is admirandus flos ad radios solis se pandens, a glorious flowre exposing it selfe, but when the sunne sets, or a tempest comes, it hides it selfe, pines away, and hath no pleasure left, (which *Carolus Gonzaga*, Duke of Mantua, in a cause not unlike, sometimes used for an Imprese) doe all inamorates to their Mistris, she is their Sun, their *Primum mobile*, or anima informans, this in one hath elegantly expressed by a windmill, still moved by the winde, which otherwise hath no motion of it selfe,

Sic tua ni spiret gratia truncus ero.

He is wholly animated from her breath, his soule lives in her body, * sola claves habet interitus & salutis, she keepes the keyes of his life, his fortune ebbes and flowes with her favour, a gracious or bad aspect turnes him up or downe,

Mens mea lucefcit Lucia luce tu a.

Howsoever his present state be pleasing or displeasing, 'tis continuat so long as he loves, he can doe nothing, think of nothing but her, desire hath no rest, shee is his *Cynosure*, *Hesperus* & *Vesper*, his morning and evening starre, his goddesse, his Mistris, his life, his soule, his eve-

ry thing, dreaming, waking, she is alwaies in his mouth; his heart, eyes, eares, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flavia*, *Flaminia*, *Celia*, *Delia* or *Isabella*, (call her how you will) she is the sole object of his senses, the substance of his soule, *nidulus animæ suæ*, he magnifies her above measure, *totus in illa*, full of her, can breathe nothing but her. I adore *Melebaa*, saith Love-sick † *Calisto*, I believe in *Melebaa*, I honour, admire and loue my *Melebaa*; His soule was fowced, imparadised, imprisoned in his Lady. When *Thais* took her leave of *Phædria*.

† *Celestine* act.
1. credo in
Melebaa, &c.
a *Ter. Eunuc.*
Act. 1. sc. 2.

— *mi Phædria, & nunquid aliud vis?*

Sweet heart (she said) will you command me any further service? he readily replied, and gave this in charge,

— *egone quid velim?*

Dies noctesq; ames me, me desideres,

Me somnies, me expectes, me cogites,

Me speres, me te oblectes, mecum tota sis,

Meus fac postremò animus, quando ego sum tuus.

Dost' ask (my deare) what service I will have?

To love me day and night is all I crave,

To dreame on me, to expect, to think on me,

Depend and hope, still covet me to see,

Delight thy selfe in me, be wholly mine,

For know my love, that I am wholly thine.

But all this needed not, you will say, if she affect once, she will be his, settle her love on him, on him alone,

— † *illum absens absentem*

Auditq; videtq; —

she can, she must think and dream of nought else but him, continually of him, as did *Orpheus* on his *Euridice*,

Te dulcis coniux, te solo in littore mecum,

Te veniente die, te discedente canebam.

On thee I sweet wife was all my song,

Morne, Evening, and all along.

And *Dido* upon her *Aeneas*.

— *& quæ me insomnia terrent,*

Multa viri virtus, & plurima currit Imago.

And ever and anon, she thinks upon the man,

That was so fine, so faire, so blith, so debonaire.

Clitophon in the first book of *Achilles Tatius*, complaineth how that his Mistress *Leucippe* tormented him much more in the night, then in the day.

For all day long he had some object or other to distract his senses, but in the night all ran upon her: All night long hee lay † awake, and could thinke of nothing else but her, he could not get her out of his minde, towards morning sleep took a little pitty on him, he slumbred awhile, but all his dreames were of her.

— † *tenocte sub atrâ*

Alloquor, amplector, falsa q; in imagine somni,

Gaudia sollicitam palpant evanida mentem.

‡ Interdium oculi, & aures occupate distrahunt animum, at noctu solus factor, ad auroram somnus paulum misertus, nec tamen ex animo puella abicit, sed omnia mihi de Leucippe somnia erant.

† Totâ hac nocte somnam hîce oculis non vidi. *Ter.*
† *Buchanan.*
Sylv.

In the dark night I speake, embrace and finde,
That fading joyes deceive my carefull minde.

! *En. sylu.* The same complaint *Eurialus* makes to his *Lucretia*, day and night I think
of thee, I wish for thee, I talk of thee, call on thee, look for thee, hope for thee,
delight my selfe in thee, day and night I love thee.

Te dies, no-
te amo, te
cogito, te desi-
dero, te voco,
te expecto, te
spero. tecum
oblecta me, to-
tus in te sum.
m *Hor. lib. 2.*
ode. 9.
n *Petronius.*

m *Nec mihi vespero*

Surgente decedunt amores,

Nec rapidum fugiente solem;

Morning, Evening, all is alike with me, I have restlesse thoughts,

n *Te vigilans oculis, animo te nocte requiro.*

Still I think on thee. *Anima non est ubi animat, sed ubi amat*, I live and
breath in thee, I wish for thee.

* *Tibullus l. 3.*
Eleg. 3.

* *O niveam quæ te poterit mihi reddere lucem,*

O mihi felicem terq; quaterq; diem.

O happy day that shall restore me to thy sight. In the meane time hee
raves on her, her sweet face, eyes, actions, gestures, hands, feet, speech,
length, breadth, height, depth, and the rest of her dimensions, are so sur-
vaied, measured, and taken, by that *Astrolabe* of phantasie, and that so vi-
olently sometimes, with such earnestnesse and eagernesse, such continu-
ance, so strong an imagination, that at length he thinks he sees her indeed,
he talkes with her, he imbraceth her, *Ixion*-like *pro Iunone nubem*, a cloud
for *Iuno*, as he said. *Nihil præter Lencippen cerno*, *Leucippe mihi perpetuo*
in oculis, & animo versatur, I see and meditate of naught but *Lencippe*.
Be she present or absent, all is one,

† *Ovid Fast. 2*
ver. 775.

† *Et Quamvis aberat placida præsentia formæ,*

Quem dederat præsens forma, manebat amor.

That impression of her beauty is still fixed in his minde,

* *Virg. En. 4*

———— *hærent infixi pectore vultus.*

as he that is bitten

with a mad dog, thinks all he sees dogs, dogs in his meat, dogs in his dish
dogs in his drink, his mistress is in his eyes, eares, heart, in all his senses.
Valleriola had a merchant his patient in the same predicament, and *o Vl-*
ricus Molitor out of *Austin*, hath a story of one, that through vehemen-
cy of his loue passion, still thought he saw his mistress present with him,
she talked with him, *Et commisceri cum eâ vigilans videbatur*, still em-
bracing him.

o *De Pytho-*
nissa.

Now if this passion of love can produce such effects, if it be pleasantly
intended, what bitter torments shall it breed, when it is with feare and
continuall sorrow, suspition, care, as commonly it is, still accompanied,
what an intollerable paine must it be?

p *Iuno, nec ira*
deum tantum,
nec tela, nec
hostis, quantū
ante potis ani-
mis illapsus.
Silius Ital. 15
vel. Punic. de
amore.

———— *Non tam grandes*

Gargara culmos, quot demerso

Pectore curas longæ nexas

Vsq; catenâ, vel quæ penitus

Crudelis amor vulnera miscet.

Mount *Gargarus* hath not so many stemmes,

As Lovers brest hath grievous wounds,

And linked cares, which loue compounds.

When the King of *Babylon* would have punished a Courtier of his, for
loving

loving of a young Lady of the royall blood, and far above his fortunes,
 q Apollonius in presence, by all meanes perswaded to let him alone, *For to*
 loue and not enioy, was a most unspeakable torment, no tyrant could invent
 the like punishment; as a gnat at a candle, in a short space hee would con-
 sume himselfe. For Love is a perpetuall flux, *angor animi*, a warfare,
militat omnis amans, a grievous wound is love still, and a Lovers heart is
Cupids quiver, a consuming fire, *† accede ad hanc ignem, &c.* an inextin-
 guible fire. ——— *alitur & crescit malum,*

Et ardet intus, qualis Aetnao vapor

Exundat antro ———

As *Aetna* rageth, so doth Love, and more then *Aetna*, or any materiall
 fire. ——— *u Nam amor sapè Lyparco*

Vulcano ardentiorum flammam incendere solet.

Vulcans flames are but smoak to this; For fire, saith *† Xenophon*, burnes
 them alone that stand neere it, or touch it, but this fire of Love burneth
 and scorseth a farre off, and is more hot and vehement then any mate-
 riall fire, ** Ignis in igne fuit*, 'tis a fire in a fire, the quintessence of fire.
 For when *Nero* burnt *Rome*, as *Calisto* urgeth, he fired houses, consumed
 mens bodies and goods, but this fire deuoures the soule it selfe, ** and one*
soule is worth 100000 bodies. No water can quench this wild fire.

———— ** In pectus cæcos absorbuit ignes,*
Ignes quæ nec aqua perimi potuere, nec imbre
Diminui, neq; graminibus, magicisq; susurris.

A fire he took into his brest,

Which water could not quench,

Nor hearb, nor art, nor Magick spells,

Could quell, nor any drench.

Except it beteares and sighes, for so they may chance finde a litle ease.

** Sic candentia colla, sic patens frons*
Sic me blanda tui, Neera, ocelli,
Sic pares minio gena perurunt,
Vt nime lachryma rigent perennes,
Totus in tenues eam favillas.

So thy white nec *Neera* me poore soule,

Doth scorch thy cheekes, thy wanton eyes that roule.

Were it not for my dropping teares that hinder,

I should be quite burnt up forthwith to cinder.

This fire strikes like lightning, which made those old *Gracians* paint *Cu-* y *imagines*
pid in many of their Temples, with *Iupiters* thunder-bolts in his hands,
 for it wounds, and cannot be perceived how, whence it came, where it
 pierced. *z Primur, & cæcum pectora vulnus habent,* z *Ouid.*
 And can hardly be discerned at first. ——— *a Est mollis flamma medullas,* a *Æneid. 4.*

Et tacitum insano vivit sub pectore vulnus.

A gentle wound, an easie fire it was,

And flie at first, and secretly did passe.

But by and by it began to rage and burne a maine;

———— *b Pectus insanam vapor,*

Amorq; torret, intus seruus vorat

*Penitus medullas, atq; per venas meat
Visceribus ignis mersus, & venis latens,
Vt agilis altis flamma percurrit trabes.*

This fiery vapour rageth in the veins,
And scorcheth entrails, as when fire burnes
An house, it nimble runs along the beames,
And at the last the whole it overturnes.

Abraham Hofemannus lib. 1. amor. coniugal. cap. 2. pag. 22. relates out of Plato, how that Empedocles the Philosopher was present at the cutting up of one that died for love, † his heart was combust, his liver smoakie, his lungs dried up, insomuch that he verily believed his soule was either sod or roasted, through the vehemency of loves fire. Which belike made a moderne writer of amorous Emblems, expresse Loves fury by a pot hanging over the fire, and Cupid blowing the coales. As the heat consumes the water,

** Sic sua consumit viscera cæcus amor,*

So doth Love dry up his radicall moisture. Another compares Love to a melting torch, which stood too neere the fire.

† *Sic quo quis propior suæ puellæ est,
Hoc stultius propior suæ ruinæ est.*

The neerer he unto his mistress is
The neerer he unto his ruine is.

So that to say truth, as Castilio describes it, The beginning, middle, end of Love is naught else but sorrow, vexation, torment, irksomenesse, wearisomenesse, so that to be squalid, ugly, miserable, solitary, discontent, dejected, to wish for death, to complaine, rave, and to be peevish, are the certain signes, & ordinary actions of a love-sick person. This continuall paine and torture makes them forget themselves, if they be far gone with it, in doubt, despair of obtaining or eagerly bent, to neglect all ordinary businessse.

** pendent opera interrupta, minaq;*

Murorum ingentes, æquataq; machina cælo.

Loue-sick Dido left her works undone, so did † Phædra,

————— Palladis tela vacant

Et inter ipsas pensa labuntur manus.

Faustus in * Mantuan, took no pleasure in any thing he did,

*Nulla quies mihi dulcis erat, nullus labor agro
Pectore, sensus iners, & mens torpore sepulta,
Carminis occiderat studium. —————*

And tis the humour of them all, to be carelesse of their persons, and their estates, as the shepheard in ^d Theocritus, *Et hac barba inculta est, squalidq; capilli*, their beards flag, and they have no more care of pranking themselves or of any businessse, they care not as they say, which end goes forward, *e Oblitusq; greges, & rura domestica totus*

f Vritur, & noctes in luctum expendit amaras.

Forgetting flocks of sheep and country farmes,

The silly shepheard alwaies mournes and burnes.

Love-sick † Chærea when he came from Pamphila's house, and had not so good welcome as he did expect, was all amort, Parmeno meets him, *quid tristis es?* Why art thou so sad man, *unde es?* whence com'st, how do'st?

but

† Cor totum
combustum, i.e.
cur suffumiga-
tum, pulmo a-
refactus ut
credam miserū
illam animam
his elixam aut
combustam, ob
maximum ar-
dorem quem
patiūtur, ob ig-
nem amoris.

* Embl. Amat.

4. & 5.

† Grotius.

c Lib. 4. nam

istius amoris

neq; principia,

neq; media a-

liud habent

quid, quam

molestias, do-

lores, crucia-

tus, defatiga-

tiones, adeo ut

miserum esse,

mæore gemit

zu, solitudine

torqueri, mor-

tem optare,

semperq; de-

bachari, sint

certa amantiū

signa & certa

actiones.

* Virg. En.

4.

† Seneca Hip.

aff.

* Eclog. 1.

d Edyl. 14.

e Manr. Eclog.

2.

f Ov. Met. 13.

de Polyphemo:

uritur oblitus

pecorum, an-

trorumq; suo-

rum, tamq; tibi

forme, &c.

† Ter. Eunuch.

* Quique so-

amo.

but he sadly replies, *Ego hercle nescio neq. unde eam, neq. quorsum eam,* ita prorsus oblitus sum mei, I have so forgotten my selfe, I neither knowe where I am, nor whence I come nor whether I will, what I doe. P. * How

for. Ch. I am in love. Prudens sciens.

¶ *virum videntem, pereor, nec quid agam scio.*
 g He that erst had his thoughts free (as Philostratus Lemnius in an Epistle of his, describes this fiery passion) and spent his time like an hard student, in those delightful philosophicall precepts, he that with the Sunne and Moone wandred all over the world, with Starres themselves ranged about, and left no secret or small mystery in nature unsearched, since he was enamored, can doe nothing now but thinke and meditate of love matters, day and night composeth himselfe how to please his Mistris, all his study, endeavour, is to approve himselfe to his Mistris, to win his Mistris favour, to compass his desire, to be counted her servant. When Peter Abelhardus that great scholler of his age, was now in love with Helonissa, he had no minde to visit or frequent schooles and schollers any more. *Tedium mihi valde fuit* (as * he confesseth) *ad scholas procedere, vel in eis morari,* all his minde was on his new Mistris.

Now to this end and purpose, if there be any hope of obtaining his suit to prosecute his cause, he will spend himselfe, goods, fortunes for her, and though he loose and alienate all his friends, be cast off, and disinherited, utterly undone by it, disgraced, goe a begging, yet for her sweet sake, to enjoy her, he will willingly beg, hazard all he hath, goods, lands, shame, scandall, fame, and life it selfe.

Non recedam neq. quiescam, nocta & interdiu,

Prius profecto quam aut ipsam, aut mortem investigavero,

Ile never rest or cease my sure

Till thee or death doe make me mute.

Parthenis in † *Aristanetus* was fully resolved to doe as much. I may have better matches I confesse, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O Harpedona keep my counsell I will leave all for his sweet sake, I will have him, say no more, contra gentes, I am resolved, I will have him, * *Gobrias* the Captaine, when he had espied *Rhodanthe*, the fair captive maid, fell upon his knees before *Mystilus* the Generall, with teares, vowes, and all the Rhetoricke he could, by the scarres he had formerly received, the good service he had done, or what soever else was deare unto him, besought his governour he might have the captive virgin to be his wife, *virtutis suae spoliū*, as a reward of his worth and service; & moreover he would forgive him the mony which was owing, and all reckonings besides due unto him, I aske no more, no part of booty, no portion, but *Rhodanthe* to be my wife. And when as he could not compass her by faire meanes, he fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. Tis a common humour this, a generall passion of all lovers to be so affected, and which *Emilia* told *Aratine* a Courtier in *Castilio's* discourse, surely *Aratine*, if thou werst not so indeed, thou didst not love, ingemously confesse, for if thou hadst been thoroughly enamored, thou wouldst have desired

nothing

* *Qui quiescit*

Amo.

† *Ter. Eunuch.*

g *Quidam cogitabat*

veller, & pulcherrimis

Philosophie preceptis operam

insumpserat, qui universis

circumstantiis naturam

&c. Hanc unam intendit

operam, de sola cogitat, noctes & dies

se componit ad hanc, & ad acerbam

servitutem redactus animum,

&c.

* *Pars Epitaphii eius.*

* *Epist. prima.*

† *Epist. lib. 6.*

Valeat pudor,

valeat honestas, valeat

honor.

* *Theodor. prodromus lib. 3.*

Amor Mestylis

genibus obvolutus, ubertimq. lacrimans &c.

Nihil ex tota praeda præter

Rhodanthen virginem accipiam.

h *Lib. 2. Certe*

vix credam, & bona fide

fateare Aratine, te non amasse adeo

vehementer si enim vere

amasses, nihil prius aut potius optasses,

quam amare mulierem place-

re. Ea enim amoris lex est

idem velle & nolle.

nothing more then to please thy Mistris. For that is the law of love, to will and nill the same,

* Storza fil.
Epig.

* *Tantum velle & nolle, velit nolit quodamica.*

† Quippe hæc
omnium ex
atra bili &
amore prove-
niunt. Iason
Pratenfis.
i Immensa a-
mor ipse stul-
titia est. Car-
dan. lib. 1. de
sapientia.
* Mantuan.

Vndoubtedly this may bee pronounced of them all, they are very slaves, drudges for the time, mad men, fooles, dizards, † *atrabilarii*, beside themselves, and as blinde as beetles. Their dotage is most eminent, *Amare simul & sapere ipsi Iovi non datur*, as *Seneca* holds, *Iupiter* himselfe cannot love and bee wise both together, the very best of them, if once they be overtaken with this passion, the most staid, discreet, grave, generous and wise, otherwise able to governe themselves, in this commit many absurdities, many indecorums, unbecfitting their gravity and persons.

* *Quisquis amat servit, sequitur captivus amantem*
Fert domitâ cervice iugum —

Sampson, David, Solomon, Hercules, Socrates, &c. are justly taxed of indiscretion in this point, the middle sort are betwixt hawke and buzzard, and although they doe perceave and acknowledge their own dotage, weaknesse, furie, yet they cannot withstand it; as well may witnes those expostulations, and confessions of *Dido* in *Virgil*.

a *Virg. Æn. 4.*
b *Seneca Hip-
pol.*
* *Met. 10.*

* *Incipit effari mediâq; in voce resistit.* *Phadra* in *Seneca*,

b *Quod ratio possit, vincit ac regnat furor,*

Potenq; totâ mente dominatur deus. *Myrrha* in *Quid.*

Illa quidem sentit, sædôq; repugnat amori,

Et secum quo mente feror, quid molior, inquit,

Dii precor, & pietas, &c.

She sees and knowes her fault, and doth resist,

Against her filthy lust she doth contend,

And whether goe I, what am I about?

And God forbid, yet doth it in the end. *Againe,*

----- *Pervigil igne,*

Carpitur indomito furiosaq; vota retractat,

Et modo desperat, modo vult tentare, pudetq;

Et cupit, & quid agat, non invenit, &c.

With raging lust she burnes, and now recalls

Her vow, and then despaires, and when 'tis past,

Her former thoughts she'll prosecute in hast,

And what to doe she knowes not at the last.

She will and will not, abhorres; and yet as *Medea* did, doth it,

----- *Trahit invitam nova vis, aliudq; cupido,*

Mens aliud suadet, video meliora, proboq;

Deteriora sequor. —

Reason pulls one way, burning lust another,

She sees and knowes what's good, but she doth neither.

† *Buchanan.*

† *O frans, amorq;, & mentis emotus furor,*

Quo me abstulisti?

The major part of Lovers are carried headlong like so many brute beasts, reason counsells one way, thy friends, fortunes, shame, disgrace, danger, and an ocean of cares that will certainly follow; yet this furious lust,

lust, *precipitates*, counterpoiseth, weighs downe on the other: though it be their utter undoing, perpetuall infamy, losse, yet they will doe it, and become at last, *insensati* void of sense, degenerate into doggs, hogges, asses, brutes; as *Iupiter* into a Bull, *Apuleius* an Asse, *Lycan* a wolfe, *Tereus* a Lap-wing, *Calisto* a Beare, *Elpenor* and *Grillus* into Swine by *Circe*. For what else may we thinke those ingenuous Poets to have shadowed in their witty fictions and poems, but that a man once given over to his lust (as *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tereus*) is no better then a beast.

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h An immodest woman is like a Beare.

l *Eram* induit dum *rosas* comedat, i dum ad se redeat.

m *Alciatus* de upupa Embl. Animal immundum upupa stercora amans, are hac nihil sedius, nihil libidinosius *Sabin* in *Ovid* Met.

n Love is like a false glasse which represents every thing fairer then it is.

m *Rex fueram, sic crista docet, sed sordida vita, Immundam et tanto culmine fecit avem.*

I was a King, my Crowne a witnesse is,

But by my filthinesse, am come to this.

Their blindnesse is all out as great, as manifest as their weaknesse and dotage, or rather an inseparable companion, an ordinary signe of it. ^a Love is blinde, as the saying is, *Cupid's* blinde, and so are all his followers.

Quisquis amat vanam, vanam putat esse Dianam.

Every Lover admires his mistris, though shee be very deformed of her selfe, ill favored, wrinkled, pimpled, pale, red, yellow, tande, tallow-faced, have a swolne Iuglers platter face, or a thin, leane, chitty face, have clouds in her face, be crooked, dry, bald, goggle-eyed, bleare-eyed, or with staring eyes, she lookes like a squis'd cat, hold her head still awry, heavy, dull, hollow-eyed, black or yellow about the eyes, or squint-eyed, sparrow mouthed, *Persean* hook nosed, have a sharpe fox nose, a red nose, *China* flat, great nose, *nare simo patuloq*, a nose like a promontory, gubber-tushed, rotten teeth, black, uneven, browne teeth, beetle browed, a Witches beard, her breath stinke all over the roome, her nose drop winter and summer, with a *Bavarian* poke under her chin, a sharpe chin, lare eared, with a long cranes neck, *pendulis mammis*, her dugges like two double ingges, or else no dugges, in that other extreame, bloody-falne-fingers, she have filthy long unpared nailes, scabbed hands or wrists, a tanned skinne, a rotten carkasse, crooked back, lame, splea-footed, as *sen* der in the middle as a cow in the wast, goutie legges, her ankles hang over her shooes, her feet stinke, she breed lice, a meere changeling, a very monster, an ause imperfect, her whole complexion savours, an harsh voice, incondite gesture, vile gate, a vast virago, or an ugly tit, a slugge, a fat fustilugs, a trusse, a long leane rawbone, a skeleton, a sneaker, (*si qua latent meliora puta*) and to thy judgement lookes like a mard in a lanthorne, whom thou couldst not fancy for a world, but hatest, loathest, & wouldst have spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, ranke, rammy, filthy, beastly queane, dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, peevish, *Irus* daughter, *Thirsitis* sister, *Grobians* scholler: if he loue her once, he admires her for all this, he takes no notice of any such errors, or imperfections of body or minde.

* *Ipsa hac ---- delectant, veluti Balbinum Polypus Agna,* he had * *Hor. ser. lib. 1. Sat. 3.* rather have her then any woman in the world. If he were a king shee alone should be his Queene, his Empresse. O that he had but the wealth

V v v

and

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* The daughter and heire of *Carolus Pagnax*.
† *Seneca* in *Octavia*.

and treasure of both the *Indies* to endow her with, a carracke of *Diamonds*, a chaine of pearle, a cascanet of Jewels, (a paire of calfe-skinne gloves of foure pence a paire were fittet) or some such toy, to send her for a token, she should have it with all his heart, he would spend myriads of Crownes for her sake. *Venus* her selfe, *Panthea*, *Cleopatra*, *Tarquins Tanaquil*, *Herods Mariamne*, or * *Mary* of *Burgundy* if she were alive, would not match her.

(† *Vincet vultus hec Tyndarios,
Qui moverunt horrida bella.*

Let *Paris* himselfe be judge) renowned *Helena* comes short, that *Rhodopheian Phillis*, *Larissian Coronis*, *Babylonian Thysbe*, *Polixena*, *Laura*, *Lesbia*. &c. your counterfeited Ladies were never so faire as she is.

† *Laechens*.

(† *Quicquid erit placidi, lepidi, grati, atq; faceti,
Vivida cunctorum retines Pandora deorum,*

What e're is pretty, pleasant, facete, well,
What e're *Pandora* had, she doth excell.

* *Mantuan.*
Egl.1.

* *Dicebam Trivia formam nihil esse Diana,*

Diana was not to be compar'd to her, nor *Iuno*, nor *Minerva*, nor any Goddesse. *Thetis* feet were as bright as silver, the ancles of *Hebe* clearer then *Cristall*, the armes of *Aurora* as ruddy as the rose, *Iuno's* breasts as white as snow, *Minerva* wise, *Venus* faire; but what of this? dainty come thou to mee. She is all in all,

† *Angerianus*.

—† *Calia ridens*

Est Venus, incedens Iuno, Minerva loquens.

† *Fayry Queen*
cant. lib. 4.

† *Fairest of faire, that fairenesse doth excell.*

* *Epist.* 12.

*Quis unquam
formas vidit
orientis, quis
occidentis, ve-
niant undiq;
omnes, & di-
cant, veraces,
an tam insigni-
nem viderint
formam.*

† *Nulla vox
formam eius
possit compre-
hendere.*

* *Calcagnini*
dial. *Galat.*

Ephemerus in *Aristanetus*, so farre admireth his mistress good parts, that he makes proclamation of them, and challengeth all comers in her behalfe. * *Who ever saw the beauties of the East, or of the West, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is.* A good fellow in *Petronius* cries out, no tongue can't tell his Ladies fine feature, or't expresse it, *quicquid dixeris minus erit, &c.*

† No tongue can her perfections tell,

In whose each part, all tongues may dwell.

Most of your lovers are of his humour and opinion. She is *nulli secunda*, a rare creature, a *Phenix*, the sole commandresse of his thoughts, Queene of his desires, his only delight: as * *Triton* now feelingly sings, that love-sick Sea-

God, *Candida Leucothoe placet & placet atra Melane,*

Sed Galatea placet longè magis omnibus una.

Faire *Leucothoe* black *Melane* please me well,

But *Galatea* doth by oddes the rest excell.

All the gracious eulogies, Metaphors, Hyperbolicall comparifons of the best things in the world, the most glorious names, whatsoever, I say, is pleasant, amiable, sweet, gratefull, and delicious, are too little for her.

Phaëbo pulchrior & sorore Phaëbi.

His *Phoebe* is so faire, she is so bright,

She dimmes the Sunnes lustre, and Moones light.

Starres, Sunnes, Moones, Mettals, sweet smelling flowres, Odours, perfumes, Colours, Gold, silver, Ivory, Pearles, Pretious Stones, Snow, painted

painted Birds, Doves, Hony, Sugar, Spice, cannot expresse her, ° so soft,
so tender, so radiant, sweet, so faire is she.

o Catullus.

————— *Mollior cuniculi capillo, &c.*

p *Lydia bella, puella candida,
Quæ benè superas lac, & liliū,
Albamq; simul rosam & rubicundam,
Et expositum ebur Ludicum.*

p Petronii.
Catalect.

Fine *Lydia* my mistris white and faire,
The milk, the Lilly doe not thee come neere,
The rose so white, the rose so red to see,
And *Indian* Ivory comes short of thee;

Such a description our English *Homer* makes of a fayre Lady,

† That *Emilia* that was fairer to seen,
Then is Lilly upon the stalk green:
And fresher then May with flowres new,
For with the Rose colour strobe her hew,
I not which was the fairer of the two.

† Chaucer in
the Knights
tale.

In this very phrase q *Polyphemus* courts *Galatea*.

q Ov. Met. 13.

*Candidior folio nivei Galatea ligustri,
Floridior prato, longâ procerior alno,
Splendidior vitro, tenero lascivior hado, &c.
Mollior & cigni plumis, & lacte coactio.*

Whiter *Galet* then the white withie-winde,
Fresher then a field, higher then a tree,
Brighter then glasse, more wanton then a Kid,
Softer then Swannes downe, or ought that may be.

So she admires him againe, in that conceipted Dialogue of *Lucian*, which
Iohn Secundus, an elegant Dutch moderne Poet hath translated into
verse. When *Doris* and those other Sea Nymphs, upbraided her with
her ugly mishapen Lover *Polyphemus*, shee replies, they speake out of
envy and malice,

Et plane invidia huc mera vos stimulare videtur,

Quod non vos itidem ut me Polyphemus amet;

Say what they could, he was a proper man. And as *Holoissa* † writ to her
sweet-heart *Peter Abelhardus*, *Si me Augustus orbis imperator uxorem ex-*
peteret, mallem tua esse meretrix quam orbis imperatrix, shee had rather
be his vassall, his Queane, then the worlds Empresse or Queen.

* ——— *non si me Iuppiter ipse forte velit,* ——— she would
not change her love for *Iupiter* himselfe.

To thy thinking she is a most loathsome creature, and as when a cou-
try fellow discommended once, that exquisite picture of *Helena* made
by *Zeuxis*, † for he saw no such beauty in it, *Nicomachus* a loue-sicke
spectator replied, *sume tibi meos oculos & deam existimabis*, take mine
eyes and thou wilt think she is a Goddesse, dote on her forthwith, count
all her vices, vertues, her imperfections, infirmities, absolute and perfect
if she be flat-nosed she is lovely, if hook-nosed kingly, if dwarfish and
little pretty, if tall, proper, and manly, our brave Brittish *Bunduica*, if
crooked wise, if monstrous, comely, her defects are no defects at all, shee

† Plutarch si-
bi dixit tam
pulchram non
videri, &c.

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harsh no deformities. *Immo nec ipsum amica stercus foret*, Though shee be nasty, tulsome, as *Sostratu's* bitch, or *Parmeno's* sow: thou hadst as liue have a snake in thy bosome, a toad in thy dish, and callest her witch, diuell, hag, with all the filthy names thou canst invent, hee admires her on the other side, she is his Idoll, Ladie, Mistris, ^r Venerilla, Queen, the quintessence of beauty, an Angell, a Star, a Goddesse,

*Quanto quæ
Lucifer, aurea
Phæbe, ranto
virginibus
conspiciat
omnibus Herce
Ovid.*

† *Thou art my Vesta, thou my Goddesse art,
Thy hollowed temple only is my heart.*

† *M.D. son. 30*

The fragraney of a thousand Curtesians is in her face: *Nec pulchræ effigies hæc Cypridis aut Stratonices*, 'Tis not *Venus* picture that, nor the Spanish Infanta's, as you suppose, (good Sir) no Princess, or Kings daughter, no no but his diuine mistris forsooth, his dainty *Dulcinia*, his deare *Antiphila*, to whose service he is wholly consecrate, whom hee alone adores.

* *Martial. l. 5
Epig. 38.*

* *Cui comparatus indecens erit pavo,
Inamabilis sciurus, & frequens Phœnix
To whom confer'd a Peacocks undecent,
A Squirrels harsh, a Phenix too frequent.*

All the graces, veneries, elegances, pleasures, attend her. Hee prefers her before a Myriade of Court Ladies.

† *Aristo.*

* *He that commends Phillis or Nerea,
Or Amarillis, or Galatea,
Tityrus or Melibea, by your leaue,
Let him be mute, his loue the praises haue.*

* *Tully lib. 1.
de nat. deor.
pulchrior deo,
& tamen erat
oculis perver-
sissimis.*

Nay, before all the Gods and Goddeses themselves. So * *Quintus Catullus* admired his squint-eyed friend *Roscius*,
*Pace mihi liceat (Cælestes) dicere vestra,
Mortalis visus pulchrior esse Deo.*

By your leaue gentle Gods, this il'e say true,
There's none of you that haue so faire an hue.

All the bumbast Epithetes, patheticall adjuncts, incomparably faire, curiously neat, diuine, sweet, dainty, delicious, &c. pretty diminutives, *corculum, suauiolum, &c.* pleasant names may bee invented, bird, mouse, lamb, pus, pigeon, pegsney, kidde, hony, love, dove, chicken, &c. hee puts

† *Marullus ad
Nearam epig
1. lib.*

* *Barthius.
Aristo, lib.
29. hist. 8.*

on her. † *Meum mel, mea suauitas, meum cor,
Meum suauiolum, mei lepores.* my life, my light, my jewell, my glory, * *Margareta speciosa, cuius respectu omnia mundi pretiosa sordent*, my sweet *Margaret*, my sole delight and darling. And as

* *Rhodomant* courted *Isabella*,

By all kinde words, and gestures that he might,
He calls her his deare heart, his sole beloved,
His ioyfull comfort, and his sweet delight.
His Mistris, and his Goddesse, and such names,
As loving Knights apply to lovely Dames.

† *Plautus
Terentius
Terentius*

Every cloath she weares, every fashion pleaseth him aboue measure, her hand, *O quales digitos, quas habet illa manus!* pretty foot, pretty coronets, her sweet carriage, sweet voice, tone, o that pretty tone, her diuine and lovely looks, her every thing, lovely, sweet, amiable, and pretty, pretty, pretty. Her very name (let it be what it will) is a most pretty

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ty pleasing name, I beleive now, there is some secrete power and vertue in names, every action, site, habit, gesture, he admires, whether shee play, sing, or dance, in what tyres soever she goeth, how excellent it was, how well it became her, never the like seen or heard.

u Mille habet ornatus, mille decenter habet.

u Tibullus.

Let her weare what she will, doe what she will, say what she will,

† Quicquid enim dicit, seu facit, omne decet.

† Marul, lib. 2.

He applauds and admires every thing she weares, saith, or doth.

** Illam quicquid agit, quoquò vestigia vertit,*

Composuit furtim subsequiturq; decor;

Seu soluit crines, fufis decet esse capillis,

Seu compfit, comptis est reverenda comis.

What ere she doth, or whether ere she goe,

A sweet and pleasing grace attend forsooth,

Or loose, or binde her haire, or combe it up,

She's to be honoured in what she doth.

a Vestem induitur, formosa est, exuitur, tota forma est, let her be dressed or undressed, all is one, she is excellent still, beautifull, faire, and lovely to behold. Women doe as much by men, nay more, far fonder, weaker, & that by many parafrases. Come to me my deare Lycias, (saith Musarum in *b Aristanetus*) come quickly sweet heart, all other men are Satyres, meere clownes, block-heads to thee, no body to thee: thy looks, words, gestures, actions, &c. are incomparably beyond all others. Venus was never so much besotted on her Adonis, Phadra so delighted in Hippolitus, Ariadne in Theseus, Thysbe in her Piramus, as she is enamored on her Mopsus.

Be thou the Marygold, and I will be the Sun,

Be thou the Frier, and I will be the Nun.

I could repeat centuries of such. Now tell me what greater dotage, or blindness can there be then this in both sexes? and yet their slavery is more eminent, a greater signe of their folly then the rest.

They are commonly slaves, captives, voluntary servants, *amator amicum emancipium*, as *Castilio* tearmes him, his mistress servant, her drudge, prisoner, bond-man, what not? He composeth himselfe wholly to her affections, to please her, and as *Æmilia* said, makes himselfe her lackey. All his cares, actions, all his thoughts, are subordinate to her will and commandment; her most devote, obsequious, affectionate servant and vassall. For love (as *z Cyrus* in *Xenophon* well observed) is a meere tyranny, worse then any disease, and they that are troubled with it desire to bee free and cannot, but are harder bound then if they were in iron chaines. What greater captivity or slavery can there be (as *c Tully* expostulates) then to bee in love? Is he a free man over whom a woman domineeres, to whom shee prescribes lawes, commands, forbids what she will her selfe? That dares deny nothing she demands; she asks, he gives; she calls, he comes; shee threatens, he feares; *nequissimum hunc servum puto*, I account this man a very drudge. And as he followes it, *a Is this no small servitude for an enamorate* to be every houre combing his head, stifning his beard, perfuming his haire, *vocat? veniendum, minatur? extimiscendum.* *d Et tunc parva est servitus amatorum* singulis fere horis pectine capillum, calamistrum, barbam componere, faciem aqua redolentibus diluere, &c.

x Tibullus l. 4

de Sulpitia.

a Aristanetus

Epist. 1.

b Epist. 24.

veni cito charissime Lycia,

cito veni, præte Satyri omnes videntur non homines, nullo loco solus es, &c.

y Lib. 3. de amico, alterius affectui se totum componit, totus placere studet, & ipsius animam amatæ pedissequam facit.

z Cyropæd. l. 5

amor servitus

& qui amant optant eo liberari non secus ac alio quovis morbo, neq; liberari tamen possunt, sed validiori necessitate ligati sunt, quam si in ferrea vincula conjecti forent.

c In paradoxo

An ille mihi liber videtur

cui mulier imperat? cui leges imponit, prescribit, jubet, vetat quod videtur. Qui mihi imperari negat, nihil audet, &c. potest dandum.

e Si quando in
pavimentum
incautus quid
mibi excidit
set, elevare ide
quam promp
tissime, nec ni
fioculo com
pacto mibi
commendare,
&c.

washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked and apparelled? Yet these are but toys in respect to goe to the Barber, Baths, Theatres, &c. he must attend upon her where ever she goes, run along the streets by her doores and windowes to see her, take all opportunities, sleevelesse errands, disguise, counterfeit shapes, and as many formes as *Iupiter* himselfe ever took; & come every day to her house (as he will surely doe if he be truly enamored) and offer her service, and follow her up and down from roome to roome, as *Lucretia's* suiters did, he cannot contain himselfe but he will doe it, hee must and will be where she is, sit next her, still talking with her. ^c If I did but let my glove fall by chance, (as the said *Aretines Lucretia* brags) I had one of my suiters nay two or three at once ready to stoop and take it up, and kisse it, and with a low congy deliver it unto me: if I would walk, another was ready to sustain me by the arme. A third to provide fruits, peares, plums, cherries, or what soever I would eat or drink. All this and much more hee doth in her presence, and when he comes home, as *Troilus* on his *Creseid*, tis all his meditation to recount with himselfe his actions, words, gestures, what entertainment he had, how kindly shee used him in such a place, how she smiled, how she graced him, and that infinitely pleased him, then he breaks out, *o sweet Arcusa, o my dearest Antiphila, o most divine looks, o lovely graces*, and thereupon instantly he makes an Epigram, or a Sonet to five or seaven tunes, in her commendation, or else he ruminates how she rejected his service, denied him a kisse, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glasse, madrigals, elegies, &c. these his cogitations till he see her againe. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such paines for his game, fowler for his sport, or souldier to sack a city, as he will for his mistris favor.

*Ipsa comes veniam, neq. me salebrofa movebunt
Saxa, nec obliquo dente timendus aper.*

As *Phadra* to *Hippolitus*. No danger shall affright, for if that be true the Poets faine, love is the sonne of *Mars* and *Venus*; as hee hath delights, pleasures, elegancies from his mother, so hath he hardnesse, valour and boldnesse from his father. And 'tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as love. If once therefore enamored, hee will goe, run, ride, many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, raine, tempests, till his teeth chatter in his head, those Northern windes & shoures cannot coole or quench his flames of love. *intempesta nocte non deterretur*, he will, take my word, hee will sustaine hunger, thirst, *penetrabit omnia, perrumpet omnia*, love will finde out a way, through thick and thin he will to her; *expeditissimi montes videntur, amnes tranabiles*, he will swim through an Ocean, ride post over the *Alpes*, *Apenine*, or *Pirenean hills*,

† *Plutarchus*
amar. dial.

† *Ignem marisq. fluctus, atq. turbines
Venti paratus est transire,*

though it raine daggers with their points downward, light or dark all is one: (*Roscida per tenebras Faunus ad antra venit*)

for her sweet sake he will undertake *Hercules* twelve labours, endure, hazard, &c. he feels it not. * *What shall I say* (saith *Hædus*) of their great dangers they undergoe, single combats they undertake, how they will venture their lives, creep in at windowes, gutters, climbe over walls to come to their sweet hearts, (annointing the doores and hinges with oyle, because they should not creak, tread soft, swim, wade, watch, &c) and if they bee surprised, leap out at windowes, cast themselves headlong downe, bruising or breaking their legges or armes, and sometimes loosing life it selfe as *Calisto* did for his lovely *Melibæa*. Heare some of their own confessions, protestations, complaints, proferres, expostulations, wishes, brutish attempts, labours in this kinde. *Hercules* served *Omphale*, put on an aprone, took a distaffe and spunne; *Thraso* the souldier was so submisive to *Thais* that he was resolved to doe whatsoever she enjoined. † *Ego me Thaidi dedam, & faciam quod jubet*, I am at her service. *Philostatus* in an Epistle to his mistris, *as I am ready to dye sweet-heart if it be thy will, allay his thirst whom thy starre hath scorched and undone, the fountaines and rivers deny no man drink that comes, the fountaine doth not say thou shalt not drinke, nor the apple thou shalt not eat, nor the faire meadow walke not in me, but thou alone wilt not let me come neare thee, or see thee, contemned and dispised I dye for griefe.* *Polienus* when his mistris *Circe* did but frowne upon him in *Peironius*, drew his sword, and bad her kill, stabbe, or whip him to death, he would strip himselfe naked and not resist. Another will take a journey to *Iapan*, *longæ navigationis molestias non curans*; a third (if she say it) will not speake a word for a twelvemonths space, her command shall be most inviolably kept: A fourth, will take *Hercules* club from him, and with that Centurion in the *Spanish* † *Calestina*, will kill ten men for his mistris *Arenusa*, for a word of her mouth, he will cut bucklers in two like pippins, and flap downe men like flies, *elige quo mortis genere illum occides cupis*? * *Galeatus* of *Mantua* did a little more: for when he was almost mad for love of a faire maid in the citty, she to try him belike what he would doe for her sake, bad him in jest leap into the river *Po* if he loved her, he forth with did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his mistris by chance (thinking no harme I dare sweare) bad him goe hang, the next night at her doores hanged himselfe. * *Mony* (saith *Xenophon*) is a very acceptable and welcome guest, yet I had rather give it my deare *Clinia*, then take it of others, I had rather serve him, then command others, I had rather be his drudge, then take my ease, undergoe any danger for his sake, then live in security. For I had rather see *Clinia* then all the world besides, and had rather want the sight of all other things, then him alone, I am angry with the night and sleepe that I may not see him, and thanke the light and Sunne because they shew me my *Clinia*, I will runne into the fire for his sake, and if you did but see him, I know that you likewise would runne with me. So *Philostatus* to his mistris. Command me what you will I will doe it, bid me goe to Sea, I am gone in an instant, take so many stripes, I am ready, runne through the fire,

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* Lib. 1. de contem. amor, quid referam eorum pericula & clades, qui in amicorum ades per fenestras ingressi sillicidia egressi, indeq. accubant sed aur precipites, membra frangunt, collidunt, aut animam amittunt.

† Ter. Eunuch.

Act. 5. Scen. 8.

a Paratus sum ad obeundum

mortem, si tu iubeas, hanc

sitim astuantis

tis seda, quam

taum sydas

perdidit, aquæ

& fontes non

negant &c.

b Si occidere

placet, ferrum

meum vias,

si verberibus

contentas,

curro nudus ad

penam.

† Act. 15. 18.

Impera mihi;

occidam decem

viros, &c.

* Gassper Ens.

puellam misere

deperiens,

per iocum ab

ea in Padum

desilire iussit

statim è ponte

se precipitavit. Alius Fi-

cino insano a-

more ardens

ab amica iussus se suspen-

dit, illico fecit.

c Intellego pe-

cuniam rem

esse iucundissimam, meam

tamen libentius darem Clæ quàm ab aliis acciperem, libentius huic servirem, quàm aliis imperarem, &c. No-

stem & somnum accuso, quod illum non videam, luci autem & soli gratiam habeo quod mihi Cliniam ostendant.

d Impera quid vis na-

vigare iube, navem conscendo, plagas accipere, plactor, quini profundere, in ignem currete, non recuso, labens facio,

AND

and lay downe my life and soule at thy feet, 'tis done. So did *Aeolus* to *Iuno*.

*Tuus o regina quod optas
Explorare labor, mihi iussu capefcere fas est.*

O Queene it is thy paines to injoyne me still,
And I am bound to executethy will.

And *Phedra* to *Hippolitus*.

*Me vel sororem Hippolite aut famulam voca,
Famulamq; potius, omne servitium feram.*

O call me sister, call me servant, chuse
Or rather servant, I am thine to use.

¶ *Seneca in
Hipp. act. 2.*

¶ *Non me per altas ire si jubeas nives,
Pigeat gelatis ingredi Pindi iugis,
Non si per ignes ire aut infesta agmina
Cuncter, paratus & ensibus pectus dare,
Te tunc inbere, me decet iussa exequi.*

g *Huius ero
vivus, mortuus
huius ero,
Propert. lib. 2.
vivam, si vi-
vat, si cadat
illa, cadam, id.*

It shall not grieve me to the snowy hills,
Or frozen *Pindus* tops forthwith to clime,
Or runne through fire, or through an army,
Say but the word for I am alwaies thine.

i *Dial. Amo-
rum mihi o dii
caelestet ultra
fit vita hae
perpetua ex
adverso amice
sedere, & sua
ve loquentem
audire &c. si
moriatur vi-
vere non su-
stinebo & i-
dem erit se
pulchrum u-
triq;*

Callicratides in *Lucian* breaks out into this passionate speech, O God of
heaven, grant me this life for ever to sit over against my Mistris, and to
hear her sweet voice, to goe in and out with her, to have every other busines
common with her, I would labour when she labours, saile when she sailes, he
that hates her should hate me, and if a tyrant kill her, he should kill me, if she
should dye, I would not live, and one grave should hold us both.

† *Finiet illa meos moriens morientis amores,*

† *Buchanan.
o Epist. 21.
Sit. hoc votum
a diis amare
Delphidem ab
ea amari, ad-
loqui pulchra,
& loquentem
audire.*

Abrocomus in *Aristanetus* makes the like petition for his *Delphia*,

— *Tecum vivere amem tecum obeam lubens.*

'Tis the same straine which *Theagines* used to his *Clariclea*, so that I may but enjoy
thy love let me dye presently: *Leander* to his *Hero*, when he besought the
sea waves to let him goe quietly to his love, and kill him coming back.

¶ *Parcite dum propero, mergite dum redeo.*

'Tis the common humour of them all, to contemne death, to wish for
death, to confront death in this case, *quippe quis nec fera, nec ignis, neq;
praeipitium, nec fretum, nec ensis, neq; laqueus gravia videntur;* 'Tis their
desire (saith *Tyrius*) to dye.

Haud timeo mortem, cupit ire in ipsos.

p *Hor.*

q *Mart.*

† *Lege Cala-
mitates Pet.
Abelhardi E-
pist. prima.*

— *obvius enses.* Though a thousand
dragons or divels kept the gates, *Cerberus* himselve, *Scyron* and *Procras-
tes* lay in waite, and the way as dangerous, as inaccessible as hell, through
fiery flames and over burning coulters, he will adventure for all this.
And as † *Peter Abelhardus* lost his testicles for his *Helonissa*, he will I
say not venture an incision, but life it selfe. For how many gallants offe-
red to loose their lives for a nights lodging with *Cleopatra* in those daies.
And in the hower and moment of death, 'tis their sole comfort to re-
member their deare mistris, as † *Zerbino* slaine in *France*, and *Brandimart*
in *Barbary*, as *Arcite* did his *Emely*,

† *Aristo.*

when

--- * When he felt death,
Dusked been his eyes, and faded is his breath.

But on his Lady yet casteth he his eye,
His last word was, mercy Emely,
His spirit chaug'd, and out went there.

Whether I cannot tell, ne where.

† When captaine *Gobrius* by an unlucky accident had received his death's wound, *heu me miserum exclamat*, miserable man that I am, (instead of other devotions) he cries out, shall I dye before I see *Rodanthe* my sweet heart. *Sic amor mortem*, (saith mine author) *aut quicquid humanitus accidit, aspernatur*, so love triumphs, contemnes, insults over death it selfe. Thirteen proper young men lost their lives for that faire *Hippodamias* sake, the daughter of *Onomaus* king of *Elis*: when that hard condition was proposed of death or victory, they made no account of it, but courageously for love died, till *Pelops* at last wonne her by a slight. As many gallants desperatly adventured their dearest blood for *Atalanta* the daughter of *Schenius*, in hope of marriage, all vanquished and overcame, till *Hippomenes* by a few golden apples happily obtained his suite. *Persus* of old, fought with a sea monster for *Andromeda's* sake; and our *S. George* freed the Kings daughter of *Sabea* (the golden legend is mine author) that was exposed to a Dragon, by a terrible combat. Our Knights errant, and the *Sr Lancelots* of these daies, I hope will adventure as much for ladies favours, as the *Squire of Dames*, *Knight of the Sunne*, *Sr Bevis of Southampton*, or that renowned peire,

*Orlando, who long time had loved deare
Angelica the faire, and for her sake
About the world in nations farre and neare,
Did high attempts performe and undertake,*

he is a very dastard, a Coward, a block and a beast, that will not doe as much, but they will sure, they will; for it is an ordinary thing for these enamorato's of our times to say and doe more, to stab their armes, carouse in blood, † or as that *Thessalian Thero*, that bit off his own thumbe, *provocans rivalem ad hoc emulandum*, to make his corrivall doe as much. 'Tis frequent with them to challenge the field for their Lady and Mistress sake, to runne a tilt,

† That either beares (so furiously they meete)

The other downe under the horses feet,

and then up and to it againe,

And with their axes both so sorely power;

That neither plate nor maile sustain'd the stour;

But riveld wreake like rotten wood a sunder,

And fire did flash like lightning after thunder.

and in her quarrell, to fight so long † till their head peice, bucklers be all broken, and swords hackt like so many sawes, for they must not see her abused in any sort, 'tis blasphemy to speak against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drink † healths upon their bare knees, though it were a mile to the bottom (no matter of what mixture) off it comes. If she bid them they will goe barefoot to *Ierusalem*, to the great *Chams* court, † to the East Indies,

* Chaucer in
the Knights
tale.

† Theodorus
prodromus, A-
morum lib. 6.
Interpret
Gaulmino.

† Ovid. 10.
met. Higinia
c. 185.

† Ariost. lib. 1.
cant. 1. staff.
5.

† Plut. dial. a-
mor.

† Fayry Queen
cant. 1. lib. 4.
c. cant. 3.
lib. 4.

† Dum cassis
pertusa, ensis
inftar Serræ
excisus stu-
rum &c. Bar-
thius Celesti-
na.

† Lesbia sex
cyathis sep-
tem Iustina
bibatur.

† As Xanibua
for the love
of Enrippe,
omnem Euro-
pam peragra-
vit. Parthe-
nius Erot. cap.
8.

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† Beroaldus &
Bosatio.Epist. 17.
lib. 2.

† Lucretius.

m. Aeneas
Sylvius, Lu-
cretia quum
accepit Euris-
tis iteras bila-
ris statim mil-
lieſq; papirum
baſtavit.n. Medii inſe-
ruit papillis
litteram eius
mille prius
pangens ſua-
via. Ariſt. 2.
epiſt. 13.
o Plautus A-
finar.

p. Hor.

q. Illa domi ſe-
dens imagi-
nem eius fixis
oculis aſſidue
conſpicata.s. Bacchanan.
Sylva.

to fetch her a bird to weare in her hat: and with Drake and Candish faile round about the world for her ſweet ſake, *adverſis ventis*, ſerve twice ſeven years as *Jacob* did for *Rachel*; doe as much as *Gesmunda* the daughter of *Tancredus* prince of *Salerna*, did for *Guisardus* her true love, eat his heart when he died; or as *Artimeſia* dranke her husbands bones beaten to powder, and ſo bury him in her ſelfe, and endure more torments then *Theſeus* or *Paris*. *Et hiſ colitur Venus magis quam thure, & victimis*, with ſuch ſacrifice as theſe (as *Ariſtænetus* holds) *Venus* is well pleaſed. Generally they undertake any paine, any labour, any toyle, for their miſtris ſake, love and admire a ſervant, not to her alone, but to all her friends and followers, they hug and embrace them for her ſake, her dogge, picture, and every thing ſhe weares, they adore it as a relique. If any man come from her, they feaſt him, reward him, will not be out of his company, doe him all offices ſtill remembring, ſtill talking of her:

† *Nam ſi abeſt quod ames, præſto ſimulachra tamen ſunt
Illius, & nomen dulce obverſatur ad aures.*

The very carrier that comes from him to her is a moſt welcome gueſt, and if he bring a letter, ſhe will read it twenty times over, and as *Lucretia* did by *Eurialus* kiſſe the letter a thouſand times together and then read it: And *Chelidonia* by *Philomius*, after many ſweet kiſſes put the letter in her boſome,

*And kiſſe againe, and often look thereon,
And ſtay the meſſenger that would be gone:*

And aſke many pretty queſtions, over and over againe, as how he looked, what he did, and what ſaid he? In a word,

o *Vult placere ſeſe amica, vult mihi, vult pediſſequæ
Vult famulis, vult etiam ancillis, & catulo meo.*

He ſtrives to pleaſe his miſtris, and her maid,
Her ſervants, and her dogge, and's well apaid.

If he get any remnant of hers, a buſke-point, a feather of her fanne, a ſhootty, a lace, a ring, a bracelet of haire,

p. *Pignuſq; direptum lacertis;
Aut digito male pertinaci,*

he weares it for a favour on his arme, in his hat, finger, or next his heart. Her picture he adores twice aday, and for two houres together, will not looke off it; As *Laodomia* did by *Protiſelaus*, when he went to warre, q. *Sit at home with his picture before her*: a garter or a bracelet of hers is more pretious then any Saints Relique, he laies it up in his caſket, (O bleſſed Relique) and every day will kiſſe it: if in her preſence, his eye is never off her, and drinke he will where ſhe dranke, if it be poſſible in that very place, &c. If abſent, he will walke in the walke, ſit under that tree where ſhe did uſe to ſit, in that bowre, in that very ſeat, ----- & *foribus miſer oſcula figit*, many yeares after ſometimes, though ſhe be farre diſtant and dwell many miles off, he loves yet to walke that way ſtill, to have his chamber window look that way: To walke by that rivers ſide (which though farre away) runnes by the houſe where ſhe dwells, he loves the winde blowes to that coaſt: o *quoties dixi Zephyris properantibus illuc,
Felices pulchram viſuri Amaryllida venti.*

O happy Westerne windes that blow that way,
 For you shall see my loves faire face to day,
 he will send a message to her by the winde,
 † *Vos aure Alpina, placidis de montibus aure,*
hæc illi portate. — he desires to confer with some of
 her acquaintance, for his heart is still with her, & to talke of her, admiring
 & commending her, lamenting, moaning, wishing himselfe any thing for
 her sake, to have opportunity to see her, O that hee might but enjoy her
 presence. So did *Philostratus* to his mistris, † O happy ground on which she
 treads, and happy were I if she would tread upon me, I think her countenance
 would make the rivers stand, and when she comes abroad, birds will sing and
 come about her.

*Ridebunt valles, ridebunt obvia Tempe,
 In florem viridis protinus ibit humus.*

The fields will laugh, the pleasant vallies burne,
 And all the grasse will into flowres turne.

Omnia Ambrosiam spirabit aura.

* When she is in the meadow, she is fairer then any flowre, for that lasts but for a day, the river is
 pleasing, but it vanisheth on a sudden, but thy flowre doth not fade, thy
 streame is greater then the Sea. If I looke upon the Heaven, me thinks I see
 the sunne falne down to shine below, and thee to shine in his place, whom I de-
 sire. If I look upon the night, me thinks I see two more glorious starres, *Hesperus*
and thy selfe. A little after he thus courts his Mistris, If thou goest
 forth of the city, the protecting Gods that keep the towne, will runne after to
 gaze upon thee: If thou sayle upon the seas, as so many small boats, they will
 follow thee: what river would not runne into thy Sea. Another, hee sighs
 and sobs, sweares he hath *Cor scissum*, an heart bruiled to powder, dissol-
 ved and melted within him, or quite gone from him, to his mistris bo-
 some belike, he is in an oven, a Salamander in the fire, so scorched with
 loves heat, He wisheth himselfe a saddle for her to sit on, a posie for her
 to smell to, and it would not grieve him to be hanged, if hee might bee
 strangled in her garters: he would willingly dye to morrow, so that shee
 might kill him with her own hands. † *Ovid* would bee a Flea, a Gnat, a
 Ring, *Catullus* a Sparrow,

*O si tecum ludere, sicut ipsa possem,
 Et tristes animi levare curas.*

* *Anacreon*, a glasse, a gown, chain, anything,

Sed speculum ego ipse fiam,

Vt me tuum usq; cernas,

Et vestis ipse fiam,

Vt me tuum usq; gestes.

Mutari & opto in undam,

Lavem tuos ut artus,

Nardus puella fiam,

Vt ego te ipsam inungam,

Sim fascia in papillis.

Tuo & monile collo.

Fiamq; calcens, me

† *Fracastrum*
Naugeria.

o happy ser-
 vants that
 serve her, hap-
 py men that
 are in her co-
 pany.

p Non ipsos
 solum sed ip-
 sorum memo-
 riam amant.

Lucian.

r *Epiſt.* O ter
 felix solum
 beatus ego, si
 me calcaveris,
 vultus tuus
 amnes sistere
 potest, &c.

* *Idem epiſt.*
 in Prato cum
 sit, flores su-
 peras, illi pul-
 chri sed unum
 tantum diei,

fluvius gratus
 sed evanescit,
 at tuus fluvius
 mari ma-
 ior, si celum

aspicio, solem
 existimo ceci-
 disse, & in
 terra ambula-
 re, &c.

† *Si civitate*
egrederis, se-
quentur te di-
custodes, spe-
ctaculo com-
moti, si navi-
ges sequentur,

quis fluvius
salum tuum
non rigaret?

c 2, El. 15.
 * *Carm.* 30.

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Englished by
M.B. Holliday
in his Technog
Art. 1. seen. 7.

Saltem ut pede usq; calces.

But I a looking glasse would be,
Still to be lookt upon by thee,
Or I, my love would be thy gowne,
By thee to be worne up and downe;
Or a pure Well full to the brimmes,
That I might wash thy purer limmes:
Or I'de be pretious balme to 'noint,
With choicest care each choicest joint,
Or, if I might, I would be faine,
About thy neck thy happy chaine.
Or would it were my blessed hap
To be the Lawne o're thy faire pap.
Or would I werethy shooe to bee
Daily trod upon by thee,

O thrice happy man that shall enjoy her: as they that saw *Hero* in *Mu-*
saeus, and *Salmacis* to *Hermephroditus*,

* *Ovid. Met.*
1.4.
† *Xenophon*
Cyropad. 1.5.

———— *Felices mater, &c. felix nutrix.* ———

Sed longè cunctis, longeq; beatior ille,
Quem fructu sponsi & socii dignabere lecti.

The same passion made her break out in the Comœdy,

† *Plautus de*
militie.
† *Lucian.*
* *Petronius*

† *Na illa fortunata sunt quæ cum illo cubant,*

happy are his bed-fellowes; and as she said of *Cyrus*, † *Beata quæ illi uxor*
futura esset, blessed is that woman that shall be his wife, nay thrice happy
she, that shall enjoy him but a night,

† *E Græco*
Ruf.

† *Vna nox Iovis sceptro equiparanda,*

Such a nights lodging is worth *Jupiters Scepter*.

* *Qualis nox erit illa, dy, deaq;*
Quam mollis thorus?

O what a blissefull night would it be, how soft, how sweet a bed? Shee
will adventure all her estate for such a night, for a *Nectaræan*, a balsome
kisse alone.

* *Quite videt beatius est,*
Beatior quite audiet,
Qui te potitur est Deus.

The *Sultan* of *Sana's* wife in *Arabia*, when she had seen *Vertomannus* that
comely traveller, lamented to her selfe in this manner, † *O God, thou hast*
made this man whiter then the Sunne, but me, mine husband, and all my
children black, I would to God he were my husband, or that I had such a son,
she fell a weeping, and so impatient for love at last, that (as *Potiphars*
wife did by *Ioseph*) she would have had him gone in with her, shee sent a-
way *Gazella*, *Tegeia*, *Galzerana* her waiting maids, loaded him with faire
promises and gifts, and wooed him with all the *Rhetorick* she could.

———— *extremum hoc misera da munus amanti.*

But when he gave not consent, shee would have gone with him and left
all, to be his page, his servant, or his Lackey, *Certa sequi charum corpus ut*
umbra solet, so that she might enjoy him, threatening moreover, to kill her
selfe, &c. Men will doe as much and more for women, spend goods,
lands, lives, fortunes, Kings will leave their Crownes, as King *Iohn* for

u *Lod. Verto-*
mannus navig
lib 2. c. 4 O
deus, hunc cre-
asti sole can-
didior, è di-
verso me &
coniugem me-
um & natos
meos omnes
nigricantes.
Virg. Aen.
lib 2. c. 4
Tegeia, Gal-
zerana, &
promissis one-
ravit, & do-
nis, &c.

Matilda

Matilda the Nun at Dunmow.

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* But Kings in this yet priviledg'd may be,
I'll be a Monk so I may live with thee.

M. D.

The very Gods will endure any shame (*atq; aliquis de dijs non tristibus inquit, &c.*) be a spectacle, as *Mars* and *Venus* were to all the rest; so did *Lucians Mercury* wish, and peradventure so dost thou. They will adventure their lives with alacrity,

—† *pro quâ non metuum mori*—

† Hor. Ode 9.
lib. 3.

nay more, *pro quâ non metuum bis mori*, I will deny twice, nay twenty times for her. If shee dye, there's no remedy, they must dye with her, they cannot help it. A Lover in *Calcagninus*, wrote this on his darlings

Tombe, *Quincia obiit, sed non Quincia sola obiit,
Quincia obiit, sed cum Quincia & ipse obiit,
Risus obit, obit gratia, lusus obit,
Nec mea nunc anima in pectore, at in tumulto est.*

Quincia my deare is dead, but not alone,
For I am dead and with her I am gone,
Sweet smiles, mirth, graces, all with her doe rest,
And my soule too, for 'tis not in my brest.

How many doting Lovers upon the like occasion might say the same? But these are toys in respect, they will hazard their very souls for their mistress sake. * *Atq; aliquis inter iuvenes miratus est, & verbum dixit,*

*Non ego in cælo cuperem Deus esse,
Nostram uxorem habens domi Hero.*

One said to Heaven would I not
desire at all to goe,
If that at mine own house I had
such a fine wife as *Hero*.

Venus forsook Heaven for *Adonis* sake —† *cælo præfertur Adonis.* † *Op. Met. 10*
Old *Iani* were in *Chaucer* thought when he had his faire *May*, he should never goe to heaven, he should live so merrily here on earth, had I such a mistress, he protests,

† *Cælum dijs ego non suum inviderem,
Sed sortem mihi dij meam inviderent.*

I would not envy their prosperity,
The Gods should envy my felicity.

Another as earnestly desires to behold his sweet heart, he will adventure and leave all this, and more then this to see her alone.

* *Omnia quæ patior mala si pensare velit fors,
Vnâ aliquâ nobis prosperitate, dij*

*Hoc precor, ut faciant, faciant me cernere coram,
Cor mihi captivum quæ tenet hocce, dæm.*

If all my mischiefs were recompenced
And God would give me what I requested,
I would my mistress presence only seek,

Which doth mine heart in prison captive keep.

But who can reckon up the dorage, madnesse, servitude and blindnesse, the foolish phantasmes and vanities of Lovers, their torments, wishes, idle attempts?

X x x 3

Yet

† Buchanan.
Hendecasil.
* Petrarch.
y Cardan. l. 2.
de sap. ex vili-
bus generosos
efficere solet,
ex timidis au-
daces, ex ava-
ris splendidos,
ex agrestibus
civiles, ex cru-
delibus man-
suetos, ex im-
piis religiosos,
ex sordidis ni-
tidos atq; cul-
tos, ex duris
miseri cordes,
ex mutis elo-
quentes.

Yet for all this, amongst so many irksome, absurd, troublesome symptoms, inconveniences, phantastical fits and passions which are usually incident to such persons, there be some good and gracefull qualities in Lovers, which this affection causeth. As it makes wise men fooles, so many times it makes fooles become wise, y^e it makes base fellows become generous, cowards couragious, as Cardan notes out of Plutarch, covetous, liberal and munificent; clownes, civill; cruell, gentle; wicked prophane persons, to become religious; slovens, neat; churles, mercifull; and dumb dogs, eloquent; your lazie drones, quick and nimble; *Feras mentes domat cupido*, that fierce, cruell and rude Cyclops Polyphemus sighed, and shed many a salt teare for Galatea's sake. No passion causeth greater alterations, or more vehement of joy or discontent. Plutarch Sympos. lib. 5. quest. 1. saith, that the soule of a man in love is full of perfumes and sweet odours, & all manner of pleasing tones and tunes, insomuch that it is hard to say (as hec addes) whether Love doe mortall men more harme then good. It addes spirits, and makes them otherwise soft and silly, generous and couragious, *Audacem faciebat amor*. Ariadne's love, made Theseus so adventuresome, and Medea's beauty Iason so victorious, *expectorat amor timorem*.^b Plato is of opinion that the love of Venus made Mars so valorous. A young man will be much abashed to commit any foule offence, that shall come to the hearing or sight of his Mistris. As * he that desired of his enemy now dying, to lay him with his face upward, *ne amasius videret eum à tergo vulneratum*, least his sweet heart should say he was a coward. And if it were possible to have an Army consist of Lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their government, modesty would detaine them from doing amisse, emulation incite them to doe that which is good and honest, and a few of them would overcome a great company of others. There is no man so pusillanimous, so very a dastard, whom love would not incense, make of a divine temper, and a heroicall spirit. As he said in like case, *† Totaruat cæli moles non terreat*, &c. Nothing can terrifie, nothing can dismay them, But as S^r Blandimor and Paridell, those two brave Fayrie Knights, fought for the love of faire Florimel in presence-

* Plutarch.
Amator. dial.
c Si quo pacto
feri civitas
aut exercitus
posset partim
ex his qui a-
mant partim
ex his, &c.
† Angerianus.
* Fayrie Qu.
lib. 4. Cant. 2.

* And drawing both their swords with rage anew,
Like two mad Mastives each other slew,
And shields did share, and males did rash, and helmes did hew:
So furiously each other did assaile,
As if their soules at once they would have rent,
Out of their breasts, that streames of blood did rayle
A downe, as if their springs of life were spent,
That all the ground with purple blood was sprent,
And all their armour stain'd with bloody gore,
Yet scarcely once to breath would they relent.
So mortall was their mallice and sore,
That both resolved (then yeeld) to dye before.

Every base swaine in love will dare to doe as much for his deare mistris sake. He will fight and fetch *† Argivum Clypeum*, that famous buckler of Argos, to doe her service, adventure at all, undertake any enterprife. And

† Zened pro-
verb. Cent. 6.

as † *Serranus* the Spaniard then governor of *Sluce*, made answer to *Mat-quesse Spinola*, if the enemy brought 50000 divells against him he would keepe it. The nine worthies, *Oliver* and *Rolande*, and forty dozen of peeres are all in him, he is all mettle, armor of prooffe, more then a man, and in this case improved beyond himselfe. For as * *Agatho* con-
tends, a true Lover is wise, just, temperate and valiant. d I doubt not
therefore, but if a man had such an Army of Lovers (as *Castilio* supposeth)
he might soone conquer all the world, except by chance he met with such ano-
ther Army of *Inamorato's* to oppose it. e For so perhaps they might fight
as that fatall dogge, and fatall hare in the heavens, course one another
round, and never make an end. *Castilio* thinks *Ferdinand* King of
Spaine would never have conquered *Granado*, had not *Queene Isabell* and
her Ladies been present at the siege, f It cannot be expressed what courage
the Spanish Knights took, when the ladies were present, a few Spaniards o-
vercame a multitude of *Moors*. They will undergoe any danger what-
soever, as *Sr Walter Manny* in *Edward* the third time, stuck full of La-
dies favours, fought like a Dragon. For *soli amantes* as † *Plato* holds, *pro*
amicis mori appetunt, only Lovers will dye for their friends, and in their
Mistres quarrell. And for that cause † he would have women follow
the Camp, to be spectators and encouragers of noble actions: upon such
an occasion; the * *Squire of Dames* himselfe, *Sr. Lancelot*, or *Sir Tristram*,
Cesar, or *Alexander* shall not be more resolute or goe beyond them.

Plat. convivio
d Lib. 3. de
Aulico Non
dubito quin is
qui talem ex-
ercitum habe-
ret, totius orbis
statim victor
esset, nisi for-
te cum aliquo
exercitu con-
figendum es-
set. in quo
omnes amato-
res essent.

e *Higinus* de
Cane & Le-
pore caelesti,
& Decima-
tor.

f *Vix dici po-
test quantam
inde audaciam
assumerent
Hispani, inde*

*pauca infinitas
Maurorum
copias supera-
runt.*

† *Lib. 5. de le-
gibus.*

* *spencers
Fayry Queen,
3. book. cant.
8.*

* *Hyginus.
lib. 2. Aratus
in phenom.
* Virg.*

Not courage only doth Love adde, but as I said, subtilty, wit and ma-
ny pretty devises, * *Namq; dolos inspirat amor, fraudeq; ministrat,*
* *Iupiter* in love with *Leda*, and not knowing how to compasse his de-
fire, turn'd himselfe into a Swanne, and got *Venus* to pursue him in the
likenesse of an Eagle, which she doing, for shelter he fled to *Leda's* lap,
& in eius gremio se collocavit, *Leda* embraced him, and so fell fast a sleep,
sed dormientem *Iupiter* compressit, by which meanes *Iupiter* had his will,
Infinite such tricks can love devise, such fine feates in abundance, with
wisdom and warinesse, _____ * *quis fallere possit amantem.*

All manner of civility, decency, complement & good behaviour, † *plus*
salis & lepôris, polite graces, and merry conceipts. *Bocace* hath a pleasant
tale to this purpose, which he borrowed from the *Greekes*, and which
Beroaldus hath turned into Latine, *Bebelius* in verse, of *Cymon* and *Iphi-
genia*. This *Cymon* was a foole, a proper man of person, and the Gover-
nour of *Cyprus* sonne, but a very asse, infomuch that his father being a-
shamed of him, sent him to a Farme house he had in the Country to bee
brought up. Where by chance, as his manner was, walking alone, hee
espied a gallant young Gentlewoman named *Iphigenia*, a Burgomasters
daughter of *Cyprus* with her maid, by a brooke side in a little thicket, fast
asleepe in her smock, where she had newly bathed her selfe: When *Cy-
mon* saw her, he stood leaning on his staffe, gazing on her immoveable, and
in a maze: at last he fell so farre in love with the glorious object, that he
began to rouze himselfe up, to bethinke what he was, would needs fol-
low her to the citty, and for her sake began to be civill, to learne to sing
and dance, to play on Instruments, and got all those Gentlemen-like qua-
lities and complements in a short space, which his friends were most glad
of.

g *Hanc ubi
conspicatus est
Cymon, baculo
innixus, immo-
bilis stetit, &
mirabundus
etc.*

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of. In briefe, hee became from an Idiot and a clowne, to bee one of the most compleat Gentlemen in Cyprus, did many valorous exploits, and all for the love of Mistris *Iphigenia*. In a word, I may say thus much of them all, let them be never so clownish, rude and horrid, *Grobian*s and fluts, if once they be in love, they will be most neat and spruce, for, † *Omni*bus *rebus*, & *nitidis nitoribus antevenit amor*, they will follow the fashion, beginne to tricke up, and to have a good opinion of themselves, *venustum enim mater Venus*; a ship is not so long a rigging, as a young Gentlewoman a trimming up her selfe, against her sweet-heart comes. A Painters shop, a flowry meadow, no so gracious aspect in Natures store-house as a young maid, *nubilis puella*, a *Novitisa*, or *Venetian* Bride, that lookes for an husband; or a young man that is her suiter, composed looks, composed gate, cloathes, gestures, actions, all composed; all the graces, elegances in the world are in her face. Their best robes, ribbines, chaines, Jewels, Lawnes, Linnens, Laces, Spangles, must come on, *h prater quam res patitur student elegantia*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their busines, how to wear their cloathes neat, to be polite and terse, and to set out themselves. No sooner doth a young man see his sweet-heart comming, but he smugges up himselfe, pulls up his cloake now false about his shoulders, ties his garters, points, sets his band, cuffes, slicks his haire, twires his beard, &c. When *Mercury* was to come before his Mistris,

† Ovid Met. 2.

— † *Chlamydemq; ut pendeat aptè
Collocat, ut limbus totumq; appareat aurum.*

He puts his cloake in order, that the lace,
And hemme, and gold-worke all might have his grace.

Salmacis would not be seen of *Hermaphroditus*, till she had spruced up her selfe first. † *Nec tamen ante adiit, et si properabat adire,*

† Ovid Met. 4. *Quam se composuit, quam circumspexit amictus,
Et finxit vultum, & meruit formosa videri.*

Nor did she come, although 'twas her desire,
Till she compos'd her selfe, and trim'd her tire,
And set her lookes to make him to admire.

* Virg. 1.
Æn.

Venus had so ordered the matter, that when her sonne **Aeneas* was to appeare before Queene *Dido*, he was

(*Os humerosq; deo similis, namq; ipsa decoram
Cæsariem nato genetrix, lumenq; juventa
Purpureum & letos oculis afflarat honores.*)

Like a God, for she was the tire-woman her selfe, to set him out with all naturall and artificiall impostures. When the hirsute Cyclopicall *Polyphemus* courted *Galatea*.

i Ovid. Met.
13.

i *Iamq; tibi formæ jamq; est tibi cura placendi,
Iam rigidos pectus rasitris Polypheme capillos,
Iam libet hirsutam tibi falce recidere barbam,
Et spectare feros in aqua & componere vultus.*

And then he did beginne to pranke himselfe,
To please and combe his head, and beard to shave,
And looke his face ith' the water as a glasse,

And

And to compose himselfe for to be brave.

He was upon a sudden now spruce and keene, as a new ground hatcher. He now began to have a good opinion of his owne feature, and good parts, now to be a gallant.

*Iam Galatea veni, nec munera despice nostra,
Certè ego me novi, liquidaq; in Imagine vidi
Nuper aqua, placuitq; mihi mea forma videnti.*

Come now my Galatea scorne me not,
Nor my poore presents, for but yesterday
I saw my selfe ith' water, and me thought
Full faire I was, then scorne me not I say.

† *Non sum adeò inforuis, nuper me in littore vidi,
Cum placidum ventis stare mare* ———

'Tis the common humor of all Sutors to trick up themselves, to be prodigall in apparell, pure lotus, neat, comb'd and curl'd, with powdred haire, comptus & calamistratus, with a long love-lock, a flowre in his eare, perfumed gloves, rings, scarfes, feathers, points, &c. as if hee were a Princes Ganimede, with every day new suits, as the fashion varies; going as if he trod upon egges, and as Hensius writ to Primierus, k If once he be besotted on a wench, he must lye awake a nights, renounce his booke, sigh and lament, now and then weepe for his hard hap, and marke above all things what Hats, Bands, Doublets, Breeches are in fashion, how to cut his Beard, & weare his lock, to turne up his Mushato's, and curle his head, prune his pickitiwant, or if he weare it abroad, that the East side be correspondent to the west: he may be scoffed at otherwise, as Iulian that Apostat Emperour was for wearing a long hirsute gotish beard, fit to make ropes with, as in his Mysopogone, or that Apologeticall oration he made at Antioch to excuse himselfe, he doth Ironically confesse, it hindred his kissing, nam non licuit inde pura puris, eog; suavioribus labra labris adjungere, but he did not much esteeme it, as it seemes, by the sequele, de accipiendis dan- disve osculis non laboro, yet (to follow mine author) it may much concerne a young lover, he must be more respectfull in this behalfe, he must be in league with an excellent Tayler, Barber,

† *Tonsorem puerum sed arte talem,*

Qualis nec thalamis fuit Neronis;

have neat shooc-ties, points, garters, speake in print, walke in Print, eat and drinke in print, and that which is all in all, he must be mad in print.

Amongst other good qualities an amorous fellow is endowed with, he must learn to sing and dance, play upon some instrument or other, as without all doubt he will, if he be truly touched with this Loadstone of Love. For as Erasmus hath it, *Musica docet amor & Poesin*, Love will make them Musicians, and to compose ditties, Madrigals, Elegies, Love Sonnets, and sing them to severall pretty tunes, to get all good qualities may be had. † Jupiter perceaved Mercury to be in love with Philologia, because he learned languages, polite speech, (for Sualda her selfe was Venus daughter, as some write) Arts and Sciences, quò virgini placeret, all to ingratiate himselfe, and please his mistris. 'Tis their chiefest study to sing, dance, and without question, many Gentlemen and

† Virg. Egl. 2.
k Epist. An
uxor literato
sit ducenda.

Noctes insom-
nes traduce-
de, literis re-
nunciandum,
sepe gemen-
dum, nonnun-
quam & il-
lacrymantum
lforti & con-
ditioni tue.

Videndum quæ
vestes quis
cultus te de-
ceat, quia in u-
su sit, utrum
latus barba,
&c. Cum cu-
ra loquendum,
incedendum,
bibendum, &
cum cura in-
saniendum.
† Mart. Epig.
5.

1 Chil. 4. cent.
5. pro 16.
† Martianus.
Capella lib. 1.
de nupt. phi-
lol. Iam illum
sentio amore
teneri ejusq;
studio plures
habere com-
paratas in sa-
militio disti-
plinæ &c.

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in Lib. 3 de
aulico. Quis
Choreis insu-
daret, nisi fa-
minarum cau-
sa, quis musi-
ca tantam na-
varet operam
nisi quod illi-
us dulcedine
permulcere
speret, quis tot
carmena com-
poneret, nisi
ut inde affe-
ctus suos in
mulieres ex-
plicaret.
in Craterem
nectaris ever-
tit saltans a-
pud Deos, qui
in terram ca-
dens, rosam
prius albam
rubore infecit.
o Puellas cho-
reantes circa
juvenilem cu-
pidinis statu-
am fecit. Phi-
lostrat. Imag.
lib. 3. de statu-
a. Exercitium
amoris aptissi-
mum.
† Lib 6. Met.
† Tom. 4.
† Kornman.
de cur. mort.
part. 5. cap.
28. Sat. puella
dormienti in-
sultantium
et c.
† Veiv of Fro
p Vita eius
Puella amo-
re septuage-
narius senex
ad in sa-
niam corre-
pta, multis li-
bris suscep-
ta: multi non
sine pudore
conspexerunt
senem & Phi-
losophum po-
dagricum, non
sine risu sal-
tantem ad ri-
diculos modos.

Gentlewomen would not be so well qualified in this kinde, if love did not incite them. *Who*, saith *Castilio*, would learne to play, or give his minde to Musike, learne to dance, or make so many rimes, Love-songs, as most doe, but for womens sake, because they hope by that meanes to purchase their good wills, and winne their favour. We see this daily verified in our young women and wives, they that being maids took so much paines to sing, play, and dance, with such cost and charge to their parents, to get those gracefull qualities, now being married will scarce touch an instrument, they care not for it. *Constantine agricult. lib. 1. cap. 18.* makes *Cupid* himselfe to be a great dancer, by the same token as he was capering amongst the Gods, he flung downe a bowle of *Nectar*, which distilling upon the white *Rose*, ever since made it red: and *Calistratus* by the helpe of *Dædalus* about *Cupids* statua, made a many of young wenches still a dancing, to signify belike, that *Cupid* was much affected with it, as without all doubt he was. For at his and *Psyche*s wedding, the Gods being present to grace the feast, *Ganimede* fill'd *Nectar* in abundance (as * *Apuleius* describes it) *Vulcan* was the Cooke, the *Howres* made all fine with *Roses* and flowers, *Apollo* plaid on the harpe, the *Muses* sang to it, sed suavi Musica superingressa *Venus* saltavit, but his mother *Venus*, danced to his and their sweet content. *Witty* † *Lucian*, in that Patheticall Love passage, or pleasant description of *Iupiters* stealing of *Europa*, and swimming from *Phænicia* to *Crete*, makes the Sea calme, the windes hush, *Neptune* and *Amphitrite* riding in their chariot to break the waves before them, the *Tritons* dancing round about, with every one a Torch, the Sea-nymphes halfe naked, keeping time on Dolphins backs, and singing *Hymeneus*, *Cupid* nimble tripping on the top of the waters, and *Venus* her selfe coming after in a shell, strawing *Roses* and flowres on their heads. *Praxiteles* in all his pictures of love, faines *Cupid* ever smiling, and looking upon dancers, and in *Saint Markes* Garden in *Rome* (whose worke I know not) one of the most delicious peeces, is a many of *Satyrs* dancing about a wench a sleepe. So that dancing still is as it were a necessary appendix to love matters. Young lasses are never better pleased, then when as upon an Holiday after Evensong, they may meet their sweet-hearts, and dance about a May-pole, or in a towne greene under a shady Elme. Nothing so familiar in † *France*, as for Cittizens wives and maids to dance a round in the streets, and often too for want of better instruments, to make good Musick of their own voices, & dance after it. Yea many times this love will make old men and women that have more toes then teeth dance, --- Iohn come kisse me now, maske and mumme, for *Comus* and *Hymen* love maskes, and all such merriments above measure, will allow men to put on womens apparell in some cases, and promiscuously to dance young and old, rich and poore, generous and base, of all sorts. *Paulus Iovius* taxeth *Augustine Niphus* the Philosopher, † For that being an old man, and a publike Professor, a father of many children, he was so mad for the love of a young maid (that which many of his friends were ashamed to see) an old gonty fellow, yet would dance after Fiddlers. Many laughed him to scorne for it, but this omnipotent love would have it so,

Hyacin-

† *Hyacinthino bacillo,
Properans amor, me adegit
Violenter ad sequendum.*

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† *Anacreon
Carm. 7.*

Love hasty with his purple staffe did make
Me follow, and the dance to undertake.

And 'tis no newes this, no *indecorum*, for why? a good reason may be gi-
ven of it. *Cupid* and *Death* met both in an *Inne*, and being merrily dispo-
sed, they did exchange some arrows from either quiver, ever since young
men dye, and oftentimes old men dote.

—† *Sic moritur Iuuenis, sic moribundus amat.*

And who can then withstand it? If once we be in love, young or old, though our teeth shake in our heads, like virginall lacks, or stand parallell asunder like the arches of a bridge, there is no remedy, wee must dance Trenchmore for a need, over tables, chaires, and stooles, &c. And primum prancum is a fine dance. *Plutarch. Sympos. 1. quest. 5.* doth in some sort excuse it, and telleth us moreover in what sense, *Muscam docet amor, licet prius fuerit rudis*, how love makes them that had no skill before, learne to sing and dance; he concludes, 'tis only that power and prerogative love hath over us. ¶ Love (as he holds) will make a silent man speake, a modest man most officious; dull, quick; slow, nimble; and that which is most to be admired, an hard, base, untractable churle, as fire doth iron in a Smiths forge, free, facile, gentle, and easie to be entreated. Nay 'twill make him prodigall in the other extreame, and give an hundred sesterces for a nights lodging, as they did of old to *Lais* of *Corinth* or † *ducenta drach.* *marum willia pro unica nocte*, as *Mundus* to *Paulina*, spend all his fortunes (as too many doe in like case) to obtaine his suit. For which cause many compare Love to wine, which makes men joviall and merry, frolick and sad, whine, sing, dance, and what not.

But above all the other Symptomes of Lovers, this is not lightly to be overpassed, that likely of what condition soever, if once they be in love, they turne to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith, They will be witnesses and trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as wee doe statues with gold, that they may be remembered and admired of all. Ancient men will dote in this kinde sometimes as well as the rest; the heat of love will thaw their frozen affections, dissolve the ice of age, and so far inable them, though they be 60 yeares of age above the girdle, to be scarce 30 beneath. *Iovianus Pontanus* makes an old foole rime, and turne Poet after to please his Mistris.

¶ *Ne ringas Mariana, meos ne dispice canos,
De sene nam Iuventem Diareferrepotes, &c.*

Sweet *Marian* doe not mine age disdain,
For thou canst make an old man young againe.

They will be still singing amorous songs and ditties (if young especial-ly) and cannot abstaine though it be when they goe to, or should be at Church. We have a pretty story to this purpose in † *Westmonasteriensis*, an old writer of ours (if you will believe it) *An. Dom. 1012. at Colewiz. in Saxony*, on Christmas Eve a company of young men and maides, whilst

Yyy 2

the

† *Ioach. Belli-
us Epig.*

¶ *De taciturno loquacem facit, & de verecundo officiosum reddit de negligente industrium, de furore impigrum.*
† *Iosephus antiq. Iud. lib. 18. cap. 4.*
† *Gellius 1. 1. cap. 8.*
¶ *pretium noctis centum sester-
tia.*

¶ *Ipsi enim volunt suarum amassarum pulchritudinis pracones ac testes esse, eas laudibus, & cantilenis & versibus exornare, ut auro statuas, ut memorentur, & ab omnibus admirentur.*
† *Tom. 2. Ant. Dialogo.*

† *Flores hist. fol. 298.*

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the Priest was at Masse in the Church, were singing catches and love songs in the Church-yard, he sent to them to make lesse noyse, but they sung on still; and if you will, you shall have the very song it selfe.

Equitabat homo per sylvam frondosam,

Ducebatq; secum Meswinden formosam,

Quid stamus cur non imus?

A fellow rid by the green wood side,

And faire Meswinde was his bride,

Why stand we so, and doe not goe?

This they sung, he chafte, till at length impatient as he was, hee prayed to S. Magnus patron of the Church, they might all three sing and dance 'till that time twelue month, and so * they did, without meat and drink, wearisomnesse or giving over, till at yeares end they ceased singing, and were absolved by Herebertus Archbishop of Colen. They will in all places be doing thus, young folkes especially, reading love stories, talking of this or that young man, such a faire maid, singing, telling or hearing lascivious tales, scurrill tunes, such objects are their sole delight, their continuall meditation, and as Guastavinus addes Comm. in 4. Sect. 27.

Prob. Arist. ob seminis abundantiam crebra cogitationes, veneris frequens recordatio & pruriens voluptas, &c. an earnest longing comes hence, *pruriens corpus, pruriens anima*, amorous conceits, tickling thoughts, sweet and pleasant hopes, hence it is, they can think, discourse willingly, or

speake almost of no other subject. 'Tis their only desire, if it may be done by art, to see their husbands picture in a glasse, they'le give any thing to know when they shall be married, how many husbands they shall have,

by *Cromnymantia*, a kinde of Divination with † onions laid on the Altar on Christmas Eve, or by fasting on S. Annes Eve or night, to know who shall be their first husband, or by *Amphitomantia*, by beanes in a Cake, &c. to burne the same. This love is the cause of all good conceits,

neatnesse, exornations, playes, elegancies, delights, pleasant expressions, sweet motions, and gestures, joyes, comforts, exultancies, and all the sweetnesse of our life, † *qualis jam vita foret, aut quid jucundi sine aureâ*

venere, Emoriar cum istâ non amplius mihi cura fuerit, let me live no longer then I may love, saith a mad merry fellow in *Mimnermus*. This love

is that salt that seasoneth our harsh and dull labours, and gives a pleasant relish to our other unsavory proceedings, * *Absit amor surgunt, tenebra,*

torpedo, veterum, pestis, &c. All our feasts almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems,

Love-stories, Playes, Comœdies, Attelans, Iigges, Fescenines, Elegies, Odes, &c. proceed hence. † *Danaus* the sonne of *Belus*, at his daughters

wedding at *Argos*, instituted the first plaies (some say) that ever were heard of. Symbols, Emblems, Impreses, devises, if we shall believe *Iovi-*

us, Contiles, Paradine, Camillus de Camillus, may be ascribed to it. Most of our arts and sciences, painting amongst the rest, was first invented, saith

† *Patritius ex amoris beneficio*, for loves sake. For when the daughter of

* *Deburiades* the *Sicyonian*, was to take leave of her sweet heart now going to warres, *ut desiderio ejus minus tabesceret*, to comfort her selfe in his absence, she took his picture with cole upon a wall, as the candle gaue the

shadow

* Per totum
annum cantant
runt, pluvia
super illos non
cecidit, non
frigus, non calor,
non sitis,
nec lassitudo
illos affecit,
&c.

† Hic eorum
nomina inscribuntur
de quibus querunt.

† Huic mundi-
tatis, ornatum,
leptem, deli-
cias ludos, ele-
gantiam, om-
nem deniq; vi-
tae suavitatem
debemus.

† Hyginus cap.
272.

† E Græco.

* Angerianus.

† Lib. 4. tit. 11

de prin. insti.

* Plin. lib. 35.

cap. 12.

† Gerbelius l.

6. de script. Gr

u Fraus l. 3

de Symbolis:

qui primus

symbolum ex-

cogitavit, vo-

luit nimirum

hac ratione

implicatum a.

xinum evol-

vere, eumq; vel

dominæ vela-

tiis inuentibus

ostendere.

shadow, which her father admiring perfected afterwards, and it was the first picture by report that ever was made. And long after † *Sycion* for painting, carving, statuary, musick, and Philosophy was preferred before all the Cities in Greece. *Apollo* was the first inventor of Physick, Divination, Oracles; *Minerva* found out weaving, *Vulcan* curious iron-work, *Mercury* letters, but who prompted all this into their heads? None, *Nunquam talia inveniissent, nisi talia adamassent*, they loved such things, or some party, for whose sake they were undertaken at first. 'Tis true, *Vulcan* made a most admirable Bruch or neck-lace, which long after *Axion* and *Temennus*, *Phegius* sonnes, for the singular worth of it, consecrated to *Apollo* at *Delphos*, but *Pharyllus* the tyrant stole it away, and presented it to *Ariston's* wife, on whom he miserably doted (*Parthenius* tells the story out of *Phylarchus*) but why did *Vulcan* make this excellent ouche: to give *Hermione* *Cadmus* wife, whom he dearely loved. All our Tilts and Turnaments, Orders of the Garter, Golden Fleece, &c.

Nobilitas sub amore jacet

owe their beginnings to love, and many of our histories. By this meanes, saith *Iovius*, they would expresse their loving mindes to their Mistris, and to the beholders. 'Tis the sole subject almost of Poetry, all our invention tends to it, all our songs, what ever those old *Anacreons*: (And therefore *Hesiod* makes the *Muses* and *Graces* still follow *Cupid*, and as *Plutarch* holds, *Menander*, and the rest of the Poets were Loves Priests,) all our Greek and Latine *Epigrammatists*, Love writers, *Antony Diogenes* the most ancient, whose *Epirome* we finde in *Phocius Bibliotheca*, *Longus Sophista*, *Eustathius*, *Achilles Tatius*, *Aristanetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus Prodromus*, *Ovid*, *Catullus*, *Tibullus*, &c. Our new *Ariostoës*, *Boyardes*, Authors of *Arcadia*, *Vrania*, *Fairy Queene*, &c. *Marullus*, *Leotichius*, *Angerianus*, *Stroza*, *Secundus*, *Capellanus*, &c. with the rest of those facete moderne Poets, have written in this kinde, are but as so many Symptomes of Love. Their whole books are a *Synopsis* or breviary of Love, the portuons of Love, Legends of Lovers liues and deaths, and of their memorable adventures, Nay more, *quod leguntur, quod laudantur amori debent*, as * *Nevifanus* the Lawyer holds, there never was any excellent Poet, that invented good fables, or made laudable verses, which was not in love himsele, had hee not taken a quill from *Cupids* wings, he could never have written so amorously as he did.

y *Cynthia te vatem fecit lascive Properti,*

Ingenium Galli pulchra, Lycoris habet,

Famae est arguti Nemesis formosa Tibulli,

Lesbia dictavit docte Catulle tibi.

Non me Pelignus, nec spernit Mantua vatem,

Si qua Corinna mihi, si quis Alexis erit.

Wanton *Propertius*, and witty *Gallus*,

Subtile *Tibullus*, and learned *Catullus*,

It was *Cynthia*, *Lesbia*, *Lychoris*,

That made you Poets all, and if *Alexis*,

Or *Corinna* chance my Paramour to be,

Virgil and *Ovid* shall not despise me.

Yyy 3

* Non

x Lib. 4. num.
102. sylva
nuptialis poe-
ta non inveni-
unt fabulas,
aut versus
laudatos faci-
unt nisi qui ab
amore fuerint
excitati.
y *Martial. Ep.*
73. lib. 9.

536

* Virg. Egl. 4.

Nec Linus.

Petrarch's Laura made him so famous, *Astrophels Stella*, and *Iovianus Pontanus* Mistris was the cause of his *Roses*, *Violets*, *Lillies*, *Nequitie*, *blanditia*, *ioci*, *decor*, *Nardus*, *Ver*, *Corolla*, *Thus*, *Mars*, *Pallas*, *Venus*, *Charis*, *Crocum*, *Laurus*, *Unguentum*, *Costum*, *Lachryma*, *Myrrha*, *Musa*, &c. And the rest of his Poems, why are *Italians* at this day generally so good Poets and Painters? Because every man of any fashion amongst them hath his Mistris. The very rusticks and hog-rubbers, *Menalcas* and *Coridon*, qui *fatant de stercore equino*, those fulsome knaves, if once they tast of this Love liquor, are inspired in an instant. Instead of those accurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. They have their Wakes, Wivson-ales, Shepheards feasts, meeting on holy daies, country dances, roundelaies, writing their names on † trees, true lovers knots, pretty gifts.

† Teneris arboribus amicorum nomina inscribentes ut simul crescant. Hæd.

With tokens, hearts divided, and halfe rings,

Shepheards in their Loves are as coy as kings.

Choosing Lords, Ladies, Kings, Queenes, and Valentines, &c; they goe by couples, *Coridons Phyllis*, *Nysa* and *Mopsus*,

With dainty *Doufibell* and *St Tophus*.

Instead of Odes, Epigrams and Elegies, &c. they have their Ballads, country tunes, *O the Broome, the bonny bonny broome*, Ditties and Songs, *Besse a Bell she doth excell*, ——— they must write likewise and indite all in rime. Thou Hony-suckle of the Hathorne hedge,

Vouchsafe in *Cupids* cup my heart to pledge,

My hearts deare blood, sweet *Cis* is thy Carouse,

Worth all the Ale in *Gammer Gubbins* house.

I say no more, affaires call me away,

My Fathers horse for provender doth stay.

Bethou the Lady *Cresseligh* to me,

Sir *Trolly Lolly* will I prove to thee,

Written in hast, farwell my Cowslip sweet,

Pray let's a Sunday at the Alehouse meet.

S.R. 1600.

y Lib. 13. cap.

Dipnosophist.

a See Putean.

epist. 33. de

sua Margare-

ta Beroaldus

&c.

b Hen. Steph.

apol pro He-

rod.

† Tully orat. 5

ver.

c Esth. 5.

d Mat. 1. 47

* Gravissimis

regni negotiis

nihil sine ama-

sue sue con-

sensu fecit.

omnesq; actio-

nes suas cor-

zillo commu-

nicavit. 19 c.

Nich. Bellus

discours. 26. de

amat.

Your most grimme *Stoicks*, and severe *Philosophers* will melt away with this passion, and if *Athenens* bely them not, *Aristippus*, *Apollidorus*, *Antiphanes*, &c. have made love songs and Commentaries of their Mistris praises, a Orators write Epistles, Princes give titles, Honours, what not? b *Xerxes* gave to *Themistocles Lampscus* to finde him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The † *Persian* Kings allotted whole Cities to like use, *hæc civitas mulieri redimiculum præbeat hæc in collum, hæc in crines*, one whole citie served to dresse her haire, another her neck, a third her hood. *Assuerus* would have c given *Esther* halfe his Empire, and d *Herod* bid *Herodias* aske what shee would shee should have it. *Caligula* gave an 100000 sesterces to his Curtisan, at first word to buy her pinnes, and yet when he was sollicit by the *Senate*, to bestow something to repaire the decayed walls of *Rome* for the Common-wealths good, he would give but 6000 sesterces at most. * *Dionysius* that *Sicilian* tyrant rejected all his privie Councillours, and was so besotted on *Mir-*

rha

tha his favorite and Mistris, that he would bestow no office, or in the most waightiest businesse of the kingdome, doe ought without her especiall advice, preferre, depose, send, entertaine no man, though worthy and well deserving, but by her consent, and he againe whom she commended, howsoever unfit, unworthy, was as highly approved. Kings & Emperours in steed of Poems, build citties, *Adrian* built *Antinoia* in *Aegypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite summes, to set out his *Hephestion* to all eternity. *Socrates* professeth himselfe loves servant, ignorant in all arts and sciences, a Doctor alone in love matters, & *quum alienarum rerum omnium scientiam difficeretur*, saith *† Maximus Tyrius* his sectator, *huius negotii professor*, &c. and this he spake openly, at home and abroad, at publike feasts, in the Academy, in *pyrao*, *Lyceo*, *sub Platano*, &c. the very blood-hound of beauty, as he is stiled by others. But I conclude there is no end of Loves Symptomes, 'tis a bottomlesse pit. Love is subject to no dimensions; not to be surveyed by any art or engine: and besides I am of *† Hadus* minde, *no man can discourse of love matters, or judge of them aright, that hath not made triall in his own person*, or as *Aeneas Silvius* addes, *hath not a little doted, been mad or love sick himselfe*. I confesse I am but a novice, a Contemplator only,

Nescio quid sit amor nec amo ———

I have a tincture, for why should I lye, dissemble or excuse it, yet *homo sum*, &c. not altogether inexpert in this subject, *non sum præceptor amandi*, and what I say, is meerely reading, *ex aliorum forsan ineptiis*, by mine own observation, and others relation.

MEMB. 4.

Prognosticks of Love Melancholy.

WHat Fires, Torments, Cares, Icalousies, Suspitions, Feares, Griefes, Anxieties, accompany such as are in love, I have sufficiently said: the next question is what will be the event of such miseries, what they foretell. Some are of opinion that this love cannot be cured, *Nullis amor est medicabilis herbus*, it accompanies them to the last,

Idem amor exitio est pecori pecorisq; magistro, and is so continueate, that by no perswasion almost it may be relieved. Bid me not love, said *† Eurialus*, bid the Mountaines come downe into the plaines, bid the Rivers run back to their fountaines; I can as soone leave to love, as the Sunne leave his course,

† Et prius aquoribus pisces, & montibus umbra,

Et volucres deerunt sylvis, & murmura ventis,

Quam mihi discedent formosæ Amarillidis ignes.

First Seas shall want their fish, the mountaines shade,

Woods singing birds, the windes murmure shall fade,

Then my faire *Amarillis* love allaid.

Bid me not love, bid a deafe man heare, a blind man see, a dumb speake, lame

Amoris famulus omnem scientiam difficeretur, amandi tamen se scientissimum doctorem agnoscit.
† Serm. 8.
z Quis horum scribere molestius potest, nisi qui & is aliquid tam insanit.

† Lib. 1. de non tenendis amoribus, opinor hac de re neminem aut desceptare recte posse aut iudicare qui non in ea versatur, aut magnum fecerit periculum.

a Semper moritur, nunquam mortuus est qui amat.
† En. Sylv.
b Eurial ep. ad Lucretiam, apud Eneam Silviam, Rogas ut amare deficiam, roga montes ut in planum deveniant ut fontes flumina repetant, tam possum te non amare, ac sum Phæbua relinquere cursum.
† Buchanan Syl.

lame runne, counsell can doe no good, a sick man cannot rellish, No
Phyick can ease mee.

c Propert. lib.

2. Eleg. 1.

d Est orcus ille
vis, est inme-
dicabilis, est
rabies insana.

e Lib. 2.

f Virg. Egl. 3.

g R. T.

h Qui quidem
amor utroq;
& totam Æ-
gyptum ex-
tremis cala-
mitatibus in-
voluit.

i Plautus.

j Ut corpus

pondere, sic a-

nimus amore

precipitatur

Austin. 2. de

civ. dei c. 28.

k Dial. hinc

oritur pœni-

tentia, despe-

ratio, & non

vident inge-

nium se cum

re simul ami-

fisse.

l Idem Sava-

narola, &

plures alii

&c.

m Radium fa-

cturus Oresin-

Iuven.

n Cap. de He-

roico Amore.

o Hec passio du-

rans sangui-

nem torridum

& atrabilia-

rum reddit.

p hic vero ad

cerebrum de-

latius, insa-

niam parat,

q vigilia &

crebro deside-

rio exciccans.

r Virg. Egl. 2.

s Insani sunt

aut sibi ipsis

desperantes

mortem affe-

runt. Lan-

guentes cito

mortem aut

maniam pati-

untur.

t Calcagninus

Non profunt domino quæ profunt omnibus artes.

As Apollo confessed, and Iupiter himselfe could not be cured.

Omnes humanos curat medicina dolores,

Solus amor morbi non habet artificem.

Phyick can soone cure every disease,

Excepting love that can it not appease.

But whether Love may be cured or no, and by what meanes shall be explained in his place, in the meane time, if it take his course, and be not otherwise eased or amended, it breaks out into outrageous often and prodigious events. *Amor & Liber violenti dii sunt*, as *Tatius* observes, & *coufusq; animum incendunt, ut pudoris oblivisci cogant*, Love and Bacchus are so violent Gods, so furiously rage in our mindes, that they make us forget all honesty, shame and common civility. For such men ordinarily as are throughly possessed with this humor, become *insensati & insani*, for it is *amor insanus*, as the Poet calls it, beside themselves, and as I have proved, no better then beasts, irrationall, stupid, head-strong, void of feare of God or men, they frequently forswear themselves, spend, steale, commit incests, rapes, adulteries, murders, depopulate Townes, Citties, Countries, to satisfy their lust.

A Divell'tis, and mischief such doth worke,

As never yet did Pagan, Iew, or Turke.

The warres of Troy may be a sufficient witnesse; and as *Appian lib. 5. hist.* saith of *Anthony & Cleopatra*, *Their love brought themselves, and all Egypt into extreame and miserable calamities*, the end of her is as bitter as wormewood, and as sharpe as a two-edged sword. *Prov. 5. 4. 5. Her feet goe downe to death, her steps lead on to hell. Shee is more bitter then death (Eccles. 7. 28.) and the sinner shall be taken by her.*

Qui in amore precipitavit, peius perit, quam qui saxo salit. He that runnes headlong from the top of a rock, is not in so bad a case, as he that falls into this gulf of love. For hence, saith *Platina*, comes repentance, Dotage, they loose themselves, their wittes, and make shipwrack of their fortunes altogether: Madnesse, to make away themselves and others, violent death, *Prognosticatio est talis*, saith *Gordonius*, *si non succuratur eis, aut in maniam cadunt, aut moriuntur*, the prognostication is, they will either run mad, or dye. For if this passion continue, saith *Ælian Montaltus*, it makes the blood hot, thick and black, and if the inflammation get into the braine, with continuall meditation and waking, it so dries it up, that madnesse followes, or else they make away themselves,

O Coridon, Coridon, quæ te dementia cepit?

Now as *Arnoldus* addes, it will speedily worke these effects, if it be not presently helped, *They will pine away, runne mad, and dye upon a sudden. Facile incidunt in maniam*, saith *Valescus*, quickly mad, *nisi succurratur*, if good order be not taken,

Eheu triste jugum quisquis amoris habet,

Is prius ac norit se periisse perit.

Oh heavy yoke of love, which who so beares,

Is quite undone, and that at unawares.

So she confessed of her selfe in the Poer.

— *P* *Insaniam priusquam quis sentiat,*

Vix pili intervallo à furore absum.

I shall be mad before it be perceived,

An haire breadth off scarce am I, now distracted.

As mad as *Orlando* for his *Angelica*, or *Hercules* for his *Hylas*.

At ille ruebat quò pedes ducebant, furibundus,

Nam illi scævus Deus intus iecur laniabat,

He went he car'd not whether, mad he was,

The cruell God so tortur'd him, alas.

At the sight of *Hero* I cannot tell how many ran p mad,

q *Alius vulnus celans insanit pulchritudine puella,*

And whilst he doth conceale his grieve,

Madnesse comes on him like a theefe.

Goe to *Bedlam* for examples. It is so well knowne in every village, how many have either died for love or voluntary made away themselves, that I need not much labour to prove it; *Nec modus aut requies nisi mors reperitur amoris*: Death is the common Catastrophe to such persons.

† *Mori mihi contingat, non enim alia*

Liberatio ab ærumnis fuerit ullo pacto istis.

Would I were dead, for nought God knowes,

But death can rid me of these woes.

As soone as *Eurialus* departed from *Senes*, *Lucretia* his Paramour never looked up, no jests could exhilarate her sad minde, no joyes comfort her wounded and distressed soule: but a little after she fell sick and died. But this is a gentle end, a naturall death, such persons commonly make away themselves — *proprioq; in sanguine latus,*

Indignantem animam vacuas effudit in auras,

so did *Dido*, *Sed moriamur ait, sic sic juvat in per umbras;*

Piramus and *Thysbe*, *Medea*, † *Corefus* and *Callyrboe*, * *Theagines* the Philosopher and many Myriads besides, and so will ever doe,

— † *& mihi fortis*

Est manus, est & amor, dabit hic in vulnera vires,

Who ever heard a story of more woe,

Thenthat of *Iuliet* and her *Romeo*. read *Parthenium in Eroticis*, and *Plutarches amatorias narrationes* or love stories, all tending almost to this purpose. *Valleriola lib. 2. observ. 7.* hath a lamentable narration of a Merchant his patient, that raving through impatience of love, had he not been watched, would every while have offered violence to himselfe. *Amatus Lucitanus cent. 3. car. 56.* hath such a another story, and *Felix Platter med. observ. lib. 1.* a third of a young Gentleman that studied Physicke, and for the love of a Doctors daughter, having no hope to compass his desire, poisoned himselfe. *Ano 1615.* A barber in *Francfort*, because his wench was betroathed to another, cut his owne throat. 7 At *Neoburge* the same yeare a young man, because he could not get her Parents consent, killed his sweet heart, and afterward himselfe,

Z z z

desiring

p *Lucian* *J-*
mag. So for
Lucians mi-
stis all that
saw her, and
could not en-
joy her, ranne
mad, or han-
ged theielves.
q *Museus.*
† *Ovid. mer.*
10. c. *Æneas*
Silvius. Ad e-
ius decessum
nunquam visa
Lucretia ride-
re, nullis face-
tiis iocis, nullo
gaudio, potuit
ad letitiam
renovari,
mox in agri-
tudinem inci-
dit & sic bre-
vi contabuit.
† *Anacreon.*
† *Pausanias*
Achaïcis l. 7.
* *Megarensis*
amore fla-
grans *Lucian*
Tom. 4.
† *Ovid. 3. met.*
† *Furibundus*
putavit se
videre imagi-
nem puella,
& coram lo-
qui blandiens
illi, &c.
† *Iuven. He-*
braus.
x *Iuvenis*
Medicinz o-
peram dans
Doctoris filii
deperibat & c
y *Gotardus*
Arthur Gal-
lobelgicus,
nund, vernal.
1615, collum
novacula ape-
ruit: & inde
expiravit.
z *Cum renu-*
ente parente
utroq; & ipsa
virgine frui
non possit, ip-
sum & ipsam
interfecit, hoc
amazistratu
petens, ut in
eodẽ sepulchro
sepeliri possit.

desiring this of the magistrate, as he gave up the Ghost, that they might be buried in one grave,

Quodq; rogis superest unâ requiescat in urnâ,

† Bocace.

* Sedes eorum

qui pro amo-

ris impatien-

tiâ perierunt.

Virg. 6. *Æ-*

neid.

† Sal. Val.

* Sabel. lib. 3.

En. 6.

† Curtius lib.

5.

a Chalcocon-

dilas de reb.

Turcici lib.

9. Nerei uxor

Athenarum

domina &c.

b Nicephorus

Greg. hist lib.

8. *Vxor*

occidit liberos

et Michaelē

filium videre

abhorruit.

Theſſalonice

amore captus

pronotarii

filia, &c.

c Parthenius

Erot lib. cap.

5.

d Idem cap.

21. Guberna-

toris alia A-

chillis amore

capta, civita-

tem prodidit.

e Idem cap. 9.

which † *Gismunda* belought of *Tancredus* her father, that she might be in like sort buried with *Guiscardus* her lover, that so their bodies might lye together in the grave, as their Soules wander about * *Campos lugentes* in the *Elysian* fieldes, ——— *quos durus amor crudeli tæbe peredit,*
in a mirtlegrove ——— *& myrtea circum*

Sylva tegit: curæ non ipsa in morte relinquunt.

You have not yet heard the worst, they doe not offer violence to themselves in this rage of lust but unto others, their nearest & dearest friends.

† *Cateline* killed his only sonne, *misitq; ad orci pallida, lethi obnubila, ob-*

sita tenebris loca, for the love of *Aurelia Orestilla*, *quod eius nuptias vivo*

filio recusaret. * *Laodice* the sister of *Mithridates*, poisoned her husband, to give content to a base fellow, whom she loved. † *Alexander* to please

Thais a concubine of his, set *Persipolis* on fire. ^a *Nereus* wife, a widdow and Lady of *Athens*, for the love of a *Venetian* Gentleman, betrayed the

Citty, and he for her sake, murthered his wife, the daughter of a Noble man in *Venice*. ^b *Constantine Despota*, made away *Catharine* his wife, tur-

ned his sonne *Michael* and his other children out of doores, for the love of a base Scriveners daughter in *Theſſalonica*, with whose beauty

he was enamored. ^c *Leucophria* betrayed the Citty where she dwelt, for her sweet-hearts sake, that was in the enimies Campe. ^d *Pithidice* the

Governours daughter of *Methinia* for the love of *Achilles*, betrayed the whole Iland to him, her fathers enemy. ^e *Diognetus* did as much in the

Citty where he dwelt, for the love of *Policrita*, *Medea* for the love of *Ia-*

son, she taught him how to tame the fire breathing brasse teeted Bulles, and kill the mighty dragon that kept the golden fleece, and toare her little brother *Absyrtus* in peeces, that her father *Æthes*, might have something to detaine him, while she ran away with her beloved *Iason*, &c. Such Acts and Scenes hath this Tragicomœdy of love.

MEM. 5. SUBSECT. I.

Cure of Love Melancholy, by Labour, Diet, Physicke, Fasting, &c.

* Virg. *Æn.* 6.



Lthough it be controverted by some, whether Love Melancholy may be cured, because it is so irresistibile and violent a passion, for as you know. ——— * *facilis descensus Averni,*

Sed revocare gradum, superasq; evadere ad auras,

Hic labor, hoc opus est. ———

It is an easie passage downe to hell,

But to come back once there you cannot well.

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. *Avicenna* lib. 3. *Fen.* cap. 23. & 24. sets downe seaven compendious waies, how this malady may be eased, altered and expelled. *Savonarola* 9. principall observations, *Iason Pratenſis* prescribes 8. rules besides Physick, how this passion may bee tamed,

Laurentius

Laurentius 2. main precepts, Arnoldus, Valleriola, Montaltus, Hildeſheim, Langius, and others enforme us otherwaies, and yet all tending to the ſame purpoſe. The ſumme of which I will briefly Epitomize, and enlarge againe upon occaſion, as ſhall ſeeme beſt to me, and that after mine own method. The firſt rule to be obſerved in this ſtubborne and unbridled paſſion, is exerciſe and diet. It is an old and well known ſentence, *Sine Cerere & Baccho friget Venus*; As an idle ſedentary life, liberall feeding, are great cauſes of it, ſo the oppoſite labour, ſlender and ſparing diet, with continuall buſineſſe, are the beſt and moſt ordinary means to prevent it. *Otia ſi tollas perire Cupidinis artes,*

*ſ Otium nau-
fragium caſti-
tati Auſtin.*

Contemptaq; inſent, & ſine luce faces.

Take idleneſſe away, and put to flight

Are Cupids Arts, his torches give no light.

Minerva, Diana, Veſta, and the nine Muſes were not enamored at all be-
cauſe they never were idle,

* *Fruſtra blanditiæ appuliſtis ad has,*

Fruſtra nequitia veniſtis ad has,

Fruſtra delitia obſidebitis has,

Fruſtra has illecebræ, & procacitates,

Et ſuſpirra, & oſcula, & ſuſurra,

Et quiſquis mala ſana corda amantum

Blandis ebria ſcarnat venenis.

In vaine are all your flatteries,

In vaine are all your knaveries,

Delights, deceipts, procacities,

Sighes, kiſſes, and conſpiracies,

And what e're is done by Art,

To bewitch a lovers heart.

'Tis in vaine to ſet upon thoſe that are buſie. 'Tis *Savonarola's* third rule,
Occupari in multis & magnis negotiis, And *Avicenna's* precept, cap. 24.

ſ Cedit amor rebus, res age tutus eris.

To be buſie ſtill, and as *Guianerius* injoyneſ, about matters of great mo-
ment, if it may be. *Magninus* addes, never to bee idle, but at the houres of
ſleep. *ſ k & ni*

Poſcas ante diem librum cum lumine, ſi non

Intendas animum ſtudijs, & rebus honeſtis,

Invidia vel amore miſer torquere: —

For if thou do'ſt not ply thy book,

By candle-light to ſtudy bent,

Imploy'd about ſome honeſt thing,

Envy or Love ſhall thee torment.

No better Phyſick then to be alwaies occupied, ſeriously intent.

Cur in penates varijs tenues ſubit,

Hæc delicatas eligens peſtis domus,

Mediumq; ſanos vulgus affectus tenet? &c.

Why doſt thou aſke, poore folkes are often free,

And dainty places ſtill moleſted be?

Be cauſe poore people fare courſly, work hard, goe wollward and bare.

* Buchanan.
Hendecaſyl.

g Ovid. lib. 1.
remed.
h Cap. 16. cir.
ca res arduas
exerceri.
i Part. 2. c. 23.
reg. San. His,
præter horam
ſomni, nulla
per otium trā-
ſeat.
k Hor. lib. 1.
epiſt. 2.

l Seneca.

in Tract. 16.
cap. 18. sepe
nuda carne ci-
licium portent
tempore frigi-
do sine caligis
& nudis pe-
dibus incedant,
in pane & a-
qua ieiunent,
sepius se ver-
beribus cedant
&c.

in Demonibus
referta sunt
corpora nostra
illorum preci-
pue qui delica-
tis vescuntur
eduliis, advo-
litant & cor-
poribus inhae-
rent, hanc ob-
rem ieiunium
impendio pro-
batur ad pud-
icitiam.

o Vultus sit ar-
re nuatus, bal-
nei frequens
usus & suda-
tiones, cold
baths, not hot
saith Magni-
nus part. 3.
ca. 23. to dive
over head and
ears in a cold
river, &c.

p. Ser. de gula
fames amica
virginitati est
inimica lasciv-
itiae: saturitas
vero castitatem
perdit, & nu-
avit illecebras.
q. Vita Hilari-
onis lib. 3. epist.
cum tentasset
eum demon ti-
rillatione in-
ter cetera, E-
go inquit, a fel-
le, ad corpus
suum, faciam,
&c.

r. Strabo l. 15.
Geog. sub pel-
libus cubunt,
&c.

[Cap. 2. part. 2. Si sit juvenis, & non vult obedire flagellatur frequenter & fortiter, dum incipiat satere. Laerti-
us lib. 6. cap. 5. amori medetur fames, sin aliter, tempus, sin non hoc, laqueus. u. Vina parant animos Veneri, &c. * 3. de
Legibus. † Non minus si vinum bibissent ac si adulterium admisissent, Gellius lib. 10. c. 23.]

Non habet unde suum paupertas pascat amorem, ^m *Guianerius* there-
fore prescribes his patient to goe with haire-cloath next his skinn^e, to goe
bare-footed, and bare-legged in cold weather, to whip himselfe now and then,
as Monkes doe, but above all, to fast. Not with sweet wine, mutton and pot-
tage, as many of those Tenterbellies doe, howsoever they put on Lenten
faces, and whatsoever they pretend, but from all manner of meat. Fasting
is an all-sufficient remedy of it selfe; for as *Iason Pratenfis* holds, the bo-
dies of such persons that feed liberally, and live at ease, are full of bad
spirits and Divels, divelish thoughts, no better Physick for such parties, then
to fast. *Hildesheim spicel.* 2. to this of hunger, addes often baths, much ex-
ercise and sweat, but hunger and fasting he prescribes before the rest. And
'tis indeed our Saviours Oracle, This kinde of divell is not cast out but by
fasting and prayer, which makes the Fathers so immoderate in commen-
dation of fasting. As *Hunger*, saith *p. Ambrose*, is a friend of virginity, so is
it an enemy to lasciviousnesse, but fulnesse overthrowes chastity, and foste-
reth all manner of provocations. If thine horse be too lusty, *Hierome* advi-
seth thee to take away some of his provender, by this meanes those
Paules, Hillaries, Antonies, and famous *Anachorites* subdued the lusts of
the flesh, by this meanes *Hillarion* made his Ass^e, as he called his own body,
leave kicking, (so *q. Hierome* relates of him in his life) when the Divell
tempted him to any such foule offence. By this meanes those *Indian*
Brachmanni kept themselves continent, they lay upon the ground cove-
red with skins, as the *Redshanks* doe on Hadder, and dieted themselves
sparingly on one dish, which *Guianerius* would have all young men put
in practise; and if that will not serve, *Gordonius* would have them soundly
whipped, or to coole their courage, kept in prison, and there fed with bread
and water, till they acknowledge their errour, and become of another
minde. If imprisonment and hunger will not take them downe, according
to the direction of that *Theban Crates*, Time must weare it out, if time will
not, the last refuge is an halter. But this you will say, is comically spoken.
Howsoever Fasting by all meanes must be still used; and as they must re-
fraine from such meats formerly mentioned, which cause venery, or pro-
voke lust, so they must use an opposite diet. Wine must bee altogether
avoided of the younger sort. So ** Plato* prescribes, and would have the
Magist rates themselves abstaine from it, for examples sake, highly com-
mending the *Carthaginians* for their temperance in this kinde. And
twas a good edict, a commendable thing, so that it were not done for
some sinister respect, as those old *Egyptians* abstained from wine, be-
cause some fabulous Poets had given out, wine sprang first from the
blood of the Gyants, or out of superstition as our moderne *Turkes*, but
for temperance, it being *anima virus & vitiorum fomes*, a plague it selfe
if immoderately taken. Women of old for that cause, † in hot countries
were forbid the use of it; as severely punished for drinking of wine, as for
adultery, and young folks, as *Leonicus* hath recorded, *Var. hist. l. 3. cap.*
87. 88. out of *Athenaus* and others; and is still practised in *Italy* and some
other

other countries of Europe, and Asia, as Claudius Minoes hath well illustrated in his comment on the 23. Embleme of Alciat. So choice is to be made of other diet.

*Nec minus erucas aptum est vitare salaces,
Et quicquid Veneri corpora nostra parat.*

Eringo's are not good for to be taken,
And all lascivious meats must be forsaken.

Those opposite meats which ought to be used, are Cowcubers, Melons, Purselan, water lillies, Rue, Woodbine, Amni, Lettice, which Lemnius so much commends, lib. 2. cap. 42. and Mizaldus hort. med. to this purpose. Vitex, or Agnus castus before the rest, which saith * Magninus, x Rer. Sam. pat. 3. cap. 23. Mirabilem vim habet. hath a wonderfull vertue in it. Those Athenian women, in their solemne feasts called Thesmopheries, were to abstaine nine daies from the company of men, during which time, saith * Elian, they laid a certain hearb named Hanea, in their beds, which asswaged those ardent flames of love, and freed them from the torments of that violent passion. See more in Porta, Matthiolus, Crescentius lib. 5. &c. and what every Herbalist almost and Physitian hath written, cap. de Satyriasi & Priapismo; Rhasis amongst the rest. In some cases againe, if they be much dejected and brought low in body, and now ready to despaire through anguish, griefe, and too sensible a feeling of their misery, a cup of wine and full diet is not amisse, and as Valescus adviseth, cum aliâ honestâ venerem sapè exercendo, which Langius epist. med. lib. 1. epist. 24. approves out of Rhasis (ad assiduationem coitus invitat) and Guianerius seconds it. cap. 16. tract. 16. as a very profitable remedie,

————— * tument tibi quum inguina, cum se
Ancilla, aut verna preste est, tentigine rumpi
Malis? non ego namq, &c. —————

Iason Pratenfis

subscribes to this counsell of the Poet, excretio enim aut tollit prorsus aut lenit agritudinem. As it did the raging lust of Assuerus, * qui ad impatentiam amoris leniendam, per singulas fere noctes novas puellas devirginavit. And to be drunk too by fits, but this is mad Physick, if it bee at all to bee permitted. If not, yet some pleasure is to be allowed as that which Vives speakes of lib. 3. de anima. * A Lover that hath as it were lost himselfe through impotency, impatience, must be called home as a traveller by musick, feasting, good wine, if need be to drunkenness it selfe, which many so much commend for the easing of the minde, all kinde of sports and merriments, to see faire pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groves, Ponds, Pooles, Rivers, fishing, fowling, hawking, hunting, to heare merry tales, and pleasant discourse, reading, to use exercise till he sweat, that new spirits may succeed, or by some vehement affection or contrary passion, to be diverted till he be fully wained from anger, suspicion, cares, feares, &c. and habituated into another course. Semper tecum sit, (as † Sempronius adviseth Calisto his love-sick master) qui sermones ioculares moveat, conciones ridiculas, dicteria falsa, suaves historias, fabulas venustas recenscat, coram ludat, &c. still have a pleasant companion to sing and tell merry tales, songs and facetie histories, sweet discourse, &c. And as the melodie of Musick, merriment, singing, dancing, doth augment the passion of

y Cum muliere aliqua gratiosa sepe coire erit utilis finium. Idem
Laurentius. cap. 11.
* Hor. † Cap. 29. de morb. cereb.
* Beroaldus orat. de amore.
z Amatori, cuius est pro impotentia mens amoris, opus est, ut paulatim anis peregrinatio ne domum revocetur per musicam, convivium, &c.
Per aucupium fabulas, &c. festivas narrationes, laborum usq, ad sudorem, &c.
† Celsina Aft. 2. Barthie interpret.

a Cap. de Illi-
shi. Multos
hoc affectu
sanat cantile-
na, letitia, mu-
sica, & quidā
sunt quos hæc
augent.

* This Au-
thor came to
my hands,
since the third
Edition of
this book.

b Cent. 3. cu-
rat. 56. Syru-
po Heleborato
& aliis que
ad atram bile
pertinent.

c Purgetur si
eius dispositio
venerit ad ad-
ust. humoris, et
phlebotomise-
tur.

d Amantium
morbus ut pru-
ritus solvitur,
vena sectione
& cucurbitu-
lis.

e Cura d'Ve-
na sectione
per aures un-
de semper ste-
riles.

some lovers, as ^a *Avicenna* notes, so it expelleth it in others, and doth ve-
ry much good. These things must be warily applied, as the parties Sym-
tomes vary, and as they shall stand variously affected.

If there be any need of Physick, that the humours be altered, or any
new matter aggregated, they must be cured as melancholy men. *Carolus*
à Lorme amongst other questions, discussed for his degree at *Montpe-*
lier in France, hath this, *An amantes & amentes ijsdem remedijs curentur?*
Whether Lovers & mad men be cured by the same remedies, he affirms
it, for love extended is meere madnesse. Such Physick then as is prescri-
bed, is either inward or outward, as hath been formerly handled in the
precedent partition in the cure of Melancholy. Consult with *Valleriola*
observat. lib. 2. observ. 7. Lod. Mercatus lib. 2. cap. 4. de mulier affect. Da-
niel Sennertus lib. 1. part. 2. cap. 10. * *Iacobus Ferrandus* the Frenchman
in his Tract *de amore Erotique*, *Forestus lib. 10. observ. 29. & 30. Iason*
Pratensis and others for peculiar receipts. ^b *Amatus Lucitanus* cured a
young Jew that was almost mad for love, with the syrope of Hellebor, &
such other evacuations and purges, which are usually prescribed to black
choller: ^c *Avicenna* confirms as much if need require, and ^d blood-let-
ting above the rest, which makes *amantes ne sint amentes*, Lovers to come
to themselves, and keep in their right mindes. 'Tis the same which *Scho-*
la Salernitana, Iason Pratensis, Hildesheim, &c. prescribe blood-letting to
be used as a principall remedy. Those old *Scythians* had a trick to cure
all appetite of burning lust, by ^e letting themselves blood under the eares,
and to make both men and women barren, as *Sabellicus* in his *Æneades*
relates of them. Which *Salmon. Tit. 10. de Herol. comment. in Pancirol.*
de nov. report. Mercurialis var. lec. lib. 3. cap. 7. out of *Hippocrates* and *Ben-*
zo say still is in use amongst the *Indians*, a reason of which *Langius* gives
lib. 1. epist. 10.

Huc faciunt medicamenta venerem sopientia, ut *Camphora pudendis*
alligata, & in brachâ gestata (*quidam ait*) *membrum flaccidum reddit.*
^f *Laboravit hoc morbo virgo nobilis, cui inter cetera præscripsit Medicus,*
ut laminam plumbeam multis foraminibus pertusam ad dies viginti por-
taret in dorso, ad exiccandum vero sperma iussit eam quam parcissimè ciba-
ri, & manducare frequenter coriandrum præparatum, & semen lactuce & a-
cetose, & sic eam à morbo liberavit. Porro impediunt & remittunt coi-
tum folia falicis trita & epota, & si frequentius usurpentur ipsa in totum
auferunt. Idem præstat *Topatius annulo gestatus, dexterum lupi testicu-*
lum attritum, & oleo velaqua rosatâ exhibitum Veneris tedium indu-
cere scribit Alexander Benedictus: lac butyri comestum & semen Ca-
nabis, & Camphora exhibita idem præstent. *Verbena herba gestata libi-*
dinem extinguit, pulvisq; ranæ decollatæ & exiccata. Ad extinguen-
dum coitum, ungantur membra genitalia, & renes & pecten aqua, in qua
opium Thebaicum sit dissolutum, libidini maxime contraria camphora
est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit
idem efficit synapium ebibitum. *Da verbenam in potu & non erigetur*
virga sex diebus, utere menthâ siccâ cum aceto, genitalia illinita succo Hy-
oscyami aut cicutæ, coitus appetitum sedant, &c. R. seminis lactuc. portulac-
coriandri an. 3 j. mentha sicca 3 ℔. sacchari albiss. 3 iij. pulveriscentur om-
nia

nia subtiliter, & postea simul misce aqua Neunpharis, f. confec. solida in morfulis, Ex his sumat mane unum quum surgat. Innumera fere his similia petas, ab Hildishemo loco prædicto, Mizaldo, Porta cæterisq;.

SUBSECT. 2.

Withstand the beginnings, avoid occasions, change his place: faire and fowle meanes, contrary passions, with witty inventions: to bring in another, and discommend the former.



Ther good rules and precepts are enjoined by our Physitians which if not alone, yet certainly conjoynd may doe much. The first of which is *obstare principiis*, to withstand the beginning, & *Quisquis in primo obstitit*, *Pepulitq; amorem tutus ac vi-*

etor fuit, he that will but resist at first may easily be a conquerer at the last, *Baltazar Castilio l. 4.* urgeth this prescript above the rest, † *when he shall chance (saith he) to light upon a woman, that hath good behaviour ioy- ned with her excellent person, & shall perceave his eyes, with a kinde of gree- dineſſe, to pull unto them this Image of beauty, and carry it to the heart: shall observe himselfe to be somewhat incended with this influence, which moveth within: when he shall discern those subtile spirits sparkling in her eyes, to administer more fuell to the fire, he must wisely withstand the beginnings, rowze up reason stupified almost, fortify his heart by all meanes, and shut up all those passages, by which it may have entrance. *Tis a precept which all concurre upon,* *h Opprime dum nova sunt subiti mala femina morbi, Dum licet, in primo limine siste pedem.*

g Seneca. Cum in mulierem incidere rit, que cum forma morum suavitatem coniunctam habet, & iam oculos perferit forme ad se imaginem cum aviditate quadam rapere, cum eadem, &c.

h Ovid derem lib. 1.

Thy quick disease, whilst it is fresh to day,
By all meanes crush, thy feet at first step stay.

Which cannot speedier be done, then if he confesse his griete and passion to some judicious friendⁱ (*quit tacitus ardet magis uritur*, the more he conceales the greater is his paine) that by his good advise may happily ease him on a sudden; & withall to avoid occasions, or any circumstance that may aggravate his disease, to remove the object by all meanes for who can stand by a fire and not burne?

* *Susilite obsecro & mittite istanc foras,*

Qua misero mihi amanti ebibit sanguinem.

*Tis good therefore to keepe quite out of her company, which *Hierome* so much labours to *Paula*, to *Nepotian*, *Chrysost.* so much inculcates in *ser. in contubern.* *Cyprian*, and many other fathers of the Church. *Siracides* in his ninth chapter, *Iason Pratenſis*, *Savonarola*, *Arnoldus*, *Valleriola*, &c. and every Physitian that treats of this subject. Not only to avoid as † *Gregory Tholosanus* exhorts, *kissing, dalliance, all speeches, tokens, love- letters and the like*, or as *Castilio lib. 4.* to converse with them, heare them speake, or sing, (*tolerabilius est audire basiliscum sibilantem*, thou hadst better heare, saith * *Cyprian*, a serpent hisse) † *those amiable smiles, admirable graces, and sweet gestures*, which their presence affords.

† *Neu capita liment solitis morſinnculis,*

Et his papillarum oppreſſinnculis

Abſtineant: ———

i Eneas Silvius.

** Plautus gurgu.*

k Tom. 2. lib. 4. cap. 10.

Syntag. med. arc. Mirab.

viteatur oscula, tactus,

sermo, & scripta impudica, litera.

&c. Lib. de singul. cler.

† Tam admirabilem splendorem declinet gratiam, scintillas, amabiles risus, gestus suavissimos, &c.

† Lp ſus horrib leg. lib. 3. q. 1. riq. leg.

but

† Lib. 3. de vit.
celitus com-
par. cap. 6.

* Luerctius.

† Job. 31. pe-
pigi fedus
cum oculis
meis ve ne co-
gitarem de
virgine.

* Lib. 3. Eleg.
10.

m Dial. 3. de
contemptu
mundi nihil
facilius recru-
descit quam
amor, ut pom-
pa visa reno-
uat ambitionē,
auri species a-
varitiam, spe-
ctata corporis
forma incendit
luxuriam.

* Seneca cont.

lib. 2. cont. 9.

n Ovid.

o Met. 7. ut

solet à ventis
alimenta re-
sumere, quæq;
parva sub in-
dulta latuit
scintilla fa-
villa crescere
& in veteres
agitata resur-
gere flammæ.
p Eustathii l.

3. aspectus a-
morem incen-
dit, ut marces-
centem in pa-
lea ignem ve-
tus, ardebam
interea maiore
concepto in-
cendio.

q Heliodorus
lib. 4. inflam-
mat mentem
novus aspe-
ctus, perinde
ac ignis mate-
rie admotus,
Charicliæ &c

† Epist. 5. l. 2.

* Epist. 4. l. 2.

but all talke, name, mention, or cogitation of them, and of any other wo-
men, persons, circumstance, amorous booke or tale that may administer
any occasion of remembrance. † *Prosper* adviseth young men not to read
the *Canticles*, and some parts of *Genesis* at other times, but for such as are
enamored they forbid, as before, the name mentioned, &c. especially all
fight, they must not so much as come neere, or looke upon them.

* *Et fugitare decet simulachra & pabula amoris,*

Abstinere sibi atq; alio convertere mentem. Gaze not on a maid

faith *Syracides*, turne away thine eyes from a beautifull woman, c. 9. v. 5. 7.

8. *averte oculos*, faith *David*, or if thou dost see them, as *Ficinus* adviseth,
let not thine eye be *intentus ad libidinem*, doe not intend her more then
the rest: for as * *Propertius* holds, *Ipse alimenta sibi maxima præbet amor*,

love as a snowball inlargeth it selfe by sight: but as *Hierome* to *Nepotian*,

aut equaliter ama, aut equaliter ignora, either see all alike, or let all alone;

make a league with thine eyes, as † *Iob* did, and that is the safest course,

let all alone, see none of them. Nothing sooner revives, ^m or waxeth sore
again, as *Petrarch* holds, then love doth by sight. As *Pompe* renews am-
bition; the sight of gold, covetousnesse; a beautions object sets on fire this
burning lust. *Et multum saliens incitat unda sitim.*

The sight of drinke makes one dry, and the sight of meat increaseth appe-
tite. Tis dangerous therefore to see. A * young Gentleman in merriment

would needs put on his mistris cloathes, and walke abroad alone, which

some of her suiters espying, stole him away for her that he represented.

So much can sight enforce. Especially if hee have been formerly en-
amoured, the sight of his mistris strikes him into a new fit, and makes

him rave many daies after.

— n *Infirmis causa pusilla nocet,*

Vt pene extinctum cinerem si sulphure tangas,

Vivet, & ex minimo maximus ignis erit:

Sic nisi vitabis quicquid renovabit amorem,

Flamma recrudescet, quæ modo nulla fuit.

A sickly man a little thing offends,

As brimstone doth a fire decayed renew,

And make it burne a fresh, doth loves dead flames,

If that the former object it review.

Or as the Poet compares it to embers in ashes, which the wind blowes,

o *ut solet à ventis, &c.* a scauld head (as the saying is) is soone broken,

dry wood quickly kindles, and when they have been formerly wound-

ded with sight, how can they by seeing but be inflamed? *Ismenias* ac-

knowledgeth as much of himselfe, when he had been long absent, and

almost forgotten his mistris, *Pat the first sight of her, as straw in a fire I*

burned a fresh, and more then ever I did before. q *Chariclia* was as much

moved at the sight of her deare *Theagines*, after he had been a great stran-

ger. † *Mertila* in *Aristanetus* swore she would never love *Pamphilus* a-

gain, and did moderate her passion, so long as he was absent; but the

next time he came in presence, she could not containe, *effuse amplexa at-*

treclari se finit, &c. she broke her vow, and did profusely embrace him.

Hermotinus a young man (in the said * Author) is all out as unstaide,

he

he had forgot his mistress quite, and by his friends was well weaned from her love; but seeing her by chance, *agnovit veteris vestigia flammæ*, he raved amaine, *Ilkâ tamen emergens veluti lucida stella cepit elucere, &c.* she did appeare as a blasing starre, or an Angell to his sight. And it is the common passion of all lovers to be overcome in this sort. For that cause belike *Alexander* discerning this inconvenience and danger that comes by seeing, when he heard *Darius* wife so much commended for her beauty, would scarce admit her to come in his sight, foreknowing belike that of *Plutarch*, *formosam videre periculosissimum*, how full of danger is it to see a proper woman, and though he was intemperate in other things, yet in this *superbè se gessit*, he carried himselfe bravely. And so when as *Araspus* in *Xenophon*, had so much magnified that divine face of *Panthea* to *Cyrus*, by how much she was fairer then ordinary, by so much he was the more unwilling to see her. *Scipio* a young man of 23 yeares of age, and the most beautifull of the Romans, equall in person to that *Grecian Charinus*, or *Homers Nireus*, at the siege of a city in Spaine, when as a noble and a most faire young Gentlewoman was brought unto him, and he had heard she was betroathed to a Lord, rewarded her, and sent her back to her sweet-heart. *S. Austin*, as *† Gregory* reports of him, *ne cū sorore quidem suâ putavit habitandum*, would not live in the house with his own sister. *Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her. *Socrates*, though all the city of *Athens* supposed him to dote upon faire *Alcibiades*, yet when he had an opportunity *solus cum solo*, to lye in the chamber with, and was wooed by him besides, as the said *Alcibiades* publickely *†* confessed, *formam sprexit & superbè contempsit*, hee scornfully rejected him. *Petrarch* that had so magnified his *Laura* in several poems, when by the Popes meanes she was offered unto him, would not accept of her. *u It is a good happinesse to bee free from this passion of Love, and great discretion it argues in such a man that can so containe himselfe, but when thou art once in love to moderate thy selfe* (as he saith) *is a singular point of wisdom.*

* *Nam vitare plagas in amoris ne jaciatur
Non ita difficile est, quàm captum retibus ipsis
Exire, & validos Veneris percurrere nodos.*

To avoid such nets is no such mastery,

But tane to escape is all the victory.

But for as much as few men are free, so discreet lovers, or that can containe themselves, and moderate their passions, to curbe their senses, as not to see them, not to look lasciviously, not to conferre with them, such is the fury of this head-strong passion of raging lust, and their weakness, *ferox ille ardor à naturâ insitus*, *†* as he tearmes it, such a furious desire nature hath inscribed, such unspeakable delight,

Sic Diva veneris furor,

Infans adeo mentibus incubat,

which neither reason counsell, poverty, paine, misery, drudgery, *partus dolor, &c.* can deterre them from, we must use some speedy meanes to correct and prevent that, and all other inconveniences, which come by conference and the like. The best, readiest, surest way, and which all approve, is *Loci muta-*

A a a a

tio,

† Curtius lib.

3. cum uxore

rem Darii lau-

datam audi-

visset, tantum

cupiditati sua

frænum inie-

cit, ut illam

vix vellet in-

trueri.

† Ep. 39. lib. 7.

† Cyropædia.

cum Panthea

formam evex-

isset Araspus.

tanto magis

inquit Cyrus,

abstinere oportet,

quàm

pulchrior est.

† Livius, cum

eam regulo

cuidam de-

sponsam au-

divisset, mu-

neribus cumu-

latam remisit.

† Et ea loqui

posset quæ so-

li amatores

loqui solent.

† Platonis Cen-

vivio.

u Heliodorus

lib. 4. expertem

esse amoris

beatitudo est,

at quum cap-

tus sis ad mo-

derationem

revocare ani-

mun prudentia

singularia.

** Lucretius*

l. 4.

† Heliodorus lib. 8

de amor con-

tem.

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to, to send them severall waies, that they may neither heare of, see, nor have opportunity to send to one another againe, or live together *solum* sola as so many Gilbertines. *Elongatio à patriâ*, 'tis *Savonarola's* fourth rule, and *Gordonius* precept, *distrahatur ad longinquas regiones* send him to travell. 'Tis that which most runne upon, as so many hounds with full cry, Poets, Divines, Philosophers, Physitians, all, *mutet patriam, Valensius*: * as a sicke man he must be cured with change of Aire, *Tully 4. Tuscul.* The best remedy is to get thee gone: *Iason Pratensis*, change aire and soyle, *Laurentius. Fuge littus amatum.*

x Loci mutatione tanquam non convalescens curandus est. cap. 11.

y Amorum lib.

2. Quisquis

amat, loca no-

ta nocent, dies

egritudinem

admir, absen-

tia delet. he

licet procul

hinc patriam

relinquere fi-

nes, Ovid.

† Lib. 3. eleg.

20.

† Lib. 1. So-

crat. memor.

Tibi O Crito-

bule consulo

ut integrum

annum absis,

&c.

2 Proximum

est ut esurias

2. ut moram

temporis oppo-

nas 3. & lo-

cum mutes, 4.

ut de laqueo,

cogites.

* Philostratus

de vitis Sophi-

starum.

Virg. *Vtile finitimis abstinuisset locis,*

y Ovid. *I procul, & longas carpere perge vias.*

— sed fuge, tutus eris.

Travelling is an Antidote of Love,

† *Magnum iter ad doctas proficisci cogor Athenas,*

Vt me longa gravi solvat amore via.

for this purpose saith † *Propertius*, my parents sent me to *Athens*, time and absence weare away paine and griefe, as fire goes out for want of fuell.

† *Quantum oculis, animo tam procul ibit amor.*

But so as they tarry out long enough, a whole yeare † *Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*, some will hardly be weaned under. All this † *Hensius* merrily inculcates in an Epistle to his friend *Primierus*: First fast, then tarry, thirdly change thy place, fourthly thinke of an halter. If change of place, continuance of time, abience will not weare it out with those precedent remedies, it will hardly be removed: but these commonly are of force. *Felix Plater observ. lib. 1.* had a baker to his patient, almost mad for the love of his maid, and desperate; by removing her from him, he was in a short space cured.

Isa a philosopher of *Assyria*, was a most dissolute liver in his youth, *palam lasciviens*, in love with all he met; but after he betook himselfe by his friends advise to his study, and left womens companies he was so changed, that he cared no more for playes, nor feasts, nor maskes, nor songs, nor verses, fine cloathes, nor no such love toies, he became a new man upon a sudden, *tanquam si priores oculos amisset*, (saith mine * *Author*) as if he had lost his former eyes. *Peter Godefridus* in the last chapter of his third booke, hath a story out of *S. Ambrose*, of a young man that meeting his old love after long absence, on whom he had extreemly doted, would scarce take notice of her, she wondred at it, that he should so lightly esteeme her, called him againe, *lenibat dictis animum*, and told him who she was, *Ego sum inquit: At ego non sum ego*; But he replied, he was not the same man, *proripuit sese tandem*, as *Dido* fled from * *Aeneas*, not vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly he had done.

* Virg. 6. Æn.

† Buchanan.

† *Non sum stultus ut ante jam Neera,*

O Neera,

put your tricks, and practise heereafter upon somebody else, you shall befoole me no longer. *Petrarch* hath such another tale of a young gallant, that loved a wench, with one eye, and for that cause by his parents was sent to travell into farre Countries, after some yeares he returned, and meeting the maid for whose sake he was sent abroad, asked her how and by

a Cum post a-

liquot annos

iam reversus

illi obviam fa-

ctus esset quā

vehementer a-

by what chance she lost her eye? no said shee, I have lost none, but you have found yours: Signifying thereby that all Lovers were blinde, as *Fabius* saith, *Amantes de formâ judicare non possunt*, Lovers cannot judge of beauty, nor scarce of any thing else, as they will easily confesse, after they returne unto themselves, by some discontinuance or better advise, wonder at their own folly, madnesse, stupidity, blindness, be much abashed. And laugh at Love, and call't an idle thing, condemne themselves that ever they should be so befotted or misled; and be heartily glad they have so happily escaped.

If so be (which is feldome) that change of place will not effect this alteration, then other remedies are to be annexed, faire and foule meanes, as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, news, or some witty invention, to alter his affection, ^b by some greater sorrow, to drive out the lesse, saith *Gordonius*, as that his house is on fire, his best friends dead, his money stolne. ^c That hee is made some great Governour, or hath some honour, office, some inheritance is befallne him, he shall be a Knight, a Baron: or by some false accusation, as they doe to such as have the hickhop, to make them forget it. *Saint Hierome* lib. 2. epist. 16. to *Rusticus* the Monke, hath an instance of a young man of Greece, that lived in a Monastery in *Aegypt*, that by no labour, no continence, no perswasion could be diverted, but at last by this trick hee was delivered. The Abbot sets one of his convent to quarrell with him, and with some scandalous reproach or other to defame him before company, and then to come and complaine first, the witnesses were likewise suborned for the plaintiffe. The young man wept, and when all were against him, the Abbot cunningly took his part, least he should be overcome with immoderate griefe: but what need many words? By this invention he was cured, and alienated from his pristine, loue-thoughts- Injuries, slanders, contempts, disgraces,

— *spreta q̃ iniuria formæ,*

are very forcible meanes to withdraw mens affections, *contumeliâ affecti amatores amare desinunt*, as ^e *Lucian* saith, Lovers reviled or neglected, contemned or misused, turne Love to hate, ^f *redeam? Non si me obsecret, I'll never love thee more. Egone illum, quæ illum, quæ me, quæ non?* So *Zephyrus* hated *Hyacinthus* because he scorned him, and preferred his corrivall *Apollo* (*Palephatus fab. Nar.*) hee will not come againe though he be invited. Tell him but how he was scoffed at behinde his backe, ('tis the counsell of *Avicenna*) that his Loue is false, and entertains another, rejects him, cares not for him, or that she is a foole, a nasty queane, a slut, a fixen, a scold, a divell, or which *Italians* commonly doe, that he or she hath some loathsome filthy disease, gout, stone, strangury, falling sicknesse, and they are hereditary not to be avoided, hee is subject to a consumption, hath the Poxe, that he hath three or foure incurable tetter, issues: that she is bald, her breath stinks, she is mad by inheritance, and so are all the kinred, an hare-braine, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite, and Eunuch, imperfect, impotent, a spend-thrift, a gamester, a foole, a gull, a begger, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father

^b Annuncien-
tur valde tri-
stia, ut maior
tristitia, possit
minorem obju-
scare.

^c Aut quod sit
factus senes-
callus, aut ha-
beat honorem
magnum.

^d Adolescens
Græcus erat
in Aegypti
cenobio qui
nulla operis
magnitudine
nulla persua-
sione flammâ
poterat seda-
re: monasterij

pater hac arte
servavit, im-
perat cuidam
è sociis, &c.
Flebat ille,
omnes adver-
sabantur, solus
pater callidè
opponere, ne a-
bundantia tri-
stitia absorbe-
retur, quid
multa, hoc in-
vento curatus
est, & à cogi-
tationibus
pristinis avo-
catus.

^e Tom. 4.

^f Ter.

[†] Ter.

hang'd, that he hath a wolfe in his bosome, a fore leg, hee is a leper, hath some incurable disease, that he will surely beat her, hee cannot hold his water, that he cries out or walkes in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lye with him, his house is haunted with spirits, with such fearefull and tragicall things, able to avert and terrifie any man or woman living. *Gordonius cap. 20. part. 2.* hunc in modum consulit; *Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstruaem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica; & quod in corpore suo sunt excrescentiae enormes, cum fatore anhelitus, & aliae enormitates, quibus vetulae sunt edoctae: si nolit*

g Hypatia Alexandria
quendam se
adamantem
prolatis muli-
ebribus panis,
& in eū con-
iectis ab amo-
ris insania la-
boravit, Sui-
das & Euna-
pius.
h Savanarolo
reg. 5.
† Virg. Egl. 2.
i Distributio
amoris fiat in
plures, ad plu-
res amicas a-
nimū appli-
cet:
k Ovid.

his persuaderi, subito extrahat & pannum menstruaem; coram facie portan- do, exclamando, talis est amica tua, & si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem ferè Avisenna cap. 24. de cura Illihi, Lib. 3. Fen. 1. Tract. 4. Narrent res immundas vetulae, ex quibus abominationem incurrat, & res h sordidas, et hoc assident. Idem Arculanus cap. 16. in 9. Rhafis, &c.

Withall as they doe discommend the old, for the better affecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, set him or her to be woed, or woe some other, that shall bee fairer, of better note, better fortune, birth, parentage, much to bee preferred,

† *Invenies alium si te hic fastidit Alexis*, by this meanes, which Iason Pratenfis wilheth, to turne the streame of affection another way, *Successore novo traditur omnis amor.* or as *Valesius* adviseth, by subdividing to diminish it, as a great River cut into many channells, runnes low at last.

k *Hortor & ut pariter binas habeatis amicas, &c.*

If you suspect to be taken, bee sure, saith the Poet, to have two mistresses at once, or goe from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next roome there be a better, which will refresh him as much; there's as much difference of *haec* as *hic ignis*; or bring him to some publique shews, playes, meetings, where he may see variety, and hee shall likely loath his first choice: carry him but to the next towne, yea peradventure to the next house, and as *Paris* lost *Oenones* love by seeing *Helena*, and *Cresseida* forlook *Troilus* by conversing with *Diomedes*, he will dislike his former mistress, and leave her quite behinde him, as † *Thesens* left *Ariadne* fast asleep in the Iland of *Dia*, to seek her fortune, that was er't his loving mistress. * *Nunc primum Dorida vetus amator contempsit*, as he said, *Doris* is but a doudy to this. As he that looks himsele in a glasse forgets his Physiognomie forthwith, this flattering glasse of love will be diminished by remove, after a litle absence it will be remitted, the next faire object will likely alter it. A young man in ^a *Lucian* was pittifully in love, he came to the Theater by chance, and by seeing other faire objects there, *mentis sanitatem recepit*, was fully recovered, ^b and went merrily home, as if hee had taken a dram of oblivion. ^c A mouse (saith an Apologer) was brought up in a chest, there fedde with fragments of bread and cheese, thought there could bee no better meat, till comming forth at last, and feeding liberally of other variety of viands

† *Higinus*
fab. 43.

* *Petronius.*

a Lib. de salt.
b E theatro
egressus hila-
ris, ac si phar-
macum obli-
onis bibisset.
c Muscin cista
natus, &c.

viands,loathed his formerlife: morallize this fable thy selfe. Plato in his
seaventh book *De Legibus*,hath a pretty fiction of a City under ground,
a to which by litle holes,some small store of light came ,the Inhabitants
thought there could not be a better place, and at their first comming a-
broad they might not endure the light *agerrimè solem intueri* ; but after
they were accustomed a litle to it,^e *they deplored their fellowes misery that
lived under ground.* A silly Lover is in like state,none so faire as his Mi-
stris at first,he cares for none but her; yet after a while when hee hath
compared her with others,he abhorres her name, sight and memory.
'Tis generally true;for as he observes, ¹ *Priorem flammam novus ignis*
extrudit, & ea multorum natura, ut presentes maximè ament, One fire
drives out another,and such is womens weaknesse, that they loue com-
monly him that is present. And so doe many men (as he confessed) hee
loved *Amye*,till he saw *Floriat*, and when hee saw *Cynthia*,forgot them
both: but faire *Phillis* was incomparably beyond them all, *Cloris* sur-
passed her,and yet when he espied *Amarillis*,she was his sole mistress;O di-
vine *Amarillis: quàm procera,cupressi ad instar, quàm elegans, quàm de-
cens? &c.* how lovely,how tall,how comely she was, (saith *Polemius*)
till he saw another,and then she was the sole subject of his thoughts. In
conclusion,her he loves best he saw last.† *Triton* the Sea God first loved
Leucothoe,till he came in presence of the *Milane*, shee was the comman-
dresse of his heart,till he saw *Galatea*; but (as she complaines) hee loved
another eftsoones,another,and another. 'Tis a thing which by *Hieroms*
report,hath been usually practised.^m *Heathen Philosophers drive out one
love with another, as they doe a peg, or pin with a pin. Which those seaven
Persian Princes did to Assuerus,that they might requite the desire of Queen
Vashti with the love of others.* *Pausanias* in *Eliacis*,saith,that therefore
one *Cupid* was painted to contend with another,and to take the Garland
from him,because one loue drives out another.

^d In quem e
specu subter-
aneo, mo licit
lucis illabitur.
^e Deplorabant
eorū miseriam
qui subterra-
neis illi locis
vitam degunt.
¹ Tattius lib 6
† Aristaneus
epist. 4.
* Ca'cagnin.
Dial. Galat.
Mox aliam
prætulit, aliā
prælaturas
quam primum
occafio arri-
xit.
^m Epist lib. 2.
16. Philosophi
seculi veterē
amorem novo,
quasi clavum
clavo repelle-
re, quod &
Assuero Regi
septem Prin-
cipes Persarū
fecere ut Va-
stæ Regine
desiderium, a-
more compen-
sarent.
n Ovid.
o Lugubri ve-
ste indutus,
consolationes
non admittit,
donec Cæsar
ex ducali san-
guine, formo-
sam virginem
matrimonio
conjunxit.
^e Eneas Syl-
vius hist. de
Lucretia.

ⁿ *Alterius vires subtrahit alter amor.*

and *Tully* 3. nat. deor. disputing with *C. Cotta*, makes mention of three se-
verall *Cupids*,all differing in office. *Felix Platter* in the first book of his
observations,boasts how he cured a widower in *Basil*,a patient of his, by
this stratagemme alone,that doted upon a poore servant his maid, when
friends,children,no perswasion could serve to alienate his minde: they
motioned him to another honest mans daughter in the towne, whom hee
loved,and lived with, long after,abhorring the very name and sight of the
first. After the death of *Lucretia*, ^o *Eurialus* would admit of no comfort,
till the Emperour *Sigilmond* married him to a noble Lady of his Court,and
so in short space he was freed.

Aaaa 3

Svvs.

By counsell and perswasion, foulenesse of the fact, mens, womens faults, miseries of marriage, events of lust, &c.



So there be diuerse causes of this burning lust, or heroical Loue; so there bee many good remedies to ease and help, amongst which, good counsell and perswasion, which I should haue handled in the first place, are of great moment, and not to be omitted. Many are of opinion, that in this blinde head-strong passion, counsell can doe no good.

p Ter.

*Quæ enim res in se neq, consilium neq, modum
Habet, ullo eam consilio regere non potes.*

Which thing hath neither judgement, or an end,
How should advice or counsell it amend?

† Virg. Egl. 2.

——— † *Quis enim modus adfit amori?*

But without question, good counsell and advice must needs be of great force, especially if it shall proceed from a wise, fatherly, reverent, discreet person, a man of authority whom the parties doe respect, stand in awe of, or from a judicious friend, of it selfe alone, it is able to divert and suffice. *Gordonius* the Physitian attributes so much to it, that hee would haue it by all meanes used in the first place. *Amoveatur ab illa consilio viri quem timet, ostendendo pericula saculi, iudicium inferni, gaudia Paradisi.* Hee would haue some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allaied; for it is as intempestive at first, to give counsell, as to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcotickes, Cordials, Nectarines, potions, *Homers* *Nepenthes*, or *Helena's* *Boule*, &c. *Non cessabit pectus tundere*, shee will lament and howle for a season: let passion haue his course a while, and then he may proceed, by fore-shewing the miserable events and dangers which will surely happen, the paines of hell, joyes of Paradise, and the like, which by their preposterous courses they shall forfeit or incur; and 'tis a fit methode, a very good meanes: for what † *Seneca* said of vice, I say of loue, *Sine magistro discitur, vix sine magistro deseritur*, 'tis learned of it selfe, but * hardly left without a Tutor. 'Tis not amisse therefore to haue some such overseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as usually follow; which their blindnesse, fury, madnesse, cannot apply unto themselves, or will not apprehend through weaknesse: and good for them to disclose themselves, to giue eare to friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to a loue-sick *Charmides* in † *Lucian*) what it is that troubles thee; peradventure I can ease thy minde, and further thee in thy suit, and so without question shee might, and so maist thou, if the patient be capable of good counsell, and will heare at least what may be said.

† Lib. de beat. vit. cap. 14.

* Longo usu dicimus, longa de consuetudine de discendum est. *Petrarch.* epist. lib. 5. 8.

† Tom. a. dial. meret. Fortasse etiam ipsa ad amorem istum nonnihil contulit.

If he loue at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Solomons Prov. Eccles.*

26. Ambros. lib. 1. cap. 4. in his book of *Abel and Cain*, *Philo Iudeus de mercede mer.* *Platinas dial. in Amores*, *Espeuceus* and those three books of *Pet. Hadus de contem. amoribus*, *Aeneas Sylvius* tart *Epistle*, which he wrote to his friend *Nicholas of Warthurge*, which he calls *medelam illi-citi amoris*, &c. For what's an whore, as he saith, but a poler of youth, *ruine of men, a destruction, a devourer of patrimonies, a downefall of honour, fodder for the diuell, the gate of death, and supplement of hell. ^a *Talis amor est laqueus anima*, &c. a bitter hony, sweet poyson, delicate destru-
ction, a voluntary mischiefe, *commixtum caenum*, *sterquilinum*. And as ^b *Pet. Aratines* *Lucretia*, a notable queane, confesseth; *Gluttony*, *anger*, *envy*, *pride*, *sacrededge*, *theft*, *slaughter*, were all borne that day that a whore began her profession: for as she followes it, her pride is greater then a rich churles, she is more envious then the pox, as malicious as melancholy, as co-vetous as hell. If from the beginning of the world any were mala, peyor, pe-
fima, bad in the superlative degree, tis a whore; how many have I undone, caused to be wounded, slaine. O *Antonia* thou seest what I am without, but within God knowes, a puddle of iniquity, a sinke of sin, a pocky queane. Let him now that fo dotes, meditate on this; Let him see the event and suc-
cesse of others, *Sampson*, *Hercules*, *Holofernes*, &c. those infinite mis-chiefes attend it: If she be another mans wife he loves, 'tis abominable in the sight of God and men, adultery is expressly forbidden in Gods commandement, a mortall sinne, able to endanger his soule, if he be such a one that feares God, or have any religion, he will eschew it, and ab-
horre the loathfomenesse of his own fact. If he love an honest maid, 'tis to abuse or marry her: if to abuse, 'tis fornication, a fowle fact, (though some make light of it) and almost equall to adultery it selfe? If to marry, let him seriously consider what he takes in hand, look before he leap, as the proverb is, or settle his affections, and examine first the party and condition of his estate and hers, whether it be a fit match, for fortunes, yeares, parentage, and such other circumstances, *an sit sua Veneris*. Whe-
ther it be likely to proceed: if not, let him wisely stave himselfe off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subject, divert his cogitations. Or if it be not for his good, as *Aeneas* forewarned by *Mercury* in a dreame, left *Dido's* love, and in all hast got him to Sea,

† *Mnestea Surge stumq. vocat fortemq. Cloanthem,*
Classen aptent taciti iubet ————— and although she
did oppose with vowes, teares, prayers, and imprecation,
————— *nullis ille movetur*
Fletibus, aut illas voces tractabilis audit;

Let thy *Mercury*-reason rule thee against all allurements, seeming de-lights, pleasing inward or outward provocations. Thou maist doe this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his own daughter, a brother on a sister; and why? because it is unna-turall, unlawfull, unfit. If he be sickly, soft, deformed, let him think of his deformities, vices, infirmities; if in debt, let him ruminare how to pay his debts; if he be in any danger, let him seeke to avoid it; if he have any law-suit, or other businesse, he may doe well to let his love matters alone
and

Quid enim meretrix nisi iuventutis ex-pilatrix, vi-rorum rapina seu mors; pa-trimonii devo-ratrix, hono-ris pernitias, pabulum dia-boli, ianua mortis, infer-ni supplemen-tum.
** Sanguinem hominum sor-bent.*
a Contemplati-one Idiotae c.
34. discrimen vite, mors blada, mel fel-leum, dulce venenum, per-nitias delica-ta, malum spontaneum, &c.
b Pornodidase. dial. Ital gula, ira, invidia, superbia, sa-crilegia, latro-cinia, caedes, eo die nata sunt, quo pri-mum meretrix professionem fecit. Super-bia maior quam opulen-ti rustici, in-vidia quam luis venerae, inimicitia no-centior melan-cholia, avari-tia in immen-sum profunda.
c Qualis ex-tra sum vides, qualis intra novit Deus, † Virg.

f Tom. 2. in
votis Calvus
cum sis, nasum
habeas, finum
&c.

and follow it, labour in his vocation, what ever it is. But if he cannot so ease himselfe, yet let him wisely premeditate of both their estates; If they be unequal in yeares, she young and he old, what an unfit match must it needs be, an uneven yoke, how absurd and undecent a thing is it, as *Lycianus* in *Lucian* told *Timolaus*, for an old bald crook-nosed knave, to marry a young wench, how odious a thing is it to see an old Leacher, what should a bald fellow doe with a combe, a dumb doter with a pipe, a blind man with a looking-glasse, and thou with such a wife? How absurd is it for a young man to marry an old wife for a peece of good. But put case she be equall in yeares, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comeliness of person, that is commonly the main object, she is a most absolute forme in his eye at least, *Cui formam Paphia, & Charites tribuere decorem*, but doe other men affirme as much? Or is it an error in his judgement?

† Petronius.

† Fallunt nos oculi vagiq; sensus,
Oppressa ratione mentiuntur,

our eyes and other senses will commonly deceive us; It may be, to thee thy selfe upon a more serious examination, or after a little absence, she is not so faire as she seemes. *Quaedam videntur & non sunt*; Compare her to another standing by, tis a touchstone to try, conferre hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it selfe, then altogether, in all postures, severall sites, and tell me how thou likest her. It may be not she, that is so faire, but her coats, or put another in her cloathes, and she will seeme all out as faire, as the *† Poet* then prescribes, separate her from her cloathes: suppose thou saw her in a base beggers weed, or else dressed in some old hirsute attires out of fashion, fowle linnen, courseraiment, besmeared with soot, colly, perfumed with *Opoponax*, *Sagapenum*, *Assafoetida*, or some such filthy gummies, durty, about some undecent action or other; or in such a case as *† Brasivola* the Phyisitian found *Malacta* his patient, after a potion of *Hellebor*, which he had prescribed: *Manibus in terram depositis, & ano versus cælum elevato (ac si videretur Socraticus ille Aristophanes, qui Geometricas figuras*

¶ Ovid.

† In Catartici-
cis lib. 2.

u si ferveat
deformis, ecce
formosa est, si
frigeat formo-
sa iam sis in-
formis. Th.
Morus Epi-
gram.

x Amorum
dial. Tom. 4.
si quis ad au-
roram contem-
pletur multas
mulieres a no-
cte lecto sur-
gentes, turpi-
ores putabit
esse bestias.

* Hugo de
clausuro Ani-
mae, lib. 1. c. 1.

in terram scribens, tubera colligere videbatur) atram bilem in album pari-
etem inijciebat, adeoq; totam cameram, & se deturpabat, ut, &c. all to bee
rayed, or worse, if thou saw'st her (I say) wouldst thou affect her as thou
doest? Suppose thou beheldest her in a *u* frosty morning, in cold weather,
in some passion or perturbation of minde, weeping, chafing, &c. rived
and ill favored to behold. Shee many times that in a composed looke
seemes so amiable and delitious, *tam scitulâ formâ*, if she doe but laugh
or smile, makes an ugly sparrow-mouthed face, and shewes a paire of
uneven, loathsome, rotten, foule teeth. She hath a black skinne, gouty
legges, a deformed crooked carkase under a fine coat. It may be for all
her costly tires she is bald, and though she seeme so faire by darke, by
candle light, or a farre off at such a distance, as *Callicratides* observed in
x *Lucian*, If thou shouldst see her neere, or in a morning, she would appeare
more ugly then a beast, * si diligenter consideres, quid per os & nares & ca-
teros corporis meatus egreditur, vilius sterquilinum nunquam vidisti.

Follow

Follow my counsell, see her undrest, see her, if it be possible, out of her attires,*furtivis nadatam coloribus*, it may be she is like *Aesops* lay, or * *Plinies* Cantarides, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou saw'st her sicke, pale, in a consumption, on her death-bed, skinne and bones, or now dead, *Cuius erat gratissimus amplexus*, as *Bernard* saith, *erit horribilis aspectus*;

* *Hist. nat. 11. cap. 35.* A fly that hath golden wings but a poisoned body.

Non redolet sed olet, quae redolere solet. As a posie, shee smells sweet, is most fresh and faire one day, but dried up, withered, and stinkes another. Beautifull *Nireus*, by that *Homer* so much admired, once dead, is more deformed then *Thersites*, and *Solomon* deceased as ugly as *Marcolphus*: thy lovely mistris, that was erst † *Charis charior ocellis* dearer to thee then thine eyes, once sick or departed, is

† *Buchanan. Hendecasyll.*

Vili vilior aestimata ceno, worse then any durt or dunghill. Her embraces were not so acceptable, as now her looks be terrible, thou hadst better behold a *Gorgons* head, then *Helenas* carkale.

Some are of opinion, that to see a woman naked is able of it selfe to alter his affection, and it is worthy of consideration, saith y *Montaigne* the Frenchman in his *Essaies*, that the skilfullest masters of amorous dalliance, appoint for a remedy of venerous passions, a full survey of the body; which the Poet insinuates,

y *Apol. pro Rem. Seb.*

z *Ille quod obscenas in aperto corpore partes Viderat, in cursu qui fuit, haesit amor.*

z *Ovid. 2. rem.*

The love stood still, that ran in full careire, When once it saw those parts should not appeare.

It is reported of *Seleucus* King of *Syria*, that seeing his wife *Stratonices* bald pate, as she was undressing her by chance, he could never affect her after. *Remundus Lullius* the Physitian, spying an ulcer or canker in his mistris breast, whom he so dearly loved, from that day following abhorred the looks of her. *Philip* the French King as *Neubrigenfis*, l. 4. cap. 24. relates it, married the King of *Denmarkes* daughter, and after he had used her as a wife one night, because her breath stunk they say, or for some other secret fault, sent her back againe to her father. *Peter Matthews* in the life of *Lewes* the eleaventh, findes fault with our English † *Chronicles*, for writing how *Margaret* the King of *Scots* daughter and wife to *Lewis* the 11. French King, was ob graveolentiam oris rejected by her husband. Many such matches are made for by respects, or some seemely comelitenesse, which after hony moones past, turne to bitternesse, for burning lust is but a flash, a gunpowder passion, and hatred oft followes in the highest degree, dislike and contempt.

a *Post unam noctem iacerunt unde offensam cepit, propter fetentem eius spiritum, alii dicunt vel latentem seditatem reputavit, rem faciens plane illicitam, & regie personae multum indecoram.*

———— * *Cum se cutis arida laxat, Fiunt obscuri dentes* ————— when they waxe old, and ilfavored, they may commonly no longer abide them.

† *Hall and Graffon belike.*

———— *Iam gravis es nobis*, begone, they grow stale, fulsome, loathsome, odious, thou art a beastly filthy queane,

* *Iuvenal.*

———— † *faciem Phaebe casantis habes*, thou art † *Saturni podex*, withered and dry, *insipida & vetula*,

† *Marr.*
* *Tully in cat.*

--- * *Te qui aruge turpant, & capitis nives*, (I say) be gone, * *porta patent, proficiscere.*

Bbbb

Yea

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† *Locheus*,
† *Quoties fuit*
Venus cum
fuit virgo;
balsamum spi-
rans, &c.
* *Seneca.*

a *Seneca Hyp.*
b *Camerarius*
emb. 68. cent.

1. *flos omni-*
um pulcherri-
mus statim
languescit.
forma typus.

† *Bernar. Bau-*
husius Ep. l. 4.

a *Pausanias*

Lacon. lib. 3.

uxorem duxit

Spartæ mulie-

rum omnium

post Helenam

formosissimā,

at ob mores

omnium tur-

pissimam.

b *Epist. 76.*

gladium bo-

num dices, non

cui deauratus

est baltheus,

nec cui vagi-

na gemmis di-

stinguitur, sed

cui ad secan-

dum subtilis

acies & mu-

cro minimen-

tum omne

rupturus.

h *Pulchritudo*

corporis, tem-

poris & mor-

bi ludibrium

orat. 3.

c *Florum mu-*

tabilitate fu-

gacior, nec sua

natura formo-

sas facit, sed

spectantium

infirmas.

† *Epist. 11.*

Quam ego

deperco luvē-

ni mihi pul-

cherrimus vi-

detur, sed for-

san amore

percita de a-

more non recte

judico.

† *Luc. Brugen-*

sis or. reliquis

Yea but you will inferre, your mistress is compleat, of a most absolute forme in all mens opinions, no exceptions can be taken at her, nothing may be added to her person, nothing detracted, she is the mirror of women for her beauty, comeliness and pleasant grace, unimitable, mere *delitia, meri lepores*, she is *Myrothetium Veneris, Gratiarū paxis*, a meere magazine of naturall perfections, she hath all the *Veneres*, and *Graces*,

mille faces & mille figuras,

in each part absolute and compleat,

† *Lata genas, lata os roseum, vaga lumina lata;* to be admired for her person, a most incomparable, unmatched, peece, *aurea proles, ad simulachrum alicuius numinis composita,* a *Phoenix, vernantis et atula vernerilla*, a Nymph, a Fairy, † like *Venus* her selfe when she was a maid, *nulli secunda*, a meere quintessence, *flores spirans & amaracum*, foeminae prodigium: Put case she be, how long will she continue?

* *Florem decoris singuli carpunt dies:*

Every day

detracts from her person, and this beauty is *bonum fragile*, a meere flash, a Venice glasse, quickly broken, a *Anceps forma bonum mortalibus,*

exigui donum breve temporis,

it will not

last. As that faire flower *b Adonis*, when we call an *Anemony*, flourisheth but one month, this gracious all commanding beauty fades in an instant. It is a jewell soone lost, the painters Goddesse, *falsa veritas*, a mere picture. *Favour is deceitfull, and beauty is vanity, Prov. 31. 30.*

† *Vitrea gemmula, fluxaq; bullula, candida forma est,*

Nix, Rosa, ros, ventus & aura, nihil.

A brittle Iem, bubble, is beauty pale,

A Rose, dew, snow, smoke, winde, ayre, naught at all.

If she be faire, as the saying is, she is commonly a foole; if proud, scornfull, *sequiturq; superbia formam*, or dishonest, *rara est concordia formæ atq; pudicitia*, can she be faire and honest too? a *Aristo* the sonne of *Agasicles* married a *Spartan* lass, the fairest Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, and beastly creature of the world. So that I would wish thee to respect, with *b Seneca*, not her person but qualities. *Will you say that's a good blade which hath a gilded scabbard, imbroidered with gold, and jewells? No, but that which hath a good edge and point, well tempered mettle, able to resist.* This beauty is of the body

alone, and what is that, but as *h Gregory Nazianzen* telleth us, a mock of time and sicknesse, or as *Boethius*, *c as mutable as a flowre, and 'tis not nature so makes us, but most part the infirmity of the beholder.* For aske another he sees no such matter: *Dic mihi per gratias qualis tibi videtur,* I pray thee tell me how thou likest my sweet-heart, as she asked her sister in *Aristenetus*, whom I so much admire, *me thinkes he is the sweetest gentleman, the properest man that ever I saw; but I am in love, I confesse, (nec pudet fateri) and cannot therefore well iudge.* Shee suspects her judgement, as well she might, and so maist thou. But be she faire indeed, golden-haired, as *Anacreon* his *Bathillus*, (to examine particulars) she have

† *Flammeolos oculos, collaq; lacteola,*

a pure sanguine complexion, litle mouth, corall lips, white teeth, soft and plump neck, body, hands, feet, all faire and lovely to behold,

com.

composed of all graces, elegances, an absolute piece,

† *Lumina sint Melitæ Iunonia, dextra Minervæ,*

Mamilla Veneris, sura maris domina, &c.

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† *idem.*

Let ^d her head be from *Prage*, paps out of *Austria*, belly from *France*,
back from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from
Switzerland, let her have the *Spanish* gate, the *Venetian* tyre, *Italian* com-
plement and endowments,

d *Bobellus ad-
agiuger.*

† *Candida syderiis ardescant lumina flammis,*

Sudent colla rosas, & cedat crinibus aurum,

Mellea purpureum depromant ora ruborem,

Fulgeat, ac Venerem cælesti corpore vincat,

Forma dearum omnis, &c.

† *Petron. Car.*

Let her be such a one throughout, as *Lucian* deciphers in his *Images*,
as *Euphanor* of old painted *Venus*, *Aristanetus* describes *Lais*, another
Helena, *Chariclia*, *Leucippe*, *Lucretia*, *Pandora*, let her have a box of beau-
ty to repaire her selfe still, such a one as *Venus* gave *Phaon*, when he carri-
ed her over the Ford, let her use all helps, art, and nature can yeeld, be like
her and her, and whom thou wilt, or all these in one; A little sicknesse, a
Feaver, small pox, wound, scarre, losse of an eye, or limb, a violent passi-
on, a distemperature of heat or cold, marres all in an instant, disfigures
all, child-bearing, old age, that tyrant time will turne *Venus* to *Erynnis*,
raging time, care, rivels her upon a sudden; after she hath been married a
small while, and the black ox hath trodden on her toe, she will bee so
much altered, and wax out of favour, thou wilt not know her. One
growes too fat, another too leane, &c. modest *Matilda*, pretty pleasing
Peg, sweet singing *Susan*, mincing merry *Moll*, dainty dancing *Doll*, neat
Nancy, lolly *Ione*, nimble *Nel*, kissing *Kate*, bouncing *Besse* with black eyes,
faire *Phillis* with fine white hands, fiddling *Franck*, tall *Tib*, slender *Sib*,
&c. will quickly loose their grace, grow fullsome, stale, sad, heavy, dull,
foure, and all at last out of fashion. *Vbi iam vultus argutia, suavis suavi-
tatio, blandus risus, &c.* Those fayre sparkling eyes will look dull, her soft
corall lips will be pale, dry, cold, rough, and blew, her skin rugged, that
soft and tender *superficies* will be hard and harsh, her whole complexion
change in a moment, and as * *Matilda* writ to King *John*.

I am not now as when thou saw'st me last,

That favour soone is vanished and past,

That Rosie blush lapt in a Lilly vale,

Now is with markpew overgrowne and pale.

* *M. Drayton.*

'Tis so in the rest, their beautie fades as a tree in winter, which *Deianira*
hath elegantly expressed in the Poet,

* *Deforme solis aspiciis truncis nemus?*

Sic nostra longum forma percurrent iter,

Deperdit aliquid semper, & fulget minus,

Malisq, minus est quicquid in nobis fuit,

Olim petittum cecidit, & partu labet,

Maternq, multum rapuit ex illâ mihi,

Atas citato senior eripuit gradu.

e *Senec. act. 2.
Herc. Oetem.*

Bbb b-2

And

And as a tree that in the green wood growes,
With fruit and leaves, and in the Summer blowes,
In winter like a stock deformed showes:
Our beauty takes his and journey goes,
And doth decreafe, and loofe, and come to naught,
Admir'd of old, to this by child-birth brought:
And mother hath bereft me of my grace,
And crooked old age comming on a pace.

To conclude with Chrysostome, *¶ When thou seest a faire and beautifull person, a brave Bonaroba, à bella Donna, quæ salivam moveat, † lepidam pulchram mulierem, fulgidum habentem oculi, lam & quam tu facile ames, a comely woman, having bright eyes, a merry countenance, a shining lustre in her look, a pleasant grace, wringing thy soul, and increasing thy concupiscence; bethink with thy selfe that it is but earth thou lovest, a meere excrement, which so vexeth thee, which thou so admirest, and thy raging soule will be at rest. Take her skin from her face, and thou shalt see all loathsomenesse under it, that beauty is a superficial skin and bones, nerves, sinewes: suppose her sick, now rivell'd, hoarie-headed, hollow checked, old; within she is full of filthy fleame, stinking, putride, excrementall stuffe: snot and snevill in her nostrills, spittle in her mouth, water in her eyes, what filth in her braines, &c. Or take her at best, and look narrowly upon her in the night, stand nearer her, nearer yet, thou shalt perceive almost as much, & love lesse, as Cardan well writes, *minùs amant; qui acutè vident*, though Scaliger deride him for it: If he see her neare, or look exactly at such a posture, whosoever he is, according to the true rules of symmetry and proportion, thole I meane of Albertus Durer, Lomatius and Tasnier, examine him of her: If he be *elegans formarum spectator*, he shall finde many faults in Physiognomy, & ill colour, if form, one side of the face likely bigger then the other, or crooked nose, bad eies, prominent veines, concavities about the eyes, wrinkles, pimples, redde streaks, frechons, haire, warts, neves, inequalities, roughnesse, scabredity, palenesse, yellownesse, and as many colours as are in a Turkicocks neck, many indecorums in their other parts, *est quod desideres, est quod amputes*, one leires, another frownes, a third gapes, squints, &c. And tis true that he saith, *Diligenter consideranti raro facies absoluta, & qua vitio caret*, seldome shall you finde an absolute face without fault, as I have often observed; not in the face alone is this defect or disproportion to be found; but in all the other parts, of body and minde, she is faire indeed, but foolish, pretty, comely and decent, of a majesticall presence, but peradventure imperious, unhoneft, *acerba iniqua*, selfewil'd: shee is rich, but deformed, hath a sweet face, but bad carriage, no bringing up, a rude and wanton flurt, a neat body she hath, but is a nasty queane otherwise, a very slut, of a bad kinde. As flowres in a garden haue colour some, but no smell, others have a fragrant smell, but are unseemly to the eye, one is unfavory to the tast as rue, as bitter as wormwood, and yet a most medicinall cordiall flowre, most acceptable to the stomach, so are men and women, one is well qualified, but of ill proportion, poore and base: a good eye she hath, but a bad hand and foot, *foeda pedes & foeda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I advise*

*¶ Vides venustam mulierem fulgidum habentem oculi, lam & quam tu facile ames, a comely woman, having bright eyes, a merry countenance, a shining lustre in her look, a pleasant grace, wringing thy soul, and increasing thy concupiscence; bethink with thy selfe that it is but earth thou lovest, a meere excrement, which so vexeth thee, which thou so admirest, and thy raging soule will be at rest. Take her skin from her face, and thou shalt see all loathsomenesse under it, that beauty is a superficial skin and bones, nerves, sinewes: suppose her sick, now rivell'd, hoarie-headed, hollow checked, old; within she is full of filthy fleame, stinking, putride, excrementall stuffe: snot and snevill in her nostrills, spittle in her mouth, water in her eyes, what filth in her braines, &c. Or take her at best, and look narrowly upon her in the night, stand nearer her, nearer yet, thou shalt perceive almost as much, & love lesse, as Cardan well writes, *minùs amant; qui acutè vident*, though Scaliger deride him for it: If he see her neare, or look exactly at such a posture, whosoever he is, according to the true rules of symmetry and proportion, thole I meane of Albertus Durer, Lomatius and Tasnier, examine him of her: If he be *elegans formarum spectator*, he shall finde many faults in Physiognomy, & ill colour, if form, one side of the face likely bigger then the other, or crooked nose, bad eies, prominent veines, concavities about the eyes, wrinkles, pimples, redde streaks, frechons, haire, warts, neves, inequalities, roughnesse, scabredity, palenesse, yellownesse, and as many colours as are in a Turkicocks neck, many indecorums in their other parts, *est quod desideres, est quod amputes*, one leires, another frownes, a third gapes, squints, &c. And tis true that he saith, *Diligenter consideranti raro facies absoluta, & qua vitio caret*, seldome shall you finde an absolute face without fault, as I have often observed; not in the face alone is this defect or disproportion to be found; but in all the other parts, of body and minde, she is faire indeed, but foolish, pretty, comely and decent, of a majesticall presence, but peradventure imperious, unhoneft, *acerba iniqua*, selfewil'd: shee is rich, but deformed, hath a sweet face, but bad carriage, no bringing up, a rude and wanton flurt, a neat body she hath, but is a nasty queane otherwise, a very slut, of a bad kinde. As flowres in a garden haue colour some, but no smell, others have a fragrant smell, but are unseemly to the eye, one is unfavory to the tast as rue, as bitter as wormwood, and yet a most medicinall cordiall flowre, most acceptable to the stomach, so are men and women, one is well qualified, but of ill proportion, poore and base: a good eye she hath, but a bad hand and foot, *foeda pedes & foeda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I advise*

h Cardan, subtil. lib. 13.

advise thee to enquire of all. See her angry, merry, laugh, weep, hot, cold, sick, fullen, dressed, undressed, in all attires, sities, gestures, passions, eat her meales, &c. and in some of these you will surely dislike. Yea not her onely let him observe, but her parents how they carry themselves: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subject to, be molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in convictu*, (as *Quiverra* prescribes) & *quibuscum conversetur*, whom she converseth with.

Noscitur ex Comite, qui non cognoscitur ex se,

According to *Thucydides* she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if she be a noted reveller, a gadder, a singer, a pranker or dancer, then take heed of her. For what saith *Theocritus*?

At vos festiva ne ne saltate puella,

Et malus hircus adest in vos saltare paratus,

Young men will doe it when they come to it.

Fawnes and Satyres will certainly play wreeks, when they come in such wanton *Baccho's* or *Elenora's* presence. Now when they shall perceave any such obliquity, indecency, disproportion, deformity, bad conditions &c. let them still ruminare on that, and as † *Hadus* advileth out of *Ovid*, *earum mendas notent*, note their faults, vices, errours, and think of their imperfections, 'tis the next way to divert and mitigate Loves furious head-strong passions, as a Peacocks feet, and filthy comb, they say; make him forget his fine feathers, and pride of his taile, she is lovely, faire, well favored, well qualified, courteous and kinde, *But if shee bee not so to mee, what care I how kinde she be.* I say with † *Philostratus*, *formosa alitis, mihi superba*, she is a tyrant to me and so let her goe. Besides these outward naeves or open faults, errors, there be many inward infirmities, secret, some private, (which I will omit) and some more common to the sexe, fullen fits, evill qualities, filthy diseases, in this case fit to bee considered. Consideratio fæditatis mulierum, menstruæ imprimis, quam immundæ sunt, quam *Savonarola* proponit regula septimâ penitus observandam, & *Platina* dial. *Amoris* fusè perstringit. *Lodovicus Bonacius* mulieb. l. 2. cap. 2. *Pet. Hadus*, *Albertus*, & infiniti ferè medici. * A Lover in *Calcag-*

† Lib. de contem. amoribus. Earum mendas volvant animo, sape ante oculos constituant, sepe damnent. † In delictis.

* Quum amator annulū se amicae cyparet, ut eius amplexu frui posset, &c. O remiserum ait annulus, si meas vices obires videres, audires, &c. nihil non odio dignum observares.

ninus Apologes, wished withall his heart hee were his mistris Ring, to heare, embrace, see, and doe I know not what: O thou foole, quoth the Ring, if thou wer'st in my roome, thou shouldst heare, observe, & see *pendenda & penitenda*, that which would make thee loath and hate her, yea peradventure all women for her sake. I will say nothing of the vices of their mindes, their pride, envy, inconsistency, weaknesse, malice, selfewill, lightnesse, insatiable lust, jealousy. *Eccles. 5. 14.* No malice to a womans, no bitterness like to hers, *Eccles. 7. 21.* and as the same Author urgeth *Prov. 31. 10.* Who shall finde a vertuous woman? He makes a question of it. † *Negius*, *neg. bonum, neg. aquum sciunt melius peius, pro sit absit nihil vident: nisi quod libido suggerit.* They know neither good nor bad, be it better or worse (as the Comical Poet hath it) beneficiall or hurtfull, they will doe what they list.

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* Lacheus

* *Insidia humani generis, querimonia vita,
Exuvia noctis, durissima cura diei,
Pena virum, nex & juvenum, &c.*

In fine, as Diogenes concludes in Nevisanus, *Nulla est femina qua non habeat Quid*: they have all their faults.

† Chaucer in
Romant of
the Rose.

* Every each of them hath some vice,
If one be full of villany,
Another hath a liquorish eye.
If one be full of wantonnesse,
Another is a Chidderesse.

† *Qui se fa-
cilem in amore
probarit, hanc
succendit. At
qui succendat,
ad hunc diem
repertus nemo.
Calcagninus.
l. Ariosto.*

when Leander was drowned, the inhabitants of *Sestos* consecrated *Hero's* Lanterne to *Anteros*, *Anteroti sacrum*, † and he that had good successe in his love, should light the candle: but never any man was found to light it, which I can referre to naught, but the inconstancy and lightnesse of women.

1 For in a thousand, good there is not one,
All be so proud, unthankfull and unkiude,
With flinty hearts, carelesse of others moane,
In their own lusts carried most headlong blinde,
But more herein to speak I am forbidden,
Sometime for speaking truth one may be chidden.

† Hor.

I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to doe, rather then displease them, I will voluntarily take the oath which *Mercurius Britannicus* took, *Viragin. descript. lib. 2. fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* let *Simonides*, *Mantuan*, *Platina*, *Pet. Aratine*, and such women haters bare the blame, if ought be said amisse, I have not writ a tenth of that which might be urged out of them and others, *non possunt invektiva omnes, & satyra in feminas scripta, uno volumine comprehendit.* And that which I have said (to speake truth) no more concernes them then men, though women bee more frequently named in this Tract; (to Apologize once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be understood of the other. My words are like *Passus* picture in † *Lucian* of whom, when a goodfellow had bespoke an horse to be painted with his heeles upward, tumbling on his back, hee made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his minde; but *Passus* instantly turned the Picture upside down, shewed him the horse at that site which he requested, and so gave him satisfaction. If any man take exception at my words, let him alter the name, read him for her, and 'tis all one in effect.

† *Chrysoph.*
Fonsæca.

† *Encom. De-*
mosthen.

† *Febris be-*
licauxor, &
non nisi morte
avellenda.

But to my purpose: If women in generall be so bad (and men worse then they) what a hazard is it to marry, where shall a man finde a good wife, or a woman a good husband? A woman a man may elchue, but not a wife: wedding is undoing (some say) marrying, marring, wooing woing: *in a wife is a fever hesticke*, as *Scaliger* calls her, and not to be cured but

but by death, as out of *Menander*,ⁿ *Athenus* addes,

In pelagus te iacis negotiorum,

Non Libyum, non Aegeum, ubi ex triginta non pereunt

Tria navigia: ducens uxorem servatur prorsus nemo;

Thou wadest into a sea it selfe of woes,

In *Libycke* and *Aegean* each man knowes,

Of thirty not three ships are cast away,

But on this rock not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I pray you learne of them that have experience, for I have none;

Libri mentis liberi. For my part i'le dissemble with him,

* *Esse procul nympha, fallax genus esse puella,*

Vita jugata meo non facit ingenio: me juvat, &c.

many married men exclaime at the miseries of it, and raile at wives downe right, I never tryed, but as I heare some of them say,

o *Mare hand mare, vos mare acerrimum,*

An *Irish* Sea is not so turbulent and raging as a litigious wife.

* *Scylla & Charybdis Sicula contorquens freta,*

Minus est timenda, nulla non melior fera est.

Scylla and *Charybdis* are lesse dangerous,

There is no beast that is so noxious.

Which made the *Divell* belike, as most interpreters hold, when he had taken away *Iob's* goods, *corporis & fortuna bona*, health, children, friends, to persecute him the more, leave his wicked wife, as *Pineda* proves out of *Tertullian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudentius*, &c. *ut novum calamitatis inde genus viro existeret*, to vex and gaule him worle quam totus infernus, then all the fiends in hell, as knowing the conditions of a bad woman. *Iupiter non tribuit homini pestilentius malum*, saith *Simonides*; better dwell with a Dragon or a Lion, then keep house with a wicked wife. *Eccclus* 25. 18. better dwell in a wildernesse. *Prov.* 21. 19. no wickednesse like to her, *Eccclus* 25. 22. She makes a sorry heart, an heavy countenance, a wounded minde, weake hands, and feeble knees, vers. 25. A woman and death are two the bitterest things in the world: *uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te.* *Ter. And.* 1. 5. And yet for all this we Batchelors desire to be married, with that *Ve-* stall virgin, we long for it,

† *Felices nuptae! moriar, nisi nubere dulce est.*

test thing in the world, I would I had a wife, saith he,

For faine would I leave a single life,

If I could get me a good wife,

hai-ho for an hus-

band cries she, a bad husband, nay the worst that ever was is better then none: o blissetfull marriage, o most welcome marriage, and happy are they that are so coupled, we doe earnestly seeke it, and are never well till we have effected it. But with what fate? like those birds in the † *Em-* bleme, that fed about a cage, so long as they could fly away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for fullennesse, and would not eat. So we commend marriage,

donec

* *Synefius, li-*
broz ego libe-
ros genui.
Lipfius antiq.
Left. lib.

o *Plautus A.*
fin. act. 1.

* *Senec. in*
Hercul.

† *Seneca.*

† *Amaror.*
Emblema.

donec miselli liberi

*Aspicimus dominam, sed postquam heu ianua clausa est,
Felix intus est quod mel fuit.*

So long as we are wooers, may
kisse and koll at our pleasure, nothing is so sweet, we are in heaven as we
thinke, but when we are once tied, and have lost our liberty, marriage is
an hell, *give me my yellow hose againe*, a mouse in a trap lives as merrily,
we are in a purgatory some of us, if not hell it selfe. *Dulce bellum inex-*
pertis, as the proverb is, 'tis fine talking of warre, and marriage sweet in
contemplation, 'till it be tried, and then as warres are most dangerous,
irksome, every minute at deaths dore, so is, &c. When those wild *Irish*
Peeres, saith *Stanhurst*, were feasted by King *Henry* the second (at
what time he kept his Christmas at *Dublin*) and had tasted of his Prince-
like cheere, generous wines, dainty fare, had seen his p massie plate of sil-
ver, gold, inamel'd, beset with jewels, golden candle-sticks, goodly rich
hangings, brave furniture: heard his trumpets sound, Fifes, Drums, and
his exquisite musick in all kindes: when they had observed his majesti-
cali presence as he sate in purple robes, crowned with his scepter, &c. in
his royall seat, the poore men were so amased, inamored, and taken with
the object, that they were *pertasi domestici & pristini tyrot arichi*, as wea-
ry and ashamed of their own sordidity and manner of life. They would
all be *English* forthwith, who but *English*, but when they had now sub-
mitted themselves, and lost their former liberty, they began to rebell
some of them, others repent of what they had done, when it was too late.
'Tis so with us Batchelors, when we see and behold those sweet faces,
those gaudy shewes that women make, observe their pleasant gestures
and graces, give eare to their Siren tunes, see them dance, &c. we think
their conditions are as fine as their faces, we are taken with dumb signes,
in amplexam ruimus, we rave, we burne, and would faine be married.

o De rebus
Hibernicis, lib.
3. c. 20.
p Gemmeapo-
cula, argentea
vasa, celata
candelabra
aurata, &c.
Conchileata
aulea, bucci-
narum clango-
rem, tibi arum
cantum, &
symphonie
suavitatem,
maiestatemq;
principis coro-
nati cum vi-
dissent sella
de aurata,
&c.

p Eubulus in
Crisit. Athe-
neus dynoso-
phis. l. 13. c. 3.
† Translated
by my brother
Ralse Burton.
* Luvenal.

† Hec in spe-
ciem dicta ca-
ve ut credas.

Batchelors
alwaies are
the bravest
men. Bacon
seek eternity
in memory
not in posteri-
ty, like Epa-
minondas, that
instead of
children, left
two great vi-
stories behind
him, which he
called his two
daughters.

But when we feele the miseries, cares, woes, that accompany it, we make
our moan many of us, cry out at length and cannot be released. If this be
true now, as some out of experience will enforme us, farewell wiving
for my part, and as the Comickall Poet merrily saith,

*Perdatur ille pessimè qui feminam
Duxit secundus, nam nihil primo imprecor,
Ignarus ut puto mali primus fuit.*

† Foule fall him brought the second match to passe,
The first I wish no harme, poore man alas,
He knew not what he did, nor what it was.

What shall I say to him that marries againe and againe,

* *Stulta maritali qui porrigit ora capistro,*

I pittie him not, for the first time he must doe as he may, beare it out
sometimes by the head and shoulders, and let his next neighbour ride, or
else run away, or as that *Syracusan* in a tempest, when all ponderous
things were to be exonerated out of the ship, *quia maximum pondus erat*,
fling his wife into the Sea. But this I confesse is Comickally spoken, * and
so I pray you take it. In sober sadnesse, * marriage is a bondage, a thral-
dome, an yoke, an hinderance to all good enterprises, (*he hath married a
wife and cannot come*) a stop to all preferments, a rock on which many
are

are saved, many impinge and are cast away: not that the thing is evill in it selfe or troublesome, but full of all contentment and happinesse, one of the three things which please God, * *when a man and his wife agree together*, an honourable and happy estate, who knowes it not? If they be sober, wise, honest, as the Poet inferres,

† *Si commodos nanciscantur amores,
Nullum is abest voluptatis genus.
If fitly matcht be man and wife,
No pleasure's wanting to their life.*

† Euripides
Andromach.

But to undiscreef sensuall persons, that as brutes are wholly led by sense it is a ferall plague, many times an hell it selfe, and can give little or no content, being that they are often so irregular and prodigious in their lusts, so diverse in their affections. *Vxor nomen dignitatis, non voluptatis*, as he said, a wife is a name of honour, not of pleasure, she is fit to beare the office, governe a family, to bring up children, sit at bordes end and carve, as some carnall men think and say; they had rather goe to the stewes, or have now and then a snatch as they can come by it, borrow of their neighbours, then have wives of their owne; except they may, as some Princes and great men doe, keepe as many Curtisans as they will themselves, fly out *impune*,

† *Ælius Verus*
imperator
Spar. vir. eius.

Permolere uxores alienas, that polygamy of Turkes *Lex Iulia*, which *Cæsar* once inforced in *Rome* (though *Levinus Torrentius*, and others suspect it) *uti uxores quot & quas vellent liceret*, that every great man might marry, and keep as many wives as he would, or *Irish* divorcement were in use: but as it is, 'tis hard and gives not that satisfaction to these carnall men, beastly men as too many are: † What still the same, to be tied to one, be she never so faire, never so vertuous, is a thing they may not endure, to love one long. Say thy pleasure and counterfeite as thou wilt, as *Parmeno* told *Thais*, *Neq; tu uno eris contenta*, one man will never please thee; nor one woman many men: But as *Pan* replied to his father *Mercury*, when he asked whether he was married, *Nequaquam pater, amator enim sum, &c.* No father, no, I am a lover still, and cannot be contented with one woman, *Pythias*, *Eccho*, *Menades*, and I know not how many besides were his Mistresses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, what one still: which the Satyrist said of *Iberina*, is verified in most,

† Hor.

† *Quod licet*

ingratum est

† For better

for worse, for

ticher for

poore, in sick-

nesse and in

health, &c. tis

durus sermo to

a sensuall

man.

p Ter. act. 1.

Sc. 2. Eunuch.

q Lucian. Tom.

4. neq; cum u-

na aliqua rena

habere con-

tentus forem,

† *Juvenal*,

† *Vnus Iberine vir sufficit: oculus illud*

Extorquebis, ut hac oculo contenta sit uno.

'Tis not one man will serve her by her will,

As soone shee'le have one eye as one man still.

Ascapable of any impression as *materia prima* it selfe, that still desires new formes, likethe sea their affections ebbe and flow. Husband is a cloake for some to hide their villany; once married she may not fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Ed ventum* (saith *Seneca*) *ut nulla virum habeat, nisi ut irritet adulterum*. They are right and streight, as true *Troians* as mine hoste's daughter, that *Spanish wench* in *Ariosto*, as good wives as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himselfe, they

u Lib. 28.

must have their pleasure of all they see, and are in a word farre more fickle then any woman,

For either they be full of jealousye,

Or masterfull, or loven novelty, &c.

Good men have often ill wives, as bad as *Xantippe* was to *Socrates*, *Elevara* to *S^t Lues*, *Isabella* to our *Edward* the second: and good wives are as often matched to ill husbands, as *Mariamne* to *Herod*, *Serena* to *Dioctlesian*, *Theodora* to *Theophilus*, and *Thyra* to *Gurmunde*. But I will say nothing of dissolute and bad husbands, of Batchelours and their vices, their good qualities are a fitter subject for a just volume, too well known already in every village, towne and citty, they need not blazon; and lest I should marre any matches, or dis-hearten loving maids, for this present I will let them passe.

Being that men and women are so irreligious, depraved by nature, so wandring in their affections, so brutish, so subject to disagreement, so unobservant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? 'tis not *conjugium* but *conjurgium*, as the Reed and Ferne in the *Embleme*, averle and opposite in nature, 'tis twenty to one thou wilt not marry to thy contentment, but as in a lottery forty blanks were drawn commonly for one prize, out of a multitude you shall hardly choose a good one, a small ease hence then, litle comfort,

Nec integrum unquam transiges latus diem.

If he or she be such a one,

Thou hadst much better be alone.

If she be barren, she is not --- &c. If she have children, and thy state be not good, though thou be wary and circumspect, thy charge will undoe thee, ——— *fecunda domum tibi prole gravabit*, thou wilt

not be able to bring them up, y and what greater misery can there be, then to beget children, to whom thou canst leave no other inheritance but hunger and thirst: *† cum famēs dominatur, strident voces rogantium panem, penetrantes patris cor*: what so grievous as to turne them up to the wide world, to shift for themselves. No plague like to want: and when thou hast good meanes, and art very carefull of their education, they will not be ruled. Think but of that old proverbe, *ἡρώων τέκνα ὀσιματά* *Horum filii*

noxæ, great mens sonnes seldome doe well, *O utinam aut cælebs mansissem aut prole carerem*, *Augustus* exclaimes in *Suetonius*. *Iacob* had his *Ruben*, *Simeon* and *Levi*: *David* an *Ammon*, an *Absolon*, *Adoniah*, wise mens sonnes are commonly fooles, inso much that *Spartian* concludes, *Neminem propè magnorum virorum optimum & utilem reliquisse filium*; y They had been much better to have been childlesse. 'Tis too common in the middle sort; Thy sonne's a drunkard, a gamester, a spendthrift, thy daughter a foole, a whore, thy servants lazie drones and theeves, thy neighbours divels, they will make thee weary of thy life. *z If thy wife be froward, when she may not have her will, thou hadst better be buried alive, she will be so impatient, nothing but tempests, all is in an uproare*. If she be soft and foolish thou werst better have a block, she will shame thee and reveale thy secrets: if wise, and learned, well qualified, there is as much danger

Cameras. 82.

cent. 3.

Simonides.

Children

make misfor-

tunes more

bitter, Bacon.

y Hensius E-

pist. Primiero

nihil miserius

quam procre-

are liberos ad

quos nibilex

hereditate

tua pervenire

videas preter

famem & si-

tim.

x Liberi sibi

carcinomata.

y Melius fue-

rat eos sine li-

beris discessis-

se.

† Chrys. For-

seca.

z Lemnius cap.

6. lib. 1. Si

morsæ, si non

in omnibus ob-

sequaris, om-

nia impacata

in ædiis, om-

nia sursum

miseri vide-

as, multæ

tempestates,

&c.

a Lib. 2. nu-

mer. 101. fl.

nup.

danger on the other side, *mulierem doctam ducere periculosissimum*, saith *Nevisanus*, she will be too insolent and peevish,

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^b *Malo Venusinam quam te Cornelia mater.*

Take heed; if she be a flut, thou wilt loath her; if proud sheel' begger thee, * *sheel' spend thy patrimony in bables*, all Arabia will not serve to perfume her haire, saith *Lucian*: if faire and wanton, sheel' make thee a *Corinto*; if deformed, she will paint. † *If her face bee filthy by nature, shee will mend it by art*, alienis & adscititiis imposturis, which who can endure? If she doe not paint shee will look so filthy, thou canst not love her, and that peradventure will make thee dishonest. *Cromerus lib. 12. hist.* relates of *Casimirus*,^c that he was unchast, because his wife *Aleida* the daughter of *Henry Lansgrae* of *Hessia*, was so deformed. If shee bee poore shee brings beggery with her (saith *Nevisanus*) misery and discontent. If you marry a maid it is uncertaine how she proves,

Hec forsan veniet non satis apta tibi.

If young she is likely wanton and untaught, if lusty too lascivious, and if she be not satisfied, you know where and when, *nil nisi iurgia*, all is in an uprore, and there is little quietnesse to be had: if an old maide, 'tis an hazard she dies in childbed, if a rich^d widow, *induces te in laqueum*, thou dost halter thy selfe, she will make all away before hand, to her other children, &c. ——— *dominam quis possit ferre tonantem?* she will hit thee still in the teeth with her first husband, if a young widow, she is often unsatiable and immodest. If she be rich, well descended, bring a great dowrie, or be nobly allied, thy wives friends will eat thee out of house and home, *dives ruinam adibus inducit*, she will be so proud, so high minded, so imperious. For

———— *nil est magis intolerabile dite*, theres nothing so intolerable, thou shalt be as the *Tassell* of a gosse-hauke, *shee will ride upon thee, domineer as she list*, weare the breeches in her oligarchicall government, and begger thee besides. *Vxores divites, servitutem exigunt*, (as *Seneca* hits them *declam. lib. 2. declam. 6.*) *Dotem accepi, imperium perdidit*. They will have sovereignty, *pro coniuge dominam arcessis*, they will have attendance, they will doe what they list. † In taking a dowrie thou loosest thy liberty, *dos intrat, libertas exit*, hazardest thine estate.

He sunt atq; alie multe in magnis dotibus Incommoditates, sumptusq; intolerabiles, &c. with many such inconveniences, say the best, shee is a commanding servant, thou hadst better have taken a good huswife maid in her smock. Since then there is such hazard, if thou be wise, keep thy selfe as thou art, 'tis good to match, much better to be free.

———— † *procreare liberos lepidissimum*, *Heracle vero liberum esse, id multo est lepidius*. * *art thou young, then match not yet; if old, match not at all.*

Vix iuvenis nubere? nondum venit tempus,

Ingravescente etate iam tempus praterit.

And therefore with that Philosopher, still make answer to thy friends that importune thee to marry, *adhuc intempestivum*, 'tis yet unseasonable, and ever will be.

^b *Juvenal.*

* *Tom. 4. Amores. omnem mariti opulentiam profunder, totam Arabiam capillis redolens.*

† *Idem. et quis sane metris sustinere queat &c.*

^c *Subegit ancillas quod uxor eius deformior esset.*

^d *Sil. nup. l. 2. num. 25. Dives inducit tepestatem, pauper curam: Ducens viduam se inducit in laqueum.*
† *Sic quisq; ducit alteram ducit tamen.*

^e *Si dotata erit, imperiosa, continuoq; viro inequitare conabitur. Petrarch.*

† *If a woman nourish her husband, shee is angry and impudent and full of reproch Eccles 25. 24. Scilicet uxori nubere nolo me.*

† *Plautus mil. glor. act. 3. sc. 1.*

* *Stobaeus. ser. 66. Alex. ab Alexand. lib.*

^{4. cap. 8.}

† *Idem.*

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† They shall attend the lamb in heaven because they were not defiled with women, Apoc 14.

* Nuptiarum plenitudo terram virginitas Paradisi sum Hier. h Daphne in laurum semper, virentem, immortalem docet gloriam paratam virginibus pudicitiam servantibus.

† Catul. Car. nuptiali. i Diet. salut. c. 22. pulcherrimum solum infiniti pretii, gemma, & pistorura speciosa. † Mart.

o Lib. 24. qua obsequiorum diversitate collantur homines fineliberis. p Hunc alii ad cenam invitent, princeps huic famulatur, oratores gratis patrocinantur. lib. de amore Prolis. † Annal. 11.

Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, † as he said in the Comedie, *Et isti quod fortunatum esse autumant, uxorem nunquam habui*, and that which all my neighbours admire and applaud me for, account so great an happinesse, I never had a wife; consider how contentedly, quietly, neatly, plentifully, sweetly and how merrily hee lives! he hath no man to care for but himselfe, none to please, no charge, none to controule him, is tied to no residence, no cure to serve, may goe and come, when, whither, live where he will, his own master, and doe what he list himselfe. Consider the excellency of Virgins, † *Virgo caelum meruit*, * marriage replenisheth the earth, but virginity Paradise, *Elias, Eliseus, Iohannes Baptist* were Bachelours, virginity is a pretious Iewell, a faire garland, a never fading flowre, h for why was Daphne turned to a green Bay tree, but to shew that virginity is immortal?

† *Vt flos in septeis secretis nascitur hortis, Ignotus pecori, nullo contusus aratro, Quam mulcent aura, firmat Sol, educat imber, &c. Sic virgo dum intacta manet, dum chara suis, sed Cum Castum amisit, &c.*

a fine picture, as *Bonaventure* calls it, a blessed thing in it selfe, and if you will believe a Papist, meritorious. And although there be some inconveniences, itksomenesse, solitarinesse, &c. incident to such persons, want of those comforts, *qua agro assideat & curet agrotum, fomentum paret, roget medicum, &c.* embracing, dalliance, kissing, colling, &c. those furious motives and wanton pleasures a new married wife, most part enjoyes; yet they are but toyes in respect, easily to be endured, if conferred to those frequent incumbrances of marriage; Solitarinesse may bee otherwise avoided with mirth, musick, good company, businesse, imployment, in a word, * *Gaudebit minus, & minus dolebit*. And me thinks sometime or other amongst so many rich Bachelours, a benefactor should be found to build a monasticall College for old, decayed, deformed, or discontented maides to live together in, that have lost their first loves, or otherwise miscarried, or else are willing howsoever to lead a single life. The rest I say are toyes in respect, and sufficiently recompenced by those innumerable contents and incomparable priviledges of Virginity. Thinke of these things, confer both liues, and consider last of all these commodious prerogatives a Bachelour hath, how well he is esteemed, how heartily welcome to all his friends, *quam mentitis obsequiis*, as *Tertullian* observes, with what counterfeite curtesies they will adore him, follow him, present him with gifts, *hamatis donis*, it cannot be believed, (saith *Amianus*) with what humble service he shall be worshipped, how loved and respected: If he want children (and haue meanes) he shall be often invited, attended on by Princes, and haue advocates to plead his cause for nothing, as *Plutarch* addes. Wilt thou then be revered, and had in estimation?

— dominus tamen & domini rex

Si tu vis fieri, nullus tibi parvulus aula

Luserit Aeneas, nec filia dulcior illa?

Incundum & charum sterilis facit uxor amicum.

Live a single man, marry not, and thou shalt soone perceiue how those

Heredipata

Heredipata (for so they were called of old) will seek after thee, bribe and flatter thee for thy favour, to be thine heire or executor: *Aruntius* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and *Seneca* haue recorded, shall not goe beyond them. *Periplectomines* that good personat old man, *delitium senis*, well understood this in *Plautus*, for when *Plenfides* exhorted him to marry that he might have children of his own, he readily replied in this sort,

Quando habeo multos cognatos, quid opus mihi sit liberis?

Nunc bene vivo & fortunatè, atq; animo ut lubet.

Mea bona mea morte cognatis dicam interpartiant.

Illi apud me edunt, me curant, visunt, quid agam, ecquid velim,

Qui mihi mittunt munera, ad prandium ad cœnam vocant,

Whilst I haue kin, what need I brats to haue?

Now I liue well, and as I will, most braue.

And when I dye my goods Ile giue away,

To them that doe invite me every day,

That visit me, and send me pretty toyes,

And striue who shall doe me most curtesies.

This respect thou shalt haue in like manner living as he did, a single man. But if thou marry once, † *cogitato in omni vita te servum fore*, bethinke thy self what a slavery it is, what an heavy burden thou shalt undertake, how hard a task thou art tied to, (for as *Hierome* hath it, *qui uxore habet debitor est, & uxoris servus alligatus*), and how continueate, what squalor attends it, what irksomenesse, besides a Myriade of cares, miseries, and troubles; for as that comickall *Plautus* merrily and truely said, Hee that wants trouble, must get to be master of a ship, or marry a wife; and as another seconds him, wife and children haue undone mee, so many, and such infinite incumbrances accompany this kinde of life. Furthermore, *uxor indumit*, &c. or as he said in the Comœdy,

† *Duxi uxorem, quam ibi miseriam vidi, nati filii, alia cura.*

All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy misery, and make thy mone with † *Bartholomæus Scheræus*, that famous Poet Laureat, and professor of Hebrew in *Witenberge*, I had finished this work long since, but that *inter alia dura & tristia, quæ misero mihi pene tergum fregerunt* (I use his own words) amongst many miseries which almost broke my back, *οὐδὲν ὅλβον ἔχοντα* ob *Xantipis* mum, a shrew to my wife, tormented my minde aboue measure, and beyond the rest. So shalt thou be compelled to complaine, and to cry out at last, with * *Phoroneus* the lawyer, *How happy had I been, if I had wanted a wife*. If this which I haue said will not suffice, see more in *Lemnius lib. 4. cap. 13. de occult. nat. mir.* *Esspenseus de continentia. lib. 6. cap. 8.* *Kornman de virginitate*, *Platina in Amor. dial. Practica artis amandi*, *Barbarus de re uxoria. Arniseus in polit. cap. 3.* and him that is *instar omnium*, *Nevisanus* the Lawyer, *Sylva nuptial.* almost in every page.

Philters, Magicall, and Poeticall cures.



Here perswasions and other remedies will not take place, many fly to unlawfull meanes, Philters, Amulets, Magick spels, Ligatures, Characters, Charmes, which as a wound with the speare of *Achilles*, if so made and caused, must so be cured. If forced by Spells and Philters, saith *Paracelsus*, it must be eased by Characters, *Mag. lib. 2. cap. 28.* and by Incantations. *Fernelius Path. lib. 6. cap. 13.* *k Skenkius lib. 4. observ. Med.* hath some examples of such as haue been so magically caused, and magically cured, and by witchcraft, so saith *Baptista Codronchus, lib. 3. cap. 9. de mor. ven. Malleus malef. cap. 6.* 'Tis not permitted to be done, I confesse, yet often attempted: see more in *Wierus lib. 3. cap. 18. de prestig. de remediis per Philtra. Delrio Tom. 2. lib. 2. quæst. 3. sect. 3. disquisit. magic. Cardan lib. 16. cap. 90.* reckons up many magneticall medicines, as to pisse through a ring, &c. *Mizaldus cent. 3. 30. Baptista Porta, Iason Pratensis, Lobelius pag. 87. Matthiolus, &c.* prescribe many absurd remedies. *Radix mandragoræ ebibitæ, Annuli ex ungulis Asini, Stercus amata sub cervical positum, illâ nesciente, &c. quâ odorem foeditatis sentit, amor solvitur. Noctua ovum abstemios facit comestum, ex consilio Iarthe Indorum gymnosophistæ apud Philostratum lib. 3. Sanguis amasiæ ebibitus omnem a moris sensum tollit: Faustianam Marci Aurelij uxorem, gladiatoris amore captam, ita penitus consilio Chaldaeorum liberatam, refert Iulius Capitolinus.* Some of our Astrologers will effect as much by Characteristicall Images, ex *Sigillis Hermetis, Salomonis, Charlis, &c. mulieris imago habentis crines sparsos, &c.* Our old Poets and Phantasticall writers haue many fabulous remedies for such as are love-sick, as that of *Protesilaus* tombe in *Philostratus*, in his dialogue betwixt *Phenix* and *Vinitor*: *Vinitor* upon occasion discourting of the rare vertues of that shrine, telleth him that *Protesilaus* Altar and Tombe, ¹ cures almost all manner of diseases, consumptions, dropies, quartan agues, sore eyes, and amongst the rest, such as are love-sick, shall there be helped. But the most famous is ^m *Leucata Petra*, that renowned Rock in Greece, of which *Strabo* writes, *Geog. lib. 10.* not far from Saint *Maures*, saith *Sands lib. 1.* From which rock if any Lover flung himselfe downe headlong, he was instantly cured. *Venus* after the death of *Adonis* when she could take no rest for loue, [†] *Cum vesana suas torreret flamma medullas,* came to the Temple of *Apollo* to know what she should doe to be eased of her paine: *Apollo* sent her to *Leucata Petra*, where she precipitated herselfe, and was forthwith freed, and when she would needs know of him a reason of it, he told her againe, that he had often observed ⁿ *Iupiter* when he was inamoured on *Iuno*, thither goe to ease and wash himselfe, and after him divers others. *Cephalus* for the loue of *Protela*, *Degonetus* daughter leapt down here, that *Lesbian Sappho* for *Phaon*, on whom shee miserably doted.

^k Extinguitur virilitas ex incantamentorum maleficiis neq; enim fabula est, nonnulli reperti sunt qui ex veneficiis amore privati sunt, ut ex multis historiis patet.

¹ Curat omnes morbos, Pty-ses, hydropes & oculorum morbos & febre quartana laborantes: & amore captos, miris artibus eos demulcet. ^m The moral is vehement Feare expells Love.

[†] Catullus. ⁿ Quum Iunonem deperiret Iupiter impotenter, ibi solitus lavari, &c.

† *Cupidinis astro percita è summo princeps ruit,*
hoping thus to ease her selfe, and to be freed of her loue pangs.

Hic se Deucalion Pyrrha succensus amore

Mersit, & illaso corpore preßit aquas.

Nec mora, fugit amor, &c.

Hither *Deucalion* came, when *Pyrrha's* love

Tormented him, and leapt downe to the sea,

And had no harme at all, but by and by

His love was gone and chased quite away.

This medicine *Ios. Scaliger* speaks of, *Ansoniarum lectionum lib. 18. Sal-*
mütz in Pancirol. de. 7. mundi mirac. and other writers. *Pliny* reports
that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which
if any lover tast, his passion is mitigated: And *Anthony Verdurius Imag.*
deorum, de Cupid. saith, that amongst the Ancients there was p *Amor Le-*
thes, hee took burning torches, and extinguished them in the river, his sta-
tua was to be seene in the Temple of *Venus Elufina*, of which *Ovid* makes
mention, and saith, that all lovers of old went thither on pilgrimage, that
would be rid of their loue pangs. *Pausanias* in † *Phocicis*, writes of a Tem-
ple dedicated, *Veneri* in *Spelunchâ*, to *Venus* in the vault, at *Naupactus* in
Achaia (now *Lepanto*) in which your widdowes that would have second
husbands, made their supplications to the Goddesse, all manner of suits
concerning Lovers were commenced, and their grievances helped. The
same Author in *Achaicis*, tells as much of the river *Senelus* in *Greece*, if
any Lover washed himselfe in it, by a secret vertue of that water, (by rea-
son of the extream coldnesse belike) he was healed of Loves torments,

† *Amoris vulnus idem qui sanat facit.*

which if it be so, that water as he holds is *omni auro pretiosior*, better then
any gold. Where none of all these remedies will take place, I know no
other, but that all Lovers must make an head, and rebell, as they did in
† *Ansonius*, and crucify *Cupid* till he grant their request, or satisfie their
desires.

† *Menander.*
O *Ovid. ep. 21.*

p *Apud anti-*
quos amor Le-
thes olim fuit,
is ardetes fa-
ces in proflu-
entem inclina-
bat, huius sta-
tua Veneris
Elufina tem-
plo visebatur,
quo amantes
confluebant,
qui amica me-
moriam depo-
nere volebant.
† *Lib. 10. Vota*
ei nuncupant
amatores,
multis de cau-
sis, sed impru-
dis viduae
mulieres, ut
sibi alteras &
dea nuptiis
exposcant.
† *Seneca.*
† *Rodiginus.*
ant. lect. 1. 16.
cap. 25. callit
Selenus, Omne
amore liberat:
q *Cupido cru-*
cifixus: Lepi-
dum poema.

SUBJECT. 5.

The last and best cure of Love Melancholy, is, to let
them haue their desire.

He last refuge and surest remedy, to be put in practice in the ut-
most place, when no other meanes will take effect, is to let
them goe together, and enjoy one another; *potissima cura est*
ut heros amantia sua potiatur, saith *Guianerius, cap. 15. tract. 15.*
Æsculapius himselfe to this malady, cannot invent a better remedy,
quàm ut amanti cedat amatum, † (*Iason Pratenfis*) then that a Lover

† *Cap. 19. de*
morb. cerebr.

Et pariter torulo biniungantur in uno,

Et pulchro detur Æneæ, Lavinia coniux.

And let them both be joyned in a bed,

And let *Æneas* faire *Lavinia* wed.

'Tis

† *Patiens po-
ziatur re ama-
ta, si fieri pos-
sit, optima
cura, cap. 16.
in 9. Rhafis.
† Si nihil ali-
ud nuptie &
copulatio cum
ea.*

† *Petronius
Catal.*

† *Cap. de illi-
shi. Non inue-
nitur cura, ni-*

† *si regimen
connexionis
inter eos, se-*

† *cundum mo-
dum promissi-*

† *onis, & legis,
& sic vidi-*

† *mus ad car-*

† *nem restitu-*

† *tum, qui jam
venerat ad a-*

† *refectionem,
evanuit cura*

† *postquam sen-*

† *sit, & c.*

† *u. Fama est
melancholi-*

† *ura quendam
ex amore infa-*

† *nabiliter se
habentem, ubi*

† *puelle se con-*

† *iunxisset, re-*

† *stitutum, & c.*

† *† Iovian, Pon-*

† *tanus, Bais*

† *lib. 1.*

† *Speedes hist.*

† *e M. S. Ber.*

† *Andree.*

† *Lucretia in*

† *Celestina act.*

† *19. Barthio*

† *interpret.*

Tis the speciall cure, to let them bleed in *vena Hymeneæ*, for love is a plu-
resie, and if it be possible, so let it be, ——— *optataq; gaudia carpant.*

† *Arculanus* holds it the speediest and the best cure, 'tis *Savonarola's* last
precept, a principall infallible remedy, the last, sole, and safest refuge.

Iulia sola potes nostras extinguere flammæ,

Non nive, non glacie, sed potes igne pari.

Iulian alone can quench my desire

With neither ice nor snow, but with like fire.

When you have all done, saith † *Avicenna*, there is no speedier or safer
course, then to ioyne the parties together according to their desires & wishes,
the custome and forme of law, and so we have seen him quickly restored to his
former health, that was languished away to skinne and bones, after his desire
was satisfied, his discontent ceased, and we thought it strange, our opinion is
therefore, that in such cases Nature is to be obeyed. *Arctæus* an old Author
lib. 3. cap. 3. hath an instance of a young man, " when no other meanes
could prevaile, was so speedily relieved. What remains then but
to ioyne them in marriage?

† *Tunc & Basia morsuunculaq;*

Surreptum dare, mutuos fovere

Amplexus licet, & licet iocari.

kisse and coll, lye and look babies in one anothers eyes, as their Syres
before them did, they may then satiate themselves with loves pleasures,
which they have so long wished and expected;

Atq; uno simul in toro quiescant,

Coniuncto simul ore suaviuntur,

Et somnos agitent quiete in una.

Yea but *hic labor, hoc opus*, this cannot conveniently be done, by rea-
son of many and severall impediments. Sometimes both parties them-
selves are not agreed, Parents, Tutors, Masters, Gardians, will not give
consent; Lawes, Customes, Statutes hinder: poverty, superstition, feare
and suspition: many men dote on one woman, *semel & simul*, she dotes
as much on him, or them, and in modesty must not, cannot woove, as un-
willing to confesse, as willing to love, she dare not make it known, shew
her affection, or speak her minde. And hard is the choice (as it is in *Eu-
phues*) when one is compelled either by silence to dye with griefe, or by speak-
ing to live with shame. In this case almost was the faire Lady *Elizabeth*;
Edward the fourth his daughter, when she was enamored on *Henry* the
seventh, that noble young Prince, and new saluted King, when she brake
forth into that passionate speech, † *O that I were worthy of that comely
Prince, but my father being dead, I want friends to motion such a matter!*
What shall I say? I am all alone, and dare not open my mind to any. What if I
acquaint my mother with it? bashfulness forbids. What if some of the Lords?
audacity wants? O that I might but conferre with him, perhaps in discourse
I might let slip such a word that might discover mine intention! How ma-
ny modest maides may this concerne, I am a poore servant, what shall I
doe? I am a fatherlesse child, and want meanes, I am blith and buxome,
young and lusty, but I have never a tutor, *Expectant stolidi ut ego illos ro-*
gatum veniam, as † she said, a company of silly fellowes, looke belike
that

they coy then

that

that I should wooe them and speak first: faine they would & cannot wooe,

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—† *quæ primum exordia sumam?* being meerely passive they may not make sute, with many such lets and inconveniences, which I know not, what shall we doe in such a case? sing *Fortune my Foe?*

† Virg. 4. Æn.

Some are so curious in this behalfe, as those old *Romanes*, our moderne *Venetians*, *Dutch* and *French*, that if two parties dearly love, the one noble, the other ignoble, they may not by their Lawes match, though equall otherwise in yeares, fortunes, education, and all good affection. In *Germany* except they can prove their gentility by three descents, they scorne to match with them. A noble man must marry a noble woman, a Baron, a Barons daughter, a Knight, a Knights, a Gentleman, a Gentlemans, as flatters fort their flattes doe they degrees and families. If she be never so rich, faire, well qualified otherwise, they will make him forsake her. The *Spaniards* abhorre all widowes, the *Turkes* repute them old women, if past five and twenty. But these are too severe Lawes, and strict Customes, *dandum aliquid amori*, we are all the sonnes of *Adam*, 'tis opposite to Nature, it ought not to be so. Againe he loves her most impotently, she loves not him, and so *è contra*. * *Pan* loved *E-*

cho, *Echo* *Satyrus*, *Satyrus* *Lyda*.

† *Egræo Moschi.*

Quantum ipsorum aliquis amantem oderat,

Tantum ipsius amans odiosus erat.

They love and loath of all sorts, he loves her, she hates him; and is loathed of him, on whom she dotes. *Cupid* hath two darts, one to force love, all of gold, and that sharpe,

— *Quod facit auratum est,*

another blunt,

a *Ovid. Met. 1.*

of Lead, and that to hinder, — *fugat hoc, facit illud amorem.*

This we see too often verified in our common experience. *b Choresus* b *Pausanias* dearely loved that Virgin *Callyrrhoe*, but the more he loved her, the more she hated him. *Oenone* loved *Paris*, but he rejected her, they are stiffe of all sides, as if beauty were therefore created to undoe, or be undone. I give her all attendance, all observance, I pray and intreat, † *Alma precor* † *Choresus* *miserere mei*, faire mistress pittie me, I spend my selfe, my time, friends and fortunes to win her favour, (as he complains in the *Æglogue*) I lament, sigh, weepe, and make my moan to her, but she is hard as flint

b *Pausanias* *Achaicis lib. 7*† *Choresus* *Perdite amabat Challyr-*† *Choresus* *rhoë virginem*† *Choresus* *et quanto erat Choresi a-*† *Choresus* *mor vehementior tanto erat*† *Choresus* *puella animus ab eius amore*† *Choresus* *alienior.*† *Choresus* *Virg 6. Æn.*† *Choresus* *Erasmus Egl.*† *Choresus* *Galatea.*

as faire and hard as a diamond, she will not respect, *Despectus tibi sum,* or heare me, — *fugit illa vocantem*

Nil lachrymas miserata meas, nil flexa querelis.

What shall I doe? I wooed her as a young man should doe,

But Sir she said I love not you.

* *Durior at scopulis mea Cælia, marmore, ferro,*

Robore, rupe, antro, cornu, adamante, gelu.

Rock, Marble, heart of Oake with iron bar'd,

Frost, flint or adamants are not so hard.

I give, I bribe, I send presents, but they are refused.

† *Rusticus est Coridon, nec munera curat Alexis.*

I protest, I sweare, I weepe,

Irrisu lachrymas

— *odioq; rependit amores,*

shee neglects me for all this,

Dddd

she

d *Virg.*e *Lachem.*

she derides me, contemnes me, she hates me, *Phyllida flouts me, Cante, feris, quæron durior Euridice*, stiffe, churlish, rocky still.

And tis most true, many Gentlewomen are so nice, they scorne all suiters, crucify their poore Paramours, and think no body good enough for them, as dainy to please as *Daphne* her selfe,

† Ovid Met. 1.

† *Multi illam petiere, illa aspernata petentes,
Nec quid Hymen, quid amor, quid sint connubia curat,*

Many did woo her, but she scorn'd them still,

And said she would not marry by her will.

One while they will not marry, as they say at least, (when as they intend nothing lesse) another while not yet, when 'tis their only desire, they rave upon it. She will marry at last but not him: hee is a proper man indeed, and well qualified, but he wants meanes: another of her suiters hath good meanes, but he wants wit; one is too old, another too young, too deformed, shee likes not his carriage: a third too loosely given, he is rich, but base borne: she will be a Gentlewoman, a Lady, as her sister is, as her mother is, she is all out as faire, as well brought up, hath as good a portion, and she lookes for as good a match, as *Matilda* or *Dorinda*; if not, shee is resolved as yet to tarry, so apt are young maides to boggle at every object, so soone wonne or lost with every toy, so quickly diverted, so hard to bee pleased. In the meane time, *quot tor sit amantes*: one suiter pines away, languisheth in love, *mori quot deniq, cogit*: another sighes and grieves, she cares not: and which * *Stroza* objected to *Ariadne*,

* Erot. lib. 2.

*Nec magis Euriæli gemitu, lacrymisq, moveris,
Quàm prece turbati flectitur ora salæ.*

Tu juvenem, quo non formosior alter in urbe,

Spernis, & insano cogis amore mori,

Is no more mov'd with those sad sighs and teares,

Of her sweet-heart, then raging Sea with prayers:

Thou scorn'st the fairest youth in all our City,

And mak'st him almost mad for love to dye:

They take a pride to pranke up themselves, to make young men enamored,

† T. H.

to dote on them, and to run mad for their sakes,

† Virg. 4. Æn.

† *sed nullis illa movetur
Fletibus, aut voces ullas tractabilis audit,*

Whilest niggardly their favours they discover,

They love to be below'd, yet scorne the Lover.

All suite and service is too litle for them, presents too base:

* Metamor. 3.

† *Tormentis gaudet amantis --- & spoliis,*

As *Atalanta* they must be over-runne, or not wonne. Many young men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitfull, false-hearted, as irrefragable and peevish on the other side, *Narcissus* like,

* *Multi illum Invenies, multa petière puella,*

Sed fuit in tenerâ tam dira superbia forma

Nulli illum Invenies, nulla petière puella.

Young men and maids did to him sue,
But in his youth so proud, so coy was he,
Young men and maids bad him adue.

Echo wept and wooed him by all meanes aboue the rest, love mee for
pitty, or pittie me for loue, but he was obstinate,

Ante ait emoriar quam sit tibi copia nostri,
hee would rather dye then give consent, *Psyche* ranne whining after *Cu-*
pid, † *Formosam tuam Psyche formosa requirit,*

Et poscit te dia deam, puerumq, puella,

Faire *Cupid*, thy faire *Psyche* to thee sues,

A louely lasse a fine young gallant wooes,

but he rejected her neverthelesse. Thus many Lovers doe hold out so
long doting on themselues, stand in their own light, till in the end they
come to be scorned and rejected, as *Stroza's Gargiliana* was,

Te iuvenes, te odere senes, desertaq, langues,

Qua fueras procerum publica cura prius.

Both young and old doe hate thee scorned now,

That once was all their joy and comfort too.

as *Narcissus* was himselve,

Who despising many
Died ere he could enioy the love of any.

They begin to bee
contemned themselues of others, as he was of his shadow, and take up
with a poore curat, or an old serving-man at last, that might haue had
their choice of right good matches in their youth, like that generous
Mare in † *Plutarch* which would admit of none but great Horses, but
when her taile was cut off and mane shorne close, and shee now saw her
selfe so deformed in the water, when she came to drink; *ab asino conscendi*
se passa, she was contented at last to be covered by an Asse. Yet this is a
common humour, will not be left, and cannot be helped.

† *Hanc volo que non vult, illam que vult ego nolo,*

Vincere vult animos, non satiare Venus.

I loue a maid, she loues me not, full faine

She would haue me, but I not her againe;

So Loue to crucifie mens soules is bent.

But seldome doth it please or give content.

Their loue danceth in a ring, & *Cupid* hunts them round about, he dotes,
is doted on againe,

Dumq, petit petitur pariterq, accendit & ardet,

their affection cannot be reconciled. Oftentimes too they may and will
not, 'tis their own foolish proceeding that marres all, they are too di-

strustfull of themselues, too soone dejected: say she bee rich, thou poore?

she young, thou old; she louely and faire, thou most illfavoured and de-

formed; she noble thou base; shee spruce and fine, but thou an ugly

Clowne? *nil desperandum*, there's hope enough yet; *Mopso Nisa datur,*

quid non speremus amantes. Put thy selfe forward once more, as unlikely

matches haue been and are dayly made, see what will be the event. Many

leave roses and gather thistles, loath hony and loue verjuice, our likeings

are as various as our palates. But commonly they omit opportunities,

oscula qui sumpsit, &c. they neglect the usuall meanes and times,

*He that will not when he may,
When he will he shall have nay.*

They look to be wooed, sought after, and sued too. Most part they will and cannot, either for the above-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike; and where one alone must speed, what shall become of the rest? *Hero* was beloved of many, but one did enjoy her, *Penelope* had a company of suiters, yet all missed of their ayme. In such cases he or they must wisely and warily unwind themselves, unsettle his affections by those rules above prescribed,

quin stultos excutit ignes, divert his cogitations,
† *Ovid. Met. 9.* or else brauely beare it out, as *Turnus* did, *Tua sit Lavinia conjux,* when he could not get her, with a kinde of heroicall scorne he bid *Aeneas* take her, or with a milder farewell, let her goe,

Et Phillida solus habeto, take her to you, God give you joy Sir. The Fox in the Emblem would eat no grapes, but why? because he could not get them; care not thou for that which may not be had.

Many such inconveniences, lets and hinderances there are, which crosse their projects, and crucifie poore Lovers, which sometimes may, sometimes againe cannot be so easily removed. But put case they be reconciled all, agreed hether to, suppose this loue or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutuall loue and great affection, yet their Parents, Guardians, Tutors, cannot agree, thence all is dashed, the match is unequal; one rich, another poore; *durus pater*, an hard-hearted, unnaturall, a covetous father will not marry his sonne, except he haue so much mony, *ita in aurum omnes insaniunt*, as

† *Hom. 5. in 1.*
† *epist. Theff.*
† *cap. 4. vers. 1.*

† *Chrysothome* notes, nor joyn his daughter in marriage, to saue her dowry, or for that he cannot spare her for the service she doth him, and is resolved to part with nothing whilest he liues, not a penny, though he may peradventure well giue it, he will not till he dies, and then as a pot of mony broke, it is divided amongst them that gaped after it so earnestly. Or else he wants meanes to set her out, he hath no mony, and though it be to the manifest prejudice of her body and soules health, he cares not, he will take no notice of it, she must and shall tarry. Many slack and carelesse Parents, *iniqui patres*, measure their childrens affections by their own, they are now cold and decrepit themselves, past all such youthfull conceits, & they will therefore starue their childrens *Genius*, haue them *à pueris y illi-co nasci senes*, they must not marry, *nec earum affines esse rerum quas secum fert adolescentia; ex sua libidine moderatur quæ est nunc, non quæ olim fuit:* as he said in the Comcedy, they will stifle nature, their young bloods must not participate of youthfull pleasures, but be as they are themselves old upon a sudden. And 'tis a generall fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his own folly, riot, indiscretion, he hath embeazled his estate, to recover himselfe, he confines and prostitutes his eldest sonnes loue and affection to some foole or ancient, or deformed piece for mony,

y Ter.

† Ter. Heaut.
scen. ult.

† *Phanaces* duodecimum, *rufam illam virginem,*
Cesiam, sparsore, adunca naso —
and though his sonne utterly dislike, with *Clitiphe* in the Comcedy,

Non

Non possum pater: If she be rich, *Eia* (he replies) *ut elegans est, credas animi ibi esse*? he must and shall haue her, shee is faire enough, young enough, if he look or hope to inherit his lands, he shall marry, not when or whom he loues, *Arconidis huius filiam*, but whom his father commands, when and where he likes, his affection must dance attendance upon him. His daughter is in the same predicament forsooth, as an empty boat shee must carry what, where, when, and whom her Father will. So that in these busineses the father is still for the best advantage; Now the mother respects good kinred, most part the son a proper woman. All which *Livy* exemplifies, *dec. 1. lib. 4.* a Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controverted: The Gentleman was preferred by the mothers voice, *que quam splendidissimis nuptiis jungi puellam volebat*: the overseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it selfe all sufficient, * *Virgo formosa, etsi oppido pauper, abunde dotata est*, a *Rachel* was so married by *Iacob*, and *Bonaventure* in 4. sent. denies that he so much as venially sinnes, that marries a maid for comeliness of person. The *Jewes*, *Deut. 21. 11.* if they saw amongst the captives a beautiful woman, some small circumstances observed, might take her to wife. They should not be too severe in that kinde, especially if there be no such urgent occasion, or grievous impediment. Tis good for a commonwealth, † *Plato* holds, that in their contracts young men should never avoid the affinity of poore folks, or seek after rich. Poverty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion and choice bringing up, * *I am poore, I confesse, but am I therefore contemptible, and an abiect?* Love it selfe is naked, the Graces, the Starres, and *Hercules* clad in a *Lions* skin. Giue something to vertue, loue, wisdom, favour, beauty, person, be not all for mony. Besides you must consider that *Amor cogi non potest*, Love cannot be compelled, they must affect as they may: * *Fatum est in partibus illis quas sinus abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heaven.

It lies not in our power to love or hate,
For will in us is overruled by fate.

A Servant maid in *Aristomenes* loved her mistress *Minion*, which when her Dame perceaved, *furiosa emulacione*, in a jealous humour she dragg'd her about the house by the haire of the head, and vexed her sore. The wench cryed out, * *O mistress, fortune hath made my body your servant, but not my soule!* Affections are free, not to be commanded. Moreover it may be to restrain their ambition, pride, and covetousnesse, to correct those hereditary diseases of a family, God in his just judgement assigns and permits such matches to be made. For I am of *Plato* and *Bodines* mind, that Families haue their bounds and periods as well as kingdomes, beyond which for extent or continuance they shall not exceed, six or seaven hundred yeares, as they there illustrate by a multitude of examples, and which *Peucer* and † *Melanthon* approve, but in a perpetuall tenor (as we see by many pedegrees of Knights, Gentlemen, Yeomen) continue

z *Plebeius & nobilis ambiebant puellam, puella certamen in partes venit, &c.*

a *Gen. 26.*
 b *Non pescat venialiter quod mulierem ducit ob pulchritudinem.*
 * *Apuleius Apol.*

† *Lib. 6. de leg. Ex usu reipus est ut in nuptiis iuvenes neq. pauperum affinitatem fugiant neq. divitum sectentur.*

* *Philost. ep. quoniam pauper sum idcirco contemptior & abiectioni tibi videar? Amor ipse nudus est, gratie & astra, Hercules pelle leonina indutus.*

† *Lib. 2. ep. 7.*
 * *Euclians inquit non mentem una adi-xit mihi fortuna servitute.*
 d *De repub. c. de period. verbi pub.*
 † *Com. in car. Chron.*

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as they began, for many descents with litle alteration. Howsoever let them I say, giue something to youth, to loue, they must not think they can fancy whom they appoint; *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyrick of his, and may not be forced, Loue craves liking, as the saying is, it requires mutuall affections, a correspondency: *invito non datur nec auferitur*, it may not be learned, *Ovid* himselfe cannot teach us how to loue, *Solomon* describe, *Apelles* paint, or *Helena* expresse it. They must not therefore compell or intrude, † *quis enim* (as *Fabius* urgeth) *amare alieno animo potest?* but consider with all the miseries of enforced marriages take pittie upon youth; and such about the rest as haue daughters to bestow, should be very carefull and provident to marry them in due time, *Syracides* cap.7. vers.25. calls it a weighty matter to performe, so to marry a daughter, to a man of understanding in due time; *Virgines enim temperativè locanda*, as † *Lemnius* admonisheth, lib.1.cap.6. Virgins must be provided for in season, to prevent many diseases, of which † *Rodericus a Castro de morbis mulierum* lib.2.cap.3. and *Lod. Mercatus* lib.2. de mulier. affect. cap.4. de melanch. virginum & viduarum, haue both largely discoursed. And therefore as well to avoid these ferall maladies, 'tis good to get them husbands betimes, as to prevent some other grosse inconveniences, and for a thing that I know besides; *ubi nuptiarum tempus & ætas advenerit*, as *Chrysostome* adviseth, let them not defer it, they perchance will marry themselves else, or doe worse. If *Nevisanus* the Lawyer doe not impose, they may doe it by right; for as hee proues out of *Curtius* and some other Civilians, *Sylva, nup. lib.2. numer. 30.* A maide past 25 yeares of age, against her parents consent may marry such a one as is unworthy of, and inferiour to her, and her father by law must be compelled to giue her a competent dower. Mistake me not in the meane time, or thinke that I do Apologize here for any headstrong unruly wanton flurts. I doe approve that of *S. Ambrose* (Comment. in Genesis 24.51.) which he hath written touching *Rebecca's* spousals, A woman should giue unto her parents the choice of her husband, † lest she be reputed to be malapert and wanton, if she take upon her to make her owne choice, * for she should rather seeme to be desired by a man, then to desire a man herselfe. To those hard parents alone I retort that of *Curtius*, (in the behalfe of modest maids) that are too remisse and carelesse of their due time and riper yeares. For if they tarry longer to say truth, they are past date, and no body will respect them. A Woman with us in Italy (saith † *Aretines* *Lucretia*) 24. yeares of age, is old already, past the best, of no account. An old fellow, as *Lycistrata* confesseth in * *Aristophanes*, *et si sit canus, cito puellam virginem ducat uxorem*, and tis no newes for an old fellow to marry a young wench, but as he follows it, *mulieris brevis occasio est, et si hoc non apprehenderit, nemo vult ducere uxorem, expectans verò sedet*, who cares for an old maid? shee may set, &c. A virgin, as the Poet holds, *lasciva & petulans puella virgo*, is like a flowre, a Rose withered on a sudden.

e Plin. in pan.

† Deolam. 306

f Puellis imprimis nulla danda occasio lapsus, Lemn. lib.1. 54. de vit. in fit. † See more part.1. f. mem. 2. subf. 4.

g Filia excedens annum 25. potest inscio patre nubere, licet indignus sit maritus & eum cogere ad congrue dotandū. † Ne appetentia procacioris reputetur auctor.

* Expetita enim magis debet videri a viro quam ipsa virum expetisse.

† Mulier apud nos 24. annorum vetula est & proiestitia * Comed. Lycistrat. And. Divo. Interpr.

h Ausonius pdy. 14.

h Quam modò nascentem rutilus conspexit Eous
Hanc rediens sero vespere vidit anum.

She that was erst a maid as fresh as May,

Is now an old Crone, time so steales away.

Let them take time then while they may, make advantage of youth, and as he prescribes,

Callige virgo rosas dum flos novus & nova pubes,

Et memor esto avum sic properare tuum;

Faire maids goe gather Roses in the prime,

And think that as a flowre so goes on time.

Let's all love, *dum vires anniq. sinunt,* whiles we are in the flower of years, fit for love matters, and while time serves, for

Soles occidere & redire possunt,

Nobis cum semel occidit brevis lux,

Nox est perpetua una dormienda.

So sunnes that set may rise againe,

But if once we loose this light,

'Tis with us perpetuall night,

Volat irrevocabile tempus, time past cannot be recal'd. But we need no

such exhortation, we are all commonly too forward, yer if there be any

escape, and all be not as it should, as *Diogenes* struck the father when the

sonne swore, because he taught him no better, if a maid or young man

miscarry, I think their parents oftentimes, Guardians, Overseers, Go-

vernours, *neg. vos* (saith * *Chrysostome*) *a supplicio immunes evaderis,* si

non statim ad nuptias, &c. are in as much fault; and as severely to be pu-

nished as their children, in providing for them no sooner.

Now for such as have free liberty to bestow themselves, I could wish

that good counsell of the Comickall old man were put in practice,

** Opulentiores pauperiorem ut filias*

Indotas ducant uxores domum;

Et multo fiet civitas concordior,

Et invidia nos minore utemur, quam ntimur.

That rich men would marry poore maidens some,

And that without dowry, and so bring them home.

So would much concord be in our city,

Lesse envy should we have, much more pittie.

If they would care lesse for wealth, we should have much more content

and quietnes in a common-wealth. Beauty, good bringing up, methinks,

is a sufficient portion of it selfe,

and he doth well that will accept of such a wife. *Eubulides* in *P. Aristane-*

us married a poore mans child, *facie non illatabili,* of a merry counte-

nance, and heavenly visage, in pittie of her estate and that quickly. *Acon-*

tius comming to *Delos*, to sacrifice to *Diana*, fell in love with *Cydippe* a

noble lassie, and wanting meanes to get her love, flung a golden apple into

her lap, with this inscription upon it,

Iuro tibi sane per mystica sacra Diana,

Me tibi venturum comitem, sponsumq. futurum,

I sweare by all the rites of *Diana*,

He come and be thy husband if I may.

She considered of it, and upon some small enquiry of his person and e-

state was married unto him,

Idem.

p Catullus.

q Translated
by M. B.
Johnson.* Hom. 5. in 3.
Thes. cap. 4. 1.

* Plantus.

† Ovid.

p Epist. 12. l.

2. Eligit con-

ingem paupe-

rem, indota-

tam & subito

deamavit, ex

commiseratio-

ne eius inopie.

Blessed

Blessed is the wooing,
That is not long a doing,

As the saying is, when the parties are sufficiently knowne to each other what needs such scrupulosity, to many circumstances? dost thou know her conditions, her bringing up, like her person, let her meanes be what they will, take her without any more adoe, q *Dido* and *Aeneas* were accidentally driven by a storme both into one cave, they made a match upon it; *Masinissa* was married to that faire captaine *Sophonisba* King *Scyphax* wife, the same day that he saw her first, to prevent *Scipio* and *Laelius*, least they should determine otherwise of her. If thou lovest the party doe as much: good education and beauty is a competent dowry, stand not upon mony. *Erant olim anrei homines* (saith *Theocritus*) & *adaman-tes* redamabant, in the golden world men did so, (in the raigne of t *Ogyges* belike, before staggering *Ninus* began to domineere) if all be true that is reported: and some few now a daies will doe as much, here and there one; 'tis well done me thinkes, and all happinesse befall them for so doing. r *Leontius* a Philosopher of *Athens*, had a faire daughter called *Athenais*, *multo corporis lepore ac Venere*, (saith mine author) of a comely carriage, he gave her no portion but her bringing up, *occulto forma præsagio*, out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she thus qualified, was preferred by some friends to *Constantinople* to serve *Pulcheria* the Emperours sister, of whom she was baptized and called *Eudocia*. *Theodosius* the Emperour in short space took notice of her excellent beauty and good parts, and a little after, upon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. s *Rodophe* was the fairest lady in her daies in all *Ægypt*, she went to wash her, and by chance (her maidesmean while looking but carelessly to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammeticus* the King of *Ægypt*s lap at *Memphis*: he wondred at the excellency of the shooe and pretty foot, but more *Aquila factum*, at the manner of the bringing of it: and caused forthwith proclamation to be made, that she that owned that shooe should come presently to his court, the virgin came and was forth with married to the King. I say this was heroically done, and like a Prince: I commend him for it, and all such as have meanes, that will either doe (as he did) themselves, or so for love, &c. marry their children. If he be rich, let him take such a one as wants, if she be vertuously given, for as *Syracides* cap. 7. ver. 19. adviseth, *Forgoe not a wife and good woman, for her grace is above gold*. If she have fortunes of her own, let her make a man. *Danaus* of *Lacedæmon* had a many daughters to bestow, and meanes enough for them all, hee never stood enquiring after great matches, as others use to doe, but * sent for a company of brave young gallants home to his house, and bid his daughters choose every one one, whom she liked best, and take him for her husband, without any more adoe. This act of his was much approved in those times. I but in this yron age of ours we respect riches alone, (for a maid must buy her husband now, with a great dowrie if she will have him) covetousnesse and filthy lucre marres all good matches, or some such by-respects.

Charles

q *Virg. Æn.*
ambr ipse con-
iunxit populos
&c.

r *Lipſius polit.*
Sebaſt. May-
er. Select. Sect.
1. cap. 13.

t *Mayerus ſe-*
lect. Sect. 1. c.
14. & Eli-
an 1. 13. c. 33.
cum ſamule
lavanſis ve-
ſtes incurioſi-
uſ cuſtodirent.
&c. Manda-
vit per uni-
verſam Æ-
gyptum ut ſe-
mina quare-
retur, cuius
calcea eſſet,
eamq; ſic in-
ventam in
matrimonium
accepit.

* *Pauſanias*
lib. 3. de Laco-
nicis. Dimiſit
qui nuncia-
rent, &c. op-
tionem puellis
dedit, ut earū
quelibet eum
sibi virum de-
ligeret, cuius
maxime eſſet
forma compla-
cita.

Charles a Servian Prince (as Nicephorus Gregoras Rom. hist. lib. 6. relates it,) was an earnest tutor to Eudocia the Emperour's sister, though her brother much desired it, yet she could not † abide him, for he had three former wives, all basely abused; but the Emperour still, *Cralis amicitiam magni faciens*, because he was a great prince, and a troublesome neighbour, much desired his affinity, and to that end betrothed his own daughter Simonida to him, a little girle five years of age (he being forty five,) and five * years elder then the Emperour himselfe: Such disproportionable and unlikely matches can wealth and a faire fortune make. And yet not that alone, 'tis not only mony, but sometime vaine glory, pride, ambition, doe as much harme as wretched covetousnesse it selfe in another extreame. If a yeoman have one sole daughter, he must over-match her, above her birth and calling to a gentleman forsooth, because of her great portion, too good for one of her own ranke, as hee supposeth: A gentlemans daughter and heire must be married to a Knight Baronets eldest sonne at least; and a Knights only daughter to a Baron himselfe, or an Earle, and so upwards, her great dowre deserves it. And thus striving for more honour to their wealth, they undoe their children, many discontentes follow, and oftentimes they ruinate their families. * *Paulus Iovius* gives instance in *Galeatius* the 2. that Heroicall Duke of Millan, *externas affinitates, decoras quidem regio fastu, sed sibi & posteris damnosas & ferè exitiales quasivit*; He married his eldest sonne Iohn Galeasius to Isabella the King of France his sister; but she was *socero tam gravis, ut ducentis millibus aureorum constiterit*, her entertainment at Millan was so costly that it almost undid him. His daughter Violante was married to Lionel Duke of Clarence the youngest sonne to Edward the third King of England, but, *ad eius adventum tanta opes tam admirabili liberalitate profuse sunt, ut opulentissimorum regum splendorem superasse videretur*, he was welcomed with such incredible magnificence that a Kings purse was scarce able to beare it; for besides many rich presents of horses, armes, plate, mony, Jewels, &c. he made one dinner for him and his company, in which were 32. messes and as much provision left, *ut relata à mensa dapes decem millibus hominum sufficerent*, as would serve ten thousand men: But a litle after Lionel died, *nova nuptia & intempestivis Conviviis operam dans, &c.* and to the Dukes great losse, the solemnity was ended. So cantiles, honours, ambition, make many brave, but unfortunate matches, of all sides for by respects, (though both crased in body and minde, most unwilling, averse, and often unfit,) so love is banished, and we feele the smart of it in the end. But I am too lavish peradventure in this subject.

Another lett or hinderance is strict and severe discipline, lawes and rigorous customes that forbid men to marry at set times, and in some places: As Prentises, Servants, Collegiats, States of lives in coppy holds, or in some base inferior offices, † *Velle licet* in such cases, *potiri non licet* as *Apuleius* in *Catell. nobis cupido velle dat posse abnegat.* but *Tantalus à labris &c.* Their love is lost, and vaine it is in such an estate to attempt. † *Gravissimum est adamare nec potiri*, 'tis a grievous thing to love and not enjoy. They may indeed, I deny not, marry if they will,

Eeee

will,

† *Continentie
donum ex fide
postulet quia
certum sit e-
um vocari ad
celibatum cui
demis &c.*
* *Act. 16. 7.*
† *Rom. 1. 13.*

will, and have free choice some of them; but in the mean time their case is desperate, *Lupum auribus tenent*, they hold a wolfe by the eares, they must either burne or starve. 'Tis *Cornutum sophisma*, hard to resolve, if they marry they forfeit their estates, they are undone and starve themselves through beggery and want: if they doe not marry, in this heroicall passion they furiously rage, are tormented, and torne in peeces by their predominate affections. Every man hath not the gift of continence, let him † pray for it then, as *Beza* adviseth in his tract *de Divortio*, because God hath so called him to a single life, in taking away the means of marriage: * *Paul* would have gone from *Mysia* to *Bythinia*, but the spirit suffered him not, and thou wouldest peradventure be a married man with all thy will, but that protecting angell holds it not fit. The divell too some times may divert by his ill suggestions, and marre many good matches, as the same † *Paul* was willing to see the *Romanes*, but hindred of Satan he could not. There be those that think they are necessitated by Fate, their starres have so decreed, and therefore they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way: I know what Astrologers say in this behalfe, what *Ptolomy* quadripartit Tract. 4. cap. 4. *Skoner* lib. 1. cap. 12. what *Leovitius* genitur: exempl. 1. which *Sextus* ab *Heminga* takes to be the Horoscope of *Hieronymus Wolfius*, what *Pezelius*, *Originaus* & *Leovitius* his illustrator *Garcens* cap. 12. what *Iunctine*, *Pontanus*, *Campanella*, what the rest, (to omit those Arabian conjectures à parte Conjugii, à parte lascivia, triplicitates veneris, &c. and those resolutions upon a question, an amica potitur, &c.) determine in this behalfe, viz. an sit natus conjugem habiturus, facile an difficultè sit sponsam impetraturus, quot conjuges, quò tempore, quales decernantur nato uxores, de mutuo amore conjugum both in mens and womens genitures, by the examination of the Seaventh house, the *Almutes*, *Lordes* and Planets there, a *Od* & *C* &c. by particular Aphorismes, Si dominus 7^{ma} in 7^{ma} vel secunda nobilem decernit uxorem, servam aut ignobilem si duodecimâ. Si Venus in 12^{ma} &c. with many such, too tedious to relate. Yet let no man be troubled or finde himselfe grieved with such prædictions, as *Hier. Wolfius* well saith in his Astrologically

† *Præfix. gen.
Leonitii.*

† dialogue, non sunt prætoriana decreta, they be but conjectures, the starres encline, but not enforce,

*Sydera corporibus præ sunt cælestia nostris,
Sunt ea de vili Condita namq; luto:*

*Cogere sed nequeunt animum ratione fruètem,
Quippe sub imperio solius ipse dei est.*

wisdome, diligence, discretion may mitigate if not quite alter such decrees, *Fortuna sua à cuiusq; fingitur moribus*, * *Qui cauti, prudentes, voti compotes, &c.* let no man then be terrified or molested with such Astrologically Aphorismes, or be much moved either to vaine hope or feare, from such predictions, but let every man follow his owne free will in this case, and doe as he sees cause. Better it is indeed to marry then burth, for their soules health, but for their present fortunes, by some other meanes to pacify themselves, and divert the streame of this fiery torrent, to continue as they are, † *reft satisfied, lugentes virginitatis florem sic a-*

* *Jdem wolff-
us dial.*

k That is
make the best
of it, and take
his lot as it
falls.

ruisse

ruisse, deploring their misery with that Eunuch in *Libanius*, since there is no helpe or remedy, and with *Septhe's* daughter to bewaile their virginities.

Of like nature is superstition, those rash vowes of Monks and Friers, and such as liue in religious Orders, but far more tyrannicall and much worse. Nature, youth, and this furious passion forcibly inclines, and rageth on the one side: but their Order and Vow checks them on the other.

* *Votoq; suo sua forma repugnat,*

What Merits and Indulgences they heap unto themselves by it, what commodities, I know not; but I am sure, from such rash vowes, and inhumane manner of life proceed many inconveniences, many diseases, many vices, mastupration, syphilis, priapismus, melancholy, madnesse, fornication, adultery, buggery, sodomy, theft, murder, and all manner of mischiefs: read but *Bales Catalogue of Sodomites*, at the visitation of Abbies here in England, *Henry Stephan* his Apol. for *Herodotus*, that which *Vlricus* writes in one of his Epistles, in that Pope Gregory when he saw 600. skulls and bones of infants taken out of a fish pond neere a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much grieved at it, and purged himselfe by repentance. Read many such, and then aske what is to be done, is this vow to be broke or not? No, saith *Bellarmino*, cap. 38. lib. de Monach. melius est scortari & uri quam de uoluntate ad nuptias transire, better burne or fly out then to break thy vow. And *Coster* in his *Enchirid. de celibat. sacerdotum*, saith it is absolutely grauius peccatum, a greater sinne for a Priest to marry, then to keep a concubine at home. *Gregory de Valence*, cap. 6. de celibat. maintaines the same, as those *Essci* and *Montanists* of old. Insomuch that many Votaries, out of a false perswasion of merit and holinesse in this kinde, will sooner dye then marry, though it be to the saving of their liues. Anno 1419. Pius 2. Pope, James Rossa Nephew to the King of Portugall, & then elect Archbishop of Lisbon, being very sick at Florence, when his Physitians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerefully chose to dye; Now they commended him for it: But *S. Paul* teacheth otherwise, Better marry then burne, & as *S. Hierome* gravely delivers it, *Alie sunt leges Cesarum, alie Christi, aliud Papinianus, aliud Paulus noster precipit*, there's a difference betwixt Gods ordinances, and mens lawes: and therefore *Cyprian Epist. 8.* boldly denounceth, *impium est, adulterum est, sacrilegum est, quodcumq; humano furore statuitur, ut dispositio divina violetur*, it is abominable, impious, adulterous, and sacrilegious, what men make and ordaine after their own faries to crosse Gods lawes. † *Georgius Wicelius* one of their own arch Divines (*Inspect. eccles. pag. 18.*) exclames against it, and all such rash monasticall vowes, and would haue such persons seriously to consider what they doe, whom they admit *ne in posterum querantur de inanibus stupris*, lest they repent it at last. For either as he follows it, you must allow them Concubines or suffer them to marry, for scarce shall you finde three Priests of three thousand, qui per etatem non ament, that are not troubled with burning lust. Wherefore I conclude, It is an unnaturall and impious thing to bar men of this Christian liberty, too severe and inhumane an edict.

¶ Eee 2

¶ The

* *Ouid. 1. met.*

† *Mercurialis*

de *Priapismo.*

m *Memorabi-*

le quod *Vlricus*

epistola refert

Gregorium

quum ex pif-

cina quadam

allata plus

quam sex mil-

le infantum

capita uidis-

set, ingenuisse

& decretum

de celibatu

tantam cadis

causam confes-

sus condigno

illud peniten-

tie fructu pur-

gasse, Remni-

sus ex concil.

Trident. part.

3. de celibatu

sacerdotum.

n Si nubat,

quam si domi

concubinam a-

lat.

o *Alphonfus*

Cicconius lib.

de gest. ponti-

ficum.

p Cum medici

suaderent ut

aut nuberet

aut coitu ute-

retur, sic mor-

tem vitari pos-

se, mortem po-

rtus intrepidus

expectavit

&c.

† *Epist. 30.*

† *Vide vitam*

eius edit 1623

by D. T. James

582

o Lidgate in
Chaucers flow
er of curtesie.

• The silly Wren, the Titmouse also,
The little Redbreast haue their election,
They fly I saw and together gone,
Whereas hem list, about environ
As they of kinde haue inclination,
And as nature Impresse and guide,
Of every thing list to provide.

But man alone, alas the hard stond,
Full cruelly by kindes ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasure:
What meaneth this, what is this pretence
Of lawes, I wis, against all righte of kinde
Without a cause, so narrow men to binde.

pTis not mul
titude but idle
nesse which
causeth beg
gery.

q Or to set
them a work,
and bring the
up in some
honest trades.

r Dion. Cassius
lib. 56.

s sardus. Bux
torphius.

t Claude Al
baville in his
hist. of the
Frenchmen to
the Isle of
Maragnan,
An. 1614.

* Rara quide
deatu es
chastitas in his
terris, nec fa
cile perfecta,
varius perpe
tua, cogi non
nunquam po
test, ob nature
defectum, vel
si disciplina
pervaserit,
censura com
presserit.

Many Lay-men repine still at Priests marriages about the rest, and not at Cleargy men only, but all of the meaner sort and condition; they would haue none marry but such as are rich and able to maintain wiues, because their parish belike shall be pestered with Orphanes, & the world full of beggers: but these are hard-hearted, unnaturall, monsters of men, shallow politicians, they doe not consider that a great part of the world is not yet inhabited as it ought, how many Colonies into America, Terra Australis incognita, Africa may be sent? Let them consult with Sr William Alexanders book of Colonies, Orpheus Iunior's Golden fleece, Captaine Whitburne, Mr Hagthorp, &c. and they shall surely be otherwise enformed. Those politique Romans were of another minde, they thought their Citty and Country could never be too populous, Adrian the Emperour said he had rather haue men then money, *malte se hominum adiectione ampliare imperium, quam pecunia*; Augustus Caesar made an oration in Rome ad cælibes, to perswade them to marry, some countries compelled them to marry of old, as Jewes, Turks, Indians, Chinese, amongst the rest in these daies, who much wonder at our discipline to suffer so many idle persons to liue in Monasteries, and often marvell how they can liue honest. In the Isle of Maragnan, the Governour and petty King there did wonder at the Frenchmen, and admire how so many Friers, & the rest of their company could live without wiues, they thought it a thing impossible, and would not believe it. If these men should but survey our multitudes of religious houses, obserue our numbers of Monasteries all over Europe, 18. Nunneries in Padua, in Venice 31 Cloisters of Monkes, 28. of Nunnes, &c. *ex ungue leonem*, 'tis to this proportion, in all other Provinces and Citties, what would they think, doe they live honest? Let them dissemble as they will, I am of Tertullians minde, that few can containe but by compulsion. * O chastity (saith he) thou art a rare Goddesse in the world, not so easily got, seldome continuat: Thou maist now and then be compeld either for defect of nature, or if discipline perswade decrees enforce: or for some such by-respects, fullennesse, discontent, they haue lost their first loves, may not haue whom they will themselves, want of meanes, rash vowes, &c. But can he willingly containe? I thinke not.

not. Therefore either out of commiseration of humane imbecillity, in pollicy, or to prevent a far worse inconvenience, for they hold it some of them as necessary as meat and drink, and because vigour of youth, the state and temper of most mens bodies doe so furiously desire it, they have heretofore in some nations liberally admitted polygamy and stewes, an hundred thousand Curtilans in grand *Cairo* in *Egypt*, as * *Radzinilus* * *Peregrin.* obserues, are tolerated, besides boyes: how many at *Fessa*, *Rome*, *Naples*, *Hierosol.* *Florence*, *Venice*, &c. and still in many other Provinces and Citties of *Europe* they doe as much, because they think young men, Churchmen and servants amongst the rest can hardly liue honest. The consideration of this belike made *Vibius* the *Spaniard*, when his friend † *Craßus* that rich *Roman* gallant lay hid in the Cave, *ut voluptatis quam etas illa desiderat copiam faceret*, to gratify him the more send two * lusty lasses to accompany him all that while he was there imprisoned. And *Surenas* the *Parthian* generall, when he warred against the *Romans* to carry about with him 200 Concubines, as the *Swisse* Souldiers doe now commonly their wives. But because this course is not generally approved, but rather contradicted as unlawfull and abhorred, in most countries they doe much encourage them to marriage, giue great rewards to such as haue many children, and mulct those that will not marry, *Ius trium liberorum*, and in *Agellius lib. 2. cap. 15.* *Ælian. lib. 6. cap. 5.* *Valerius lib. 1. cap. 9.* * We read that three children freed the father from painfull offices, and sue from all contributions. A woman shall bee saved by bearing children. *Epietetus* would have all marry, and as † *Plato* will 6, *de legibus*, hee that marrieth not before 35 yeares of his age, must be compelled and punished, and the mony consecrated to † *Iuno's* Temple, or applied to publique uses. They account him in some countries unfortunate that dies without a wife, a most unhappy man as * *Boetius* inferres, and if at all happy, yet *infortunio felix*, unhappy in his supposed happinesse. They commonly deplore his estate, and much lament him for it: O my sweet son, &c. See *Lucian de luctu*, *Sands fol. 83. &c.*

Yet notwithstanding many with us are of the opposite part, they are married themselves, and for others let them burne, fire and flame, they care not, so they be not troubled with them. Some are too curious, and some too covetous, they may marry when they will both for ability and meanes, but so nice, that except as *Theophilus* the Emperour was presented by his mother *Euprosune*, with all the rarest beauties of the Empire in the great Chamber of his Pallace at once, and bid to giue a golden apple to her he liked best. If they might so take and choose whom they list out of all the faire maids their nation affords, they could happily condescend to marry: otherwise, &c. why should a man marry, saith another Epicurean rout, whats matrimony but a matter of money? why should free nature be entrenched on, confined or obliged, to this or that man or woman, with these manicles of body and goods? &c. Many poore people, & of the meaner sort are too distrustfull of Gods providence, they will not dare not for such worldly respects, feare of want, woes, miseries, or that they shall light as † *Lemnius* saith, on a scold, a slut, or a bad wife. And therefore † *Tristem Iuventam* *venere desertâ colum*, they are resolved to live single, as † *Epaminondas* did,

2 Qui se capi-
stro matrimo-
nii alligari
non parantur
Lemn. lib. 4. 13
de occult. nat.
Abhorrent
multi a ma-
trimonio, ne
morosam, que-
rulam acerbâ,
amarâ uxore
rem perferre
cogantur.
† Senec. Hip-
pol.
† Cælebs enim
vixerat nec ad
uxorem ducen-
dam unquam
induci potuit

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* Senec. h. p.

* Hor.

† Eneas Syl-
vius de dictis
sigismundi.Henfius. Pri-
miero.† Habeo uxore
ex animi sen-
tentia Camil-
lam Paleotti
Iurisconsulti
filiam.* Legentibus
& meditantibus
Candelas
& Candelabrum
tenue-
runt.

* Hor.

a Ovid.

* Aphranium.

p Locheus.
q Basons Ef-
fayer.

* Nil ait esse prius, melius nil cælibe vitâ,
and ready with Hippolitus to abjure all women, * *Detestor omnes, horreo,
fugio, execror, &c.* But, *Hippolite nescis quod fugis vita bonum,*
Hippolite nescis — alas poore Hippolitus thou know'lt
not what thou saist, 'tis otherwise Hippolitus. † Some make a doubt, an
uxor literato sit ducenda, whether a Scholar should marry, if she be faire
she will bring him back from his grammer to his horne-booke, or else
with kissing and dalliance she will hinder his study; if foule with scold-
ing, he cannot well intend to both, as *Philippus Beroaldus* that great Bo-
nonian Doctor, once writ, *impediri enim studia literarum, &c.* but hee re-
cant at last, and in a solemne sort with true conceived words hee did
aske the world and all women forgiveness. But you shall have the story
as he relates himselfe, in his Commentaries on the sixth of *Apuleius*: For
a long time I lived a single life, & *ab uxore ducenda semper abhorru*, *nec
quicquam libero lecto censui jucundius*, I could not abide marriage, but
as a rambler, erraticus ac volaticus amator (to use his own words) *per
multiplices amores discurrebam*, I took a snatch where I could get it, nay
more, I railed at marriage downe right, and in a publike auditory when
I did interpret that sixth Satyre of *Juvenal*, out of *Plutarch*, and *Seneca*, I
did heap up all the dicteries I could against women; but now recant with
Stesichorus, *Palinodiam cano, nec pœnitet censer* in ordine maritorum, I
approve of marriage, I am glad I am a † married man, I am heartily glad
I have a wife, so sweet a wife, so noble a wife, so young, so chaste a wife,
so loving a wife, and I doe wish and desire all other men to marry; and
especially Scholars, that as of old *Martia* did by *Hortensius*, *Terentia*
by *Tullius*, *Calphurnia* to *Plinius*, *Pudentilla* to *Apuleius*, * hold the can-
dle whilst their husbands did meditate and write, so theirs may doe to
them, and as my deare *Camilla* doth to me. Let other men bee averse,
raile then and scoffe at women, and say what they can to the contrary, *vir
sine uxore malorum expertus est, &c.* a single man is an happy man, &c. but
this is a toy.

* *Nec dulces amores sperne puer, neq; tu choreas;*
these men are too distrustfull and much to blame, to use such speeches,

a *Parcite paucorum diffundere crimen in omnes,*
They must not condemne all for some. As there be many bad, there bee
some good wiues, as some be vitious, some be vertuous: read what *Salomon*
hath said in their praises, *Prov. 31.* and *Syracides cap. 26. & 30.* blessed
is the man that hath a vertuous wife, for the number of his daies shall bee
double. A vertuous woman reioyceth her husband, and she shall fulfill the
yeares of his life in peace. A good wife is a good portion, (& 36. 24.) an
help, a pillar of rest, *columna quietis,*

Qui capit uxorem, fratrem capit atq; sororem. Et 30,
he that hath no wife wandereth to and fro mourning. *Minuantur atra con-
juge cura,* women are the sole, only joy, and comfort of a mans life, borne
ad usum & lusum hominum, † *Firmamenta familia,*
p *Delitia humani generis, solatia vite,*
q *Blanditia noctis, placidissima cura diei,*
Vota virum, iuvenum spes, &c.

A wife is a young mans *Mistris*, a middle ages companion, an old mans nurse: *Particeps latorum & tristium*, A prop, an helpe, &c. 585

† *Optima viri possessio est uxor benevola*, † *Euripides.*

Mitigans iram & avertens animam eius a tristitia,

Mans best possession is a loving wife,

She tempers anger and diverts all strife.

There is no joy, no comfort, no sweetnesse, no pleasure in the world, like to that of a good wife,

Quam cum chara domi coniux, fidusq; maritus

Vnanimis degunt ————— faith our latin *Homer*,

she is still the same in sicknesse and in health, his eye, his hand, his some friend, his partner at all times, his other selfe, not to be separated by any calamity, but ready to share all sorrow, discontent, and as the *Indian* women doe, live and dye with him, nay more to dye presently for him.

Admetus King of *Thessaly* when he lay upon his death bed, was told by *Apollo*s oracle, that if he could get any body to dye for him, he should live longer yet, but when all refused, his parents *et si decrepiti*, friends and followers forsooke him, *Alcestes* his wife though young, most willingly undertook it, what more can be desired or expected? And although on the other side there be an infinite number of bad husbands. (I should raile downe right against some of them) able to discourage any woman, yet there be some good ones againe, and those most observant of marriage rites.

An honest country fellow (as *Fulgosus* relates it) in the kingdome of *Naples*, * at plough by the Sea side, law his wife carried away by *Mauritanian* pirats, he ranne after in all hast, up to the chin first, and when he could wade no longer, swam, calling to the governour of the ship to deliver his wife, or if he must not have her restored, to let him follow as a prisoner, for he was resolved to be a galli-slave, his drudge, willing to endure any misery, so that he might but enjoy his deare wife.

The *Moors* seeing the mans constancy and relating the whole matter to their governour at *Tunnis*, let them both free, and gave them an honest pension to maintain themselves during their lives. I could tell many stories to this effect; but put case it often prove otherwise, because marriage is troublesome, wholly therefore to avoid it, is no argument; * he that will avoid trouble must avoid the world (*Eusebius praepar. Evangel. 5. cap. 50.*)

Some trouble there is in marriage I deny not, *Et si grave sit matrimonium*, faith *Erasmus*, *edulcatur tamen multis*, &c. yet there be many things to d sweeten it, a pleasant wife, *placens uxor*, pretty children *dulces nati*, *delitia filiorum hominum*, the chiefe delight of the sonnes of men *Eccles. 2. 8.* &c. And howsoever though it were all troubles, * *utilitatis publica causa devorandum*, grave quid libenter subeundum, it must willingly be undergone for publike goods sake,

* *Audite populus haec*, inquit *Susarion*, *Male sunt mulieres*, veruntamen O populares, *Hoc sine malo domum inhabitare non licet.*

Heate me O my countrymen, faith *Susarion*, Women are naught, yet no life without one. † *Malum est mulier*, sed *necessarium malum*,

† *Menander*, they

* *Cum iuxta mare agrum coleret. Omnis enim miserie immemorem, conjugalia amor cum fecerat Non sine ingenti admiratione, tanta hominis obaritate motus rex liberos esse iussit, &c.*

* *Qui vult vitare molestias vitet mundum.*

* *Tide si de regno ams xevons aqes dms. Quid vita est quae so quidve est sine Cypride dulce Mimer. e Erasmus. * E Stobee.*

* Seneca Hyp.
Lib. 3. num. 1.

† Hist. lib. 4.

g Palingenius.

† Brufon. lib. 7.
cap. 23.

h Noli socie-
tatem habere,
&c.

i Lib. 1. cap. 6.

Si, inquit, qui-
vires sine ux-
ore esse posse-
mus, omnes
caveremus;

Sed quoniam
sic est saluti
potius publica
quam volup-
tati consulen-
dum.

† Beatus fo-
ret si liberos
auro & ar-
gento mercari
&c.

* Seneca Hyp.

* Gen. 2. Ad-
iutorium simi-
le &c.

they are necessary evils and for our owneends we must make use of them, to have issue, * *Supplet Venus ac restituit humanum genus*, and to propagate the Church. For to what end is a man born? why lives he, but to increale the world, and how shall he doe that well, if he doe not marry? *Matrimonium humano generi immortalitatem tribuit*, saith *Nevissanus*, Matrimony makes us immortall, and according to † *Tacitus*, 'tis fir-
missimum imperii munimentum, the sole and chiefe prop of an Empire.

g *Indignè vivit per quem non vivit & alter*, † which
† *Pelopidas* objected to *Epaminondas*, he was an unworthy member of a
common-wealth, that left not a child after him to defend it, & as h *Tris-
megistus* to his sonne *Tatius*, have no commerce with a single man: Hold-
ing belike that a Batchelor could not live honestly as he should, and with
Georgius Wicelius, a great Divine and holy man, who of late by 26.
arguments commends marriage as a thing most necessary for all kind
of persons, most laudable and fit to be embraced and is perswaded with
all, that no man can live and dye religiously, and as he ought without a
wife, *persuasus neminem posse neg, piè vivere, neq, benè mori citra uxore*,
he is false, an enemy to the common-wealth, injurious to himselte, de-
structive to the world, an apostate to nature, a rebell against heaven and
earth. Let our wilfull, obstinate, and stale Batchelors ruminare of this,
If we could live without wives, as *Marcellus Numidicus* said in i *Agellius*,
we would all want them, but because we cannot, let all marry, and consule
rather to the publike good, then their own private pleasure or estate. It were
an happy thing, as wife † *Enripides* hath it, if we could buy children with
gold and silver, and be so provided, *sine mulierum congressu*, without
womens company, but that may not be,

* *Orbis jacebit squallido turpis situ,*
Vanum sine ullis classibus stabit mare,
Alesq, cælo deerit & sylvis fera,

Earth, Aire, Sea, Land eftsone would come to naught,
The World it selfe should be to ruine brought.

necessity therefore compells us to marry.

But what doe I trouble my selfe, to finde arguments to perswade to,
or commend marriage, behold a brieve abstract of all that which I have
said, and much more, succinctly, pithily, pathetically, perspicuously, and
elegantly delivered in twelve motives, to mitigate the miseries of mar-
riage, by * *Iacobus de Voragine*,

- 1 *Res est? habes quæ tueatur & augeat.*
- 2 *Non est? habes quæ quarat.*
- 3 *Secundæ res sunt? felicitas duplicatur.*
- 4 *Adverse sunt? Consolatur, adsidet, onus participat ut tolerabile fiat.*
- 5 *Domus? solitudinis tedium pellit.*
- 6 *Foras? Discedentem visus prosequitur, absentem desiderat, redeuntem
lata excipit.*
- 7 *Nihil jucundum absq, societate? Nulla societas matrimonio suavior.*
- 8 *Vinculum Conjugalæ charitatis adamantinum.*
- 9 *Accrescit dulcis affinium turba, duplicatur numerus parentum, fra-
trum, sororum, nepotum.*

- 10 *Pulchra fis prole parens.*
 11 *Lex Mosi sterilitatem matrimonii execratur, quanto amplius Ca-*
libatum.
 12 *Si natura pœnam non effugit, ne voluntas quidem effugiet.*
 1 Hast thou meanes? thou hast one to keep and increase it.
 2 Hast none? thou hast one to helpe to get it.
 3 Art in prosperity? thine happinesse is doubled.
 4 Art in adversity? shee'le comfort, assist, bear a part of thy burden to
 to make it more tolerable.
 5 Art at home? shee'le drive away melancholy,
 6 Art abroad? shee looks after thee going from home, wishes for
 thee in thine absence, and joyfully welcomes thy returne.
 7 There's nothing delightful without society, no society so sweet
 as Matrimony.
 8 The band of Conjugall love is adamantine.
 9 The sweet company of kinsmen increaseth, the number of parents is
 doubled, of brothers, sisters, nephews.
 10 Thou art made a father by a faire and happy issue.
 11 *Moses* Curseth the barrenesse of Matrimony, how much more a
 single life?
 12 If *Nature* escape not punishment, surely thy *Will* shall not avoid it.
 All this is true say you, and who knowes it not, but how easy a matter
 is it to answer these motives, and to make an *Anti-parodia* quite opposite
 unto it? To exercise my selfe I will Essay.
 1 Hast thou meanes? thou hast one to spend it,
 2 Hast none? thy beggery is increased.
 3 Art in prosperity? thy happinesse is ended.
 4 Art in adversity? like *Iob's* wife shee'le aggravate thy misery, vex
 thy soule, make thy burden intollerable.
 5 Art at home? shee'le scold thee out of doores.
 6 Art abroad? If thou be wise keep thee so, shee'le perhaps graft hornes
 in thine absence, scowle on thee comming home.
 7 Nothing gives more content then solitarinesse, no solitarinesse like
 this of a single life.
 8 The band of marriage is adamantine, no hope of loosing it, thou art
 undone.
 9 Thy number increaseth, thou shalt be devoured by thy wives
 friends.
 10 Thou art made a Cornuto by an unchast wife, and shalt bring up o-
 ther folkes Children in stead of thine owne.
 11 *Paul* commends marriage, yet he preferres a single life.
 12 Is marriage honorable? What an immortal crowne belongs to vir-
 ginity?

So *Siracides* himselfe, speaks as much as may be, for and against wo-
 men, so doth almost every philosopher plead *pro* and *con*, every poet
 thus argues the case (though what cares *vulgus hominum* what they
 say?) so can I conceive peradventure, and so canst thou: when all is said,

Fff

yet

con-
of
Po-
silus
cid.

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yet since some be good, some bad, let's put it to the venture. I conclude therefore with *Seneca*,

— cur *Toro viduo jaces?*

Tristem juventam solve: nunc luxus rape,

Effunde habenas, optimos vitæ dies

Effluere prohibe.

Why dost thou lye alone, let thy youth and best daies so passe away? Marry whil'st thou maist, *donec viventi canities abest morosa*, whilest thou art yet able, yet lusty,

† Ovid.

† *Elige cui dicas tu mihi sola places,*

make thy choice, and that freely forthwith, make no delay, but take thy fortune as it falls. 'Tis true,

† Euripides.

— † *calamitosus est qui inciderit*

In malam uxorem, felix qui in bonam,

'Tis an hazard both waies I confesse, to live single or to marry,

† Egræo va-
lerius lib. 7.
cap. 7.

† *Nam & uxorem ducere, & non ducere malum est,*

it may be bad, it may be good, as it is a crosse and calamity on the one side, so 'tis a sweet delight, an incomparable happinesse, a blessed estate, a most unspeakable benefit, a sole content on the other; 'tis all in the prooffe. Be not then so wayward, so covetous, so distrustfull, so curious and nice, but let's all marry, *mutuos foventes amplexus*; Take me to thee, and thee to me, to morrow is *S^t Valentines* day, let's keep it Holiday for *Cupids* sake, for that great God *Loves* sake, for *Hymens* sake, and celebrate * *Venus Vigil* with our Ancestors for company together, singing as they did,

* *Pervigilium*
Veneris è ve-
tere poeta.

Cras amet qui nunquam amavit, quæq; amavit, cras amet.

Ver novum, veriam canorum, ver natus orbis est,

Vere concordant amores, vere nubunt alites,

Et nemus coma resolvit &c.

Cras amet, &c.

k *Domus non*
poteft consi-
stere sine ux-
ore. Nevifanus
lib. 2. num. 18.
l *Nemo in se-*
verissima Sto-
icorum fami-
lia qui non
barbam quoq;
& supercili-
um amplexi-
bis uxoris
submiserit,
aut in ipsa
parte a' reli-
quis dissen-
sit, Hensius
Primero.
† *Quid libe-*
rius homo ma-
culis videre
debet quam
bellam ux-
orem.

Let him that is averse from marriage read more in *Barbarus de re uxor.* lib. 1. cap. 1. *Lemnius de institut.* cap. 4. *P. Godefridus de Amor.* lib. 3. cap. 1. k *Nevifanus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunitall, Erasmus* tracts in laudem matrimonii, &c. and I doubt not but in the end he will rest satisfied, recant with *Beroaldus*, doe penance for his former folly, singing some penitentiall ditties, desire to be reconciled to the Deity of this great God Love, goe a pilgrimage to his Shrine, offer to his Image, sacrifice upon his altar, and be as willing at last to embrace marriage as the rest: There will not be found, I hope, l *No not in that severe family of Stoicks, who shall refuse to submit his grave beard, and supercilious looks to the clipping of a wife, or disagree from his fellowes in this point. For what more willingly (as † Varro holds) can a proper man see then a faire wife, a sweet wife, a loving wife? can the world afford a better sight, sweeter content, a fairer object, a more gracious aspect?*

Since then this of marriage, is the last and best refuge, and cure of Heroicall love, all doubts are cleared, and impediments removed; I say againe, what remains, but that according to both their desires, they bee happily joyned, since it cannot otherwise be helped. God send us all good

† Chaucer.
 * Conclusio
 Theod. Podro
 mi. 9 l. Amor.
 m Ovid.
 * Epist. 4. l. 2.
 Jucundiores
 multo & sua.
 vires longe
 post moleſtas
 turbas aman-
 tium nuptie.
 † Olim memi-
 niſſe iuvabit.
 o Quid expe-
 ctatus, intus fi-
 unt nuptie.
 the muſick,
 gueſts, and all
 the good
 cheere is
 within.
 * The con-
 cluſion of
 Chaucers Po-
 em of Troilus
 and Creſeil.
 P Catullus.
 q Catullus.
 † I. Secundus
 ſylvar. lib.
 Iam virgo tha-
 lamum ſubibit
 unde ne virgo
 redeat, marite
 cura.
 † Ecclus. 39.
 14.
 † Galeni Epi-
 ſtal.
 * O noctem
 quater & qua-
 ter beatam.
 † Theocritus
 eidy. 18.

good wiues, every man his wiſh in this kinde, and me mine!

* And God that all this world hath wrought,
 Send him his Love that hath it ſo deere bought.

If all parties be pleaſed, aſke their Banes, 'tis a match. * *Fruitur Rhodanthe ſponſa, ſponſo Doſicle, Rhodanthe and Doſicles ſhall goe together, Clitiphon and Leucippe, Theagines and Chariclia, Poliarchus hath his Argenis, Lyſander Caliſta, (to make up the maſke) m Potiturq, ſua puer Iphis Ianthi.*

* And Troilus in luſt and in quiet,
 Is with Creſeil, his own heart ſweet.

And although they haue hardly paſt the pikes, through many difficul-
 ties and delayes brought the match about, yet let them take this of * *Ari-
 ſtanetus* (that ſo marry) for their comfort: † *After many troubles and
 cares, the marriages of Lovers are more ſweet and pleaſant.* As wee com-
 monly conclude a Comœdy with a ° wedding, and ſhaking of hands,
 lets ſhut up our diſcourſe, and end all with an † *Epithalamium.*

Feliciter nuptis, God giue them joy together. † *Hymen o Hymenae,
 Hymen ades o Hymenae! Bonum factum,* 'Tis well done, *Haudequidem ſive
 mente reor, ſive numine Divum,* 'tis an happy conjunction, a fortunate
 match, an even couple,

Ambo animis, ambo præſtantes viribus, ambo

Florentes annis, ———

they both excell in gifts of body and minde, are both equall in yeares,
 youth, vigor, alacrity, ſhe as faire and lovely as *Lais* or *Helena*, he as ano-
 ther *Charinus* or *Alcibiades*,

————— P *ludite ut lubet & brevi*

Liberis date. ———

Then modeſtly goe ſport and play,

And let's haue every yeare a boy.

† *Goe giue a ſweet ſmell as Incenſe, and bring forth flowres as the Lilly:* that
 we may ſay hereafter,

Scitus Mecæſtor natus eſt Pamphilo puer.

In the meane time I ſay,

† *Ite, agite o juvenes, * non murmura veſtra columbæ
 Brachia non hederæ, neq, vincant oſcula conchæ.*

O gentle youths goe ſport your ſelves betimes,

Let not the Doves outpaſſe your murmurings,

Or Ivy claſping armes, or oyſter kiſſings.

And in the morne betime, aſthoſe † *Lacedæmonian* Laffes ſaluted *Helena*
 and *Menelaus*, ſinging at their windowes, and wiſhing good ſucceſſe,
 doe we at yours:

*Salve o ſponſa, ſalve felix, det vobis Latona
 Felicem Sobolem, Venus dea det æqualem amorem
 Inter vos mutuo; Saturnus durabiles divitias,
 Dormite in pectora mutuo amorem inſpirantes,
 Et deſiderium!* ———

Good morrow Maſter Bridegroom, and Miſtris Bride,

Many fayre lovely Bernes to you betide!

Let *Venus* to you mutuall loue procure,

Ffff 2

Let

Let Saturne give you riches to endure.
Long may you sleep in one anothers armes,
Inspiring sweet desire, and free from harmes.

Even all your liues long,

g Erasmi. Epi-
thal. P. Aegi-
dij. Nec salient
modo sed duo
charissima pe-
ctora in dispo-
nibili mutua
benevolentia
modo copulent
ut nihil unquam
eos incendere
possint ira vel
tristitia. Illa per-
petuo nihil au-
diat nisi mea
lux: Ille vicif-
sim nihil nisi
anime mi: At-
que huius iucun-
ditati ne sene-
ctus detrahatur,
immo potius ali-
quid adauge-
at.

g Contingat vobis turturum concordia,
Cornicula vivacitas —

The loue of Turtles hap to you,
And Ravens yeares still to renew.†

Let the *Muses* sing (as he said,) the *Graces* dance, not at their weddings
onely but all their daies long; so couple their hearts, that no irksomenesse or
anger ever befall them: Let him never call her other name then my ioy,
my light, or she call him otherwise then sweet-heart. To this happinesse of
theirs, let not old age any whit detract, but as their yeares, so let their mutu-
all loue and comfort increase. And when they depart this life,

† concordēs quoniam vixeret tot annos,
Auferat hora duos eadem, nec coniugis usquam
Busta suae videat, nec sit tumulandus ab illa.

Because they haue so sweetly liv'd together,
Let not one dye a day before the other,
He bury her, she him, with even fate,
One houre their soules let jointly separate.

Fortunati ambo si quid mea carmina possunt,
Nulla dies unquam memori vos eximet aeo.

h Kornman-
nus de linea a-
moris.

Atq; hæc de amore dixisse sufficiat, sub correctione, h quod ait ille ca-
ius, melius sentientis. Plura qui volet de remediis amoris, legat Iasonem
Pratensem, Arnoldum, Montanum, Savanarolum, Langium, Valescum, Cri-
misonum, Alexandrum Benedictum, Laurentium, Valleriolam, è Poetis Na-
sonem, è nostratibus Chaucerum, &c. with whom I conclude,

† Finis 3. book
of Troilus &
Cressid.

† For my words here and every part,
I speak hem all under correction,
Of you that feeling haue in loues art,
And put it all in your discretion,
To intreat or make diminution
Of my language, that I you beseech
But now to purpose of my rather spech.

SECT.

SECT. 3.

MEMB. 1. SUBSECT. 1.

JEALOUSY.

Jealousie, its Equivocations, Name, Definition, Extent, severall kindes; of Princes, Parents, Friends. In Beasts, Men: before marriage, as Corrivalls; or after, as in this place.



Alesius in Taranta cap. de Melanchol. Elian Montaltus, Felix Platerus, Guianerius, put Jealousie for a cause of Melancholy, others for a Symptome, because melancholy persons amongst these passions and perturbations of the minde, are most obnoxious to it. But me thinkes for the

latitude it hath, and that prerogative above other ordinary symptoms, it ought to bee treated of as a Species apart, being of so great and eminent note, so furious a passion, and almost of as great extent as Love it selfe, as *Benedetto Varchi* holds, *No love without a mixture of Jealousie, qui non zelat, non amat.* For these causes I will dilate, and treat of it by it selfe, as a bastard branch or kinde of Love Melancholy, which, as *Heroicall Love* goeth commonly before marriage, doth usually follow, torture, and crucifie in like sort, deserves therefore to be rectified alike, requires as much care and indutry, in setting out the severall causes of it, prognosticks and cures. Which I have more willingly done, that he that is or hath beene jealous, may see his errour as in a glasse; he that is not, may learne to detest, avoid it himselfe, and dispossesse others that are any way wise affected with it.

Jealousie is described and defined to be ^k a certaine suspicion which the lover hath of the party he chiefly loveth, lest he or she should bee enamoured of another: or any eager desire to enjoy some beauty alone, to have it proper to himselfe onely: a feare or doubt, lest any forrainer should participate or share with him in his love. Or (as ^l *Scaliger* addes) a feare of losing her favour, whom he so earnestly affects. *Cardan* calls it, a ^m Zeale for love, and a kinde of envie lest any man should beguile us. ⁿ *Ludovicus Vives* defines it in the very same words, or little differing in sense.

There be many other *Jealousies*, but improperly so called all, as that of Parents, Tutors, Guardians over their children, friends whom they love, or such as are left to their wardship or protection.

Storax non rediit hac nocte à cenà Æschinus,

Neque servulorum quispiam qui adversum ierant?

As the old man in the Comœdy cried out in passion, and from a sollicitus feare and care he had of his adopted sonne, ^o not of beauty, but lest they should miscarry, doe amisse, or any way discredit, disgrace (as *Vives* notes) or endanger themselves and us. ^p *Ægeus* was so sollicitous for his sonne *Theseus*, (when hee went to fight with the *Minotaure*) of his

G g g g

successe,

ⁱ In his Oration of Jealousie, put out by *Fr. Sansevin.*

^k *Benedetto Varchi.*

^l *Exercitar. 317*

Cum metuimus

ne amate rei

exturbemur

possessione.

^m *Zelus de forma est inviden-*

tia species ne

quis forma quæ

amamus fruat

cur.

ⁿ *3. de Anima.*

^o *R. de Anima.*

Tangimur zelotypia de pupillis

liberis. charisq;

cure nostræ con-

creditæ, non de

forma, sed ne

male sit iis, aut

ne nobis sibi que

parent ignominiam.

^p *Plutarch,*

q Senec. in Herc.
fur.
i Exod. 20.

f Lucan.
i Danæus A-
phorū polit. sem-
per metuunt ne
eorum authori-
tas minuat.
u Belli Neapol.
lib. 5.

x Dicit non po-
teſt quam tenu-
es & infirmas
cauſas habent
meroris & ſu-
ſpitionis, et hic
eſt morbus oc-
cultus, qui in
familiiſ princi-
pum regnat.

x Omnes amu-
los interfecit.
Lamprid.

y Conſtant, agri-
cult. lib. 10. c. 5.

Cypariſſa Eteo-
clis filia, ſaltan-
tes ad emulati-
onem dearum in
puteum demoli-
te ſunt, ſed ter-
ra miſerata, cu-
preſſos inde
produxit.

z Ouid. Met.

a Seneca.

b Quis autem

carniſex addi-

ſtum ſupplicio

crudelius affici-

at, quam metus?

Metus inquam

mortis, inſamie

cruciatuſ. ſunt

ille ultrices ſu-

rie quæ tyran-

nos exagitant,

&c. Multo a-

cerbius ſauciant

& pungunt,

quam crudeles

domini ſervos

vinclis ſuſſibus

ac tormentis

exulcerare poſ-

ſunt.

ſucceſſe, leſt he ſhould be foiled, q *Prona eſt timori ſemper in pejus fides.* We are ſtill apt to ſuſpect the worſt in ſuch doubtfull caſes, as many wives in their husbands abſence, fond mothers in their childrens, leſt if abſent they ſhould be miſ-led or ſicke, and are continually ex-
pecting newes from them, how they doe fare, and what is become of
them, they cannot endure to have them long out of their ſight: Oh
my ſweet ſonne, O my deare childe, &c. Paul was jealous over the
Church of Corinth, as he confeſſeth, 2 Cor. 11. 12. *With a godly jealousie,*
to preſent them a pure Virgin to Chriſt; and he was afraid ſtill, leſt as the
Serpent beguiled Eva through his ſubtilty, ſo their mindes ſhould bee
corrupt from the ſimplicity that is in Chriſt. God himſelfe in ſome
ſenſe is ſaid to be jealous, *I am a iealous God, and will viſite:* ſo *Pſal. 79.*
5. Shall thy iealouſie burne like fire for ever? But theſe are improperly
called Jealouſies, and by a Metaphor, to ſhew the care and ſollicitude
they have of them. Although ſome Jealouſies expreſſe all the Symp-
tomes of this which we treat of, feare, ſorrow, anguiſh, anxiety, ſuſpiti-
on, hatred, &c. the object only varied. That of ſome fathers is very emi-
nent, to their ſonnes and heires, for though they love them dearly be-
ing children, yet now comming toward mans eſtate they may not well
abide them, the ſonne and heire is commonly ſicke of the father, and
the father againe may not well brooke his eldeſt ſonne, *inde ſimulantes*
plerumque contentiones & inimicitia; But that of Princes is moſt noto-
rious, as when they feare corrivals (if I may ſo call them) ſucceſſors, e-
mulators, ſubjects, or ſuch as they have offended. *Omniſq; poteſtas im-*
patiens conſortis erit: They are ſtill ſuſpicious, leſt their authority ſhould be di-
miniſhed, as one obſerves; and as Comineus hath it, *It cannot be expreſ-*
ſed what ſlender cauſes they have of their grieve and ſuſpition, a ſecret di-
ſeaſe, that commonly lurkes and breeds in Princes families. Sometimes it
is for their honour onely, as that of Adrian the Emperour, *x that killed all*
his emulators. Saul envied David; Domitian, Agricola, becauſe he did
excell him, obſcure his honour as he thought, eclipse his fame. Iuno tur-
ned Prætuſ daughters into Kine, for that they contended with her for
beauty, Cypariſſa King Eteocles children, were envied of the Goddeſſes
for their excellent good parts, and dancing amongſt the reſt, ſaithy Con-
ſtantine, and for that cauſe ſlung downe headlong from heaiven, and buried
in a pit, but the earth tooke pity of them, and brought out Cypreſſe trees to
preſerve their Memories. *z Niobe, Arachne, and Marſias can teſtifie as*
much. But it is moſt grievous when it is for a kingdome it ſelfe, or mat-
ters of commoditie, it produceth lamentable effects, eſpecially amongſt
Tyrants, *in deſpotico Imperio,* and ſuch as are more feared than beloved
of their ſubjects, that get and keepe their ſoveraignty by force, and
feare. *a Quod civibus tenere te invitis ſcias.* &c. as Phalaris, Diomysius, Pe-
riander held theirs. For though feare, cowardiſe and jealousie, in Pla-
tarchs opinion be the common cauſes of tyranny, as in Nero, Caligula,
Tiberius, yet moſt take them to be ſymptomes. For *b what ſlave, what*
hangman (as Bodine well expreſſeth this paſſion, *l. 2. c. 5. de rep.*) can ſo cru-
elly torture a condemned perſon, as this feare and ſuſpition? Feare of death,
infamy, torments, are theſe furies and vulnæres, that vex and diſquiet
tyrants,

tyrants, and torture them day and night, with perpetuall terrors and affrights, envy, suspition, feare, desire of revenge, and a thousand such disagreeing perturbations, turne and affright the soule out of the hinges of health, and more grievously wound and pierce, than those cruell masters can exasperate and vex their Prentises or servants, with clubbes, whippes, chaines and tortures. Many terrible examples we have in this kinde, amongst the Turkes especially, many jealous outrages; ^c *Selimus* killed *Cornutus* his youngest brother, five of his Nephewes, *Mustapha Bassa*, and divers others. ^d *Bajazet* the second Turke, jealous of the valour and greatnesse of *Acmet Bassa*, caused him to bee slaine. ^e *Solyman* the magnificent, murdered his owne sonne *Mustapha*, and 'tis an ordinary thing amongst them, to make away their brothers, or any competitors, at the first comming to the Crowne: 'tis all the solemnity they use at their fathers funeralls. What mad pranks in his jealous fury did *Herod* of old commit in *Iury*, when he massacred all the children of a yeare old? ^f *Valens* the Emperour in *Constantinople*, when as hee left no man alive of quality in his kingdome that had his name begun with *Theod.* *Theodori*, *Theognosti*, *Theodosii*, *Theoduli*, &c. They went all to their long home, becaule a wizard told him that name should succeed in his Empire. And what furious designes hath ^g *Io. Basilus*, that Muscovian tyrant, practised of late? It is a wonder to read that strange suspition, which *Suetonius* reports of *Claudius Caesar*, and of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two jealous brothers, the one could not endure so much as the others servants, but made away him, his chiefeft followers, and all that belonged to him, or were his well-wishers. ^h *Maximinus* perceiving himselfe to bee odious to most men, because hee was come to that height of honour out of base beginnings, and suspecting his meane parentage would bee objected to him, caused all the Senators that were nobly descended, to be slaine in a jealous humour, turned all the servants of *Alexander* his predecessor out of doores, and slew many of them, because they lamented their masters death, suspecting them to be traitors, for the love they bare to him. When *Alexander* in his fury had made *Clitus* his deare friend to bee put to death, and saw now (saith ⁱ *Curtius*) an alienation in his subjects hearts, none durst talke with him, he began to be jealous of himselfe, lest they should attempt as much on him, and said they lived like so many wilde beasts in a wilderness, one afraid of another. Our moderne stories afford us many notable examples. ^j *Henry* the third of *France*, jealous of *Henry* of *Lorraine* Duke of *Guise*, Anno 1588. caused him to be murdered in his owne chamber. ^k *Lewes* the eleventh was so suspitious, hee durst not trust his children, every man about him he suspected for a traitor; Many strange trickes *Cominius* telleth of him. How jealous was our *Henry* the fourth of King *Richard* the second, so long as he lived, after he was deposed; and of his owne sonne *Henry*, in his later dayes? which the Prince well perceiving, came to visit his father in his sicknesse, in a watchet velvet gowne, full of oilet holes, and with needles sticking in them, (as an embleme of Jealousie) and so pacified his suspitious father, after some speeches and protestations, which he had used to that purpose. Per-

^c *Lonicerus To.*
ⁱ *Turc. hist. c. 24*
^d *Iovius vita*
^e *ejus*
^f *Knoples.*
Busbequius.
Sands fol. 52.

^g *Nicephorus*
lib. 11. cap. 45.
Socrates lib. 7.
ca. 35. Neque
Valens alicui
pepercit qui
Theod. cognomi-
ne vocaretur.
^h *Alexand. Ga-*
guin Muscov.
hist. descrip. c. 5.
ⁱ *D. Fletcher.*
timet omnes ne
insidie essent.
Herodot. l. 7.
Maximinus in-
visum se senti-
ens, quod ex in-
fimo loco in tan-
tam fortunam
venisset mori-
bis ac genere
barbarus, metu-
ens ne natali
obscuritas obji-
ceretur, omnes
Alexandri prae-
decessoris mini-
stros ex aula e-
jecit, pluribus
interfectis quod
maesti essent ad
mortem Alexan-
dri, insidias inde
metuens.
^j *Lib. 8. tanquam*
ferae solitudine
vivebant, ter-
rentes alios,
timentes.
^k *Serres fol. 56.*
^l *Neapl. belli*
lib. 5. nulli
prorsus homin
fidebat, omnes
insidiari sibi
putabat.
^m *Camdens Re-*
maines.
m Mar. parat.

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*n R. T. not in
blasfon jealousie.*

*o Daniel in his
Panegyricke to
the King.*

*p 3. de anima
cap. de zel. Ani-
malia quadam
zelotypia tan-
guntur, ut olo-
res, columbae,
galli, tauri, &c.
ob metum com-
munionis.
q Seneca*

*r Chaucer in his
assembly of
fowles.
f Alderovand.
t Lib. 12.
u Sibi timens
circa res vene-
reas, solitudines
amat quo solus
sola famina
fructatur.*

petuall imprisonment, as that of *Robert Duke of Normandy*, in the daies of *Henry the first*, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word (ⁿ as he said) three things cause Iealousie, a mighty state, a rich treasure, a faire wife; or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these feares and miseries, we may be most secure and happy under the reigne of our fortunate Prince. *o His fortune hath indebted him to none,*

*But to all his people universally,
And not to them but for their love alone,
Which they account as placed worthily.
He is so set, he hath no cause to be
Iealous, or dreadfull of disloyalty,
The pedestal whereon his greatnesse stands,
Is held of all our hearts, and all our hands.*

But I rove, I confesse. These æquivocations, Iealousies, and many such, which crucifie the souls of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to love, and wherein they can brooke no corriual, or endure any participation: and this Iealousie belongs as well to bruit beasts, as men. Some creatures, saith *p Vives*, Swans, Doves, Cocks, Bulls, &c. are jealous as well as men, and as much moved, for feare of communion.

*q Grege pro toto bella iuvenct,
Si conjugio timuere suo,
Poscunt timidi pralia cervi,
Et mugitus dant concepti signa furoris.*

In *Venus* cause what mighty battles make
Your raving Bulls, and stirs for their herds sake?
And Harts and Buckes that are so timorous,
Will fight and roare, if once they be but jealous.

In Bulls, Horses, Goats, this is most apparently discerned, Bulls especially, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith *t Oppian*: which *Stephanus Bathorius*, late king of *Poland* used as an Imprese, with that Motto, *Regnum non capit duos*. *R. T.* in his blasfon of Iealousie, telleth a story of a Swan about *Windsore*, that finding a strange Cocke with his mate, did swim I know not how many miles after to kill him, and when he had so done, came back and killed his henne, a certaine truth, he saith, done upon *Thames*, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*, for my part, I doe beleeeve it may be true, for Swannes have ever beene branded with that Epithite of Iealousie.

*The jealous Swanne against his death that singeth,
And eke the Dole that of death bode bringeth.*

f Some say as much of Elephants, that they are more jealous than any other creatures whatsoever; and those old *Egyptians*, as *t Pierius* informeth us, expressed in their *Hieroglyphickes*, the passion of Iealousie by a Camel; ^u because that fearing the worst still about matters of *Venerie*, he loves solitudes, that hee may enjoy his pleasure alone, & in
quos-

quosunque obvios insurgit, zelotypia stimulis agitur, he will quarrell and fight with whosoever come next, man or beast, in his jealous fits. I have read as much of † Crocodiles, and if *Peter Martyrs* authority bee authenticke, *legat. Babylonica lib. 3.* you shall have a strange tale to that purpose confidently related. Another story of the jealousie of dogs, see in *Hieron. Fabricius Tract. 3. cap. 5. de loquelâ animalium.*

† Crocodili zelotypi & uxorum amantiſſimi, &c.

But this furious passion is most eminent in men, and is as well amongst Batchelors, as married men. If it appeare amongst Batchelors, we commonly call them rivals or corrivals, a metaphor derived from a River, *rivales à rivo*, for as a river, saith *Acron in Hor. art. Poet.* and *Donat. in Ter. Eunuch.* divides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enjoy her; & thence comes this emulation, which breaks out many times into tempestuous stormes, and produceth lamentable effects, murder it selfe, with much cruelty, many single combats. They cannot endure the least injury done unto them before their mistresse, and in her defence, will bite off one anothers noses, they are most impatient of any flout, disgrace, least emulation or participation in that kind. † *Lacerat lacertum Largi mordax Memnius.* *Memnius* the Roman (as *Tully* tels the story *de oratore l. 2.*) being corrivall with *Largus* at *Terracina*, bit him by the arme, which fact of his was so famous, that it afterwards grew to a proverb in those parts. † *Phadria* could not abide his corrivall *Thraſo*; for when *Parmeno* demanded, *numquid aliud imperas?* whether he would command him any more service: *No more* (saith he) but to speake in his behalfe, and to drive away his corrivall if hee could. *Constantine* in the eleventh booke of his husbandry, *cap. 11.* hath a pleasant tale of the Pine tree, she was once a faire maid, whom *Pineus* and *Boreas* two corrivals, dearly fought; but jealous *Boreas* broke her necke, &c. And in his 18 chapter he telleth another tale of † *Mars*, that in his jealousie slew *Adonis*. *Petronius* calleth this passion *amantium furiosam emulationem*, a furious emulation; and their symptomes are wel expressed by Sir *Jeffery Chaucer* in his *Canterbury tale*. It will make the nearest and dearest friends fall out; they will endure all other things to bee common, goods, lands, moneys, participate of each pleasures, and take in good part any disgraces, injuries in another kinde; but as *Propertius* well describes it in an Elegy of his, in this they will suffer nothing, have no corrivals.

† Qui dividit agrum communem inde deducitur ad amantes.

† *Erasmus* cbit. 1. Cent. 9. adag. 99.

† *Ter. Eun. act. 1. sc. 1.* Munus nostrum ornato verbis, & ipsa amulum, quoad poteris, ab ea pellito.

x *Pinus puella* quondam fuit, &c.

y *Mars zelotypus Adonidem interfecit.*

Tu mihi vel ferro pectus, vel perde veneno;

A domina tantum te modo tolle mea:

Te socium vita, te corporis esse licebit,

Te Dominum admitto rebus amice meis.

Lecto te solum, lecto te deprecor uno,

Rivalem possum non ego ferre lovem.

Stab me with sword, or poison strong

Give me to worke my bane;

So thou court not my lasse, so thou

From mistresse mine refraine.

Command my selfe, my body, purse,

Gggg 3

As

R.T.

As thine owne goods take all,
And as my ever dearest friend,
I ever use thee shall.
O spare my Love, to have alone
Her to my selfe I crave,
Nay, *Love* himselfe Ile not endure
My Rivall for to have.

This Iealousie which I am to treat of, is that which belongs to married men, in respect of their owne wives; to whose estate, as no sweetnesse, pleasure, happinesse can be compared in the world, if they live quietly and lovingly together; so if they disagree or be jealous, those bitter pills of sorrow and griefe, disastrous mischieves, mischances, tortures, gripings, discontents, are not to be separated from them. A most violent passion it is where it taketh place, an unspeakable torment, a hellish torture, an infernall plague, as *Ariosto* calls it, *A fury, a continuall fever, full of suspition, feare, and sorrow, a martyrdom, a mirth-marring monster. The sorrow and griefe of heart of one woman jealous of another, is heavier than death, Eccles 28. 6. as Peninnah did Hannah, vex her and upbraid her sore.* 'Tis a maine vexation, a most intolerable burden, a corsive to all content, a frenzy, a madnesse it selfe, as *Beneditto Varchi* proves out of that select Sonnet of *Giovanni de la Casa*, that reverend Lord, as he styles him.

2 1 Sam. 1. 6.

a Blason of
Iealousie.

SUBJECT. 2.

Causes of Iealousie. Who are most apt. Idlenesse, Melancholy, Impotency, long absence, beautie, wantonnesse, naught themselves. Allurements from time, place, persons, bad usage, causes.



Strolingers make the starres a cause or signe of this bitter passion, and out of every mans *Horoscope* will give a probable conjecture whether he will be jealous or no, & at what time, by direction of the significators to their severall promissors: their Aphorismes are to be read in *Albubator, Pontanus, Schoner, Iunctine, &c.* *Bodine c. 5. meth. hist.* ascribes a great cause to the country or clime, and discourseth largely there of this subject, saying that southerne men are more hot, lascivious, and jealous, than such as live in the North, they can hardly containe themselves in those hotter climes, but are most subject to prodigious lusts. *Leo Afer* telleth incredible things almost, of the lust and Iealousie of his country men of *Africk*, and especially such as live about *Carthage*, and so doth every Geographer of them in *Asia, Turkey, Spaniards, Italians.* *Germany* hath not so many drunkards, *England* tobaccoists, *France* dancers, *Holland* mariners, as *Italy* alone hath jealous husbands. And in *Italy* some account them of *Piacenza* more jealous than the rest. In *Germany, France, Brittain, Scandia, Poland, Muscovie*, they are not so troubled with this ferall malady, although *Damianus à Goes*, which I doe much wonder at, in his *Topography of Lapland*, and *Herbaslein* of *Russia*, against the

b Mulierum
conditio misera,
nullam honestã
credunt nisi do
mo conclusa
vivat.

† Fines Mori-
son.

c Nomen zelo-
typi: apud istos
locum non ba-
bet, lib. 3. c. 8.

the streame of all other Geographers, would fasten it upon those Northerne inhabitants. *Altomarus Poggius*, and *Munster* in his description of *Baden*, reports that men and women of all sorts go commonly into the Bathes together, without all suspition, the name of jealousie (saith *Munster*) is not so much as once heard of among them. In *Frisland* the women kisse him they drink to, and are kissed againe of those they pledge. The virgins in *Holland* goe hand in hand with young men from home, glide on the Ice, such is their harmlesse liberty, & lodge together abroad without suspition, which rash *Sansovinnus* an *Italian* makes a great signe of unchastity. In *France*, upon small acquaintance it is usuall to court other mens wives, to come to their houses, and accompany them arm in arme in the streets, without imputation. In the most Northerne Countries young men and maids familiarly dance together, men and their wives, † w^{ch}, *Siena* only excepted, *Italians* may not abide. The *Greeks* on the other side have their private bathes for men and women, where they must not come neere, not so much as see one another: and as *Bo-dine* observes lib. 5. de repub. the *Italians* could never endure this, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to be neere men, so much as in the *Church*, but with a partition betweene. Hee telleth moreover, how that when he was *Embassadour* in *England*, he heard *Men-doza* the *Spanish* Legate finding fault with it, as a filthy custome for men and women to sit promiscuously in *Churches* together: but *D^r Dale* the Master of the Requests told him againe, that it was indeed a filthy custome in *Spaine*, where they could not containe themselves from lascivious thoughts in their holy places, but not with us. *Baronius* in his *Annals* out of *Eusebius* taxeth *Licinius* the Emperour for a decree of his made to this effect, *Iubens ne viri simul cum mulieribus in Ecclesiâ interessent*, for being prodigiously naught himselfe, *aliorum naturam ex sua vitiosa mente spectavit*, he so esteemed others. But we are farre from any such strange conceits, and will permit our wives and daughters to go to the taverne with a friend as *Aubanus* saith, *modo absit lascivia*, and suspect nothing, to kisse coming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. *England* is a paradise for women, an hell for horses, *Italy* a paradise of horses, hell for women, as the diverbe goes. Some make a question whether this headstrong passion rage more in women than men, as *Montagne* l. 3. But sure it is more outragious in women, as all other melancholy is, by reason of the weaknesse of their sex. *Scaliger Poet. lib. cap. 13.* concludes against women. § Besides their inconstancy, treachery, suspition, dissimulation, superstition, pride, (for all women are by nature proud) desire of soveraignty, if they be great women, (hee gives instance in *Iuno*) bitternesse and jealousie are the most remarkable affections.

Sed neque fulvus aper media tam fulvus in ira est,

Fulmineo rapidos dum rotat ore canes.

Nec Leo, &c.

Tyger, Bore, Beare, Viper, Lionesse,

A womans fury cannot expresse.

Some say red headed women, pale coloured, black eyed, and of a shrill voice,

† *Fines Moris.*

part. 3. cap. 2.

d *Bu-bequius.*

Sands.

e *per amore &*

zelotypia sapi-

us insaniunt.

f *Australes ne*

sacra quidem

publica fieri pa-

riuntur, nisi u-

terque sexus

pariete medio

dividatur: &

quum in Angli-

am, inquit, le-

gationis causa

professus essem,

audivi Mendo-

zam legatum

Hispaniarum

dicentem turpe

esse viros &

feminas in, &c

g *Idea: mulie-*

res præterquam

quod sunt infi-

de, suspicaces,

inconstantes,

invidiosæ, simu-

latrices, super-

stitiosæ, & si

potentes, into-

lerabiles, amo-

re zelotypæ su-

pra modum.

Ovid. 2. de ars.

h Bartello.

R.T.

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voice, are most subject to jealousy.

High colour in a woman choler shewes,
Naught are they, peevish, proud, malicious;
But worst of all red, shrill, and jealous.

Comparisons are odious, I neither parallell them with others, nor debase them any more: men and women are both bad, and too subject to this pernicious infirmity. It is most part a symptome and cause of Melancholy, as *Plater* and *Valescus* teach us: melancholy men are apt to be jealous, and jealous apt to be melancholy.

R. T.

*Pale jealousy, childe of insatiate love,
Of heart-sicke thoughts which melancholy bred,
A hell-tormenting feare, no faith can move,
By discontent with deadly poison fed;
With headlesse youth and error vainly led.
A mortall plague, a vertue-drowning flood,
A hellish fire not quenched but with blood.*

i Lib 2. num. 8.
mulier otiosa
facile presumi-
tur luxuriosa,
& saepe zelo-
ypa.

If idleness concurre with melancholy, such persons are most apt to be jealous; tis i *Nevisanus* note, *An idle woman is presumed to be lascivious, and often jealous. Mulier cum sola cogitat, male cogitat: And 'tis not unlikely,* for they have no other business to trouble their heads with.

More particular causes be these which follow. Impotency first, when a man is not able of himselfe to performe those dues which he ought unto his wife: for though hee be an honest liver, hurt no man, yet *Trebius* the lawyer may make a question, *an suum cuiq; tribuat*, whether he give every one their owne, and therefore when he takes notice of his wants, and perceives her to be more craving, clamorous, unsatiable and prone to lust than is fit, hee begins presently to suspect that wherein he is defective, she will satisfie her selfe, shee will be pleased by some other meanes. *Cornelius Gallus* hath elegantly expressed this humor in an Epigram to his *Lychoris*,

*Iamque alios juvenes aliosque requirit amores,
Me vocat imbellem decrepitumque senem, &c.*

For this cause is most evident in old men, that are cold and dry by nature, and married *succi plenis*, to young wanton wives, with old doting *Ianivere* in *Chaucer*, they begin to mistrust all is not well,

— He was young and he was old,
And therefore he feared to be a Cuckold.

And how should it otherwise be? Old age is a disease of it selfe, loathsome, full of suspicion and feare, when it is at best, unable, unfit for such matters. k *Tam apta nuptiis quam bruma messibus*, as welcome to a young woman as snow in harvest, saith *Nevisanus*: *Et si capis juvenculam faciet tibi cornua*: Marry a lusty maide and shee will surely graft hornes on thy head. l *All women are slippery, often unfaithfull to their husbands*, (as *Aeneas Sylvius* epist. 38. seconds him) but to old men most trecherous: they had rather *mortem amplexarier*, lye with a coarfe than such a one: † *Oderunt illum pueri, contemnunt mulieres*. On the other side many men, saith *Hieronimus*, are suspicious of their wives, m if they be lightly given, but old folkes above the rest. In so much that she did

k Lib 2. num. 4.
l Quom omni-
bus infideles
feminae. seni-
bus infide-
lissima.
† Minnervus.
m Vix aliqua
non impudica,
& quam non
suspectam me-
rito quis habeat.

not

not complaine without a cause in ⁿ *Apuleius* of an old bald, bedridden knave she had to her goodman. Poore woman as I am, what shall I doe? I have an old grimme fire to my husband, as bald as a cou, as little, and as unable as a child, a bedfull of bones, hee keeps all the doores barred and locked upon me, woe is me what shall I doe? Hee was jealous, and she made him a cuckold for keeping her up: Suspition without a cause, hard usage is able of it selfe to make a woman flye out, that was otherwise honest.

—† *plerasque bonas tractatio pravas*

Esse facit, —

bad usage aggravates the matter. *Nam quando mulieres cognoscunt maritum hoc advertere, licentius peccant,* as ^o *Nevisanus* holds, when a woman thinks her husband watcheth her, shee will sooner offend, *P Liberiùs peccant & pudor omnis abest,* rough handling makes them worse: as the good wife of *Bathe* in *Chancer* bragges,

In his owne greafe I made him frie,

For anger and for very Jealousie.

Of two extreames, this of hard usage is the worst. 'Tis a great fault (for some men are *uxorii*) to be too fond of their wives, to dote on them as *P Senior Deliro* on his *Fallace*, to bee too effeminate, or as some do, to be sick for their wives, breed children for them, and like the *q Tiberini* lye in for them, as some birds hatch egges by turnes, they doe all womens offices. *Celius Rhodiginus ant. lect. lib. 6. cap. 24.* makes mention of a fellow out of *Seneca*, ^r that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would never drink but in that cup she began first. We have many such fondlings that are their wives packhorses and slaves, *(nam grave malum uxor superans virum suum,* as the Comical Poet hath it, ther's no greater miserie to a man than to let his wife domineir) to carry her muffle, dog, and fanne, let her weare the breeches, lay out, spend, and doe what shee will, goe and come, whither, when she will, they give consent.

Here take my muffle, and doe you heare good man;
Now give mee pearle, and carry you my fanne, &c.

—† *poscit pallam, redimicula, in aures,*

Curre, quid hic cessas? vulgo vult illa videri,

Tu pete lecticas —

many brave and worthy men have trespassed in this kinde, *multos foras claros, domestica hac destruxit infamia,* and many noble Senators and souldiers (as ^{*} *Pliny* notes) have lost their honour, in being *uxorii*, so sottiſhly overruled by their wives; and therefore *Cato* in *Plutarch* made a bitter jest on his fellow Citizens, the *Romanes*, we governe all the world abroad, and our wives at home rule us. These offend in one extreame, but too hard and too severe are far more offensive on the other. As just a cause may be long absence of either party, when they must of necessity be much from home, as Lawyers, Physitians, Marriners, by their professions; or otherwise make frivolous, impertinent journeyes, tarry long abroad to no purpose, lye out, and are gadding still, upon small occasions, it must needs yeeld matter of suspition, when they use their wives unkindly in the meane time, & never tarry at home, it cannot chuse but ingender some such conceit.

H h h h

q Vxor

*n Lib. 5. de aur.
asmo Atego mi-
sera patre meo
seniorem mari-
tum nacta sum,
dein cucurbita
calviorum &
quovis pueropu-
mliorem, cum-
etiam domum
seri et catenis
obditam custo-
dientem.
† Chaloner.
o Lib. 4. n. 80.
p Ovid. 2. de
ari. amandi.*

*p Every man
out of his hu-
mour.
q Calcagninus
Apol. Tiberini
ab uxorum par-
tu earum vices
subeunt, ut aves
per vices incu-
bant, &c.
r Exirurus
fascia uxoris pe-
ctus alligabat,
nec momento
praesentia ejus
carere poterat,
potumque non
hauriebat nisi
pragustatum la-
brisejus.
† Chaloner.*

** Panegy. Tra-
jano.*

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q Ter. Adelph.
Act. 1. sc. 1.

¶ *Vxor si cessas amare te cogitat
Aut tete amari aut potare, aut animo obsequi,
Et tibi bene esse soli, quum sibi sit malè.*
If thou be absent long, thy wife then thinks,
Th'art drunke at ease, or with some prettie minks,
'Tis well with thee, or else beloved of some,
Whil' st the poore soule doth fare full ill at home.

r Fab. Calvo.
Ravennate in-
terprete.

¶ *Dum rediero
domum meam
habitabis, & li-
cet cum parenti-
bus habiter hac
mea peregrina-
tione, eam tamè
& ejus mores
observabis, uti
absentia viri
sui probe degat,
nec alios viros
cogitet aut
quarat.*

¶ *Fœmina sem-
per custode eget
qui se pudicam
contineat, suape-
re enim natura
nequitias infi-
ras habet, quas
nisi in dies com-
primat, ut arbo-
res stolones emit-
tunt. &c.*

u Hein sius.

x *Uxor cujus-
dam nobilis quâ
debitum mari-
tale sacro passio-
nis hebdomada
non obtineret,
alterum adiit.*
y *Ne tribus
prioribus nocti-
bus rem habe-
ret cum eâ, ut
esset in pecori-
bus fortunatus,
ab uxore mora
impatiente &c.*

* *Totam noctem
bene & pudicè
nemini molestus
dormiendo tran-
segit, mane au-
tem quum nulli-
us consocius fa-
cinoris sibi ef-
fret. & inertia
puderet, audisse se dicebat cum dolore calculi solere eam confidari.*
† *aferat & honeste vixerat, sed an suum cuique reddidisset quæri poterat, Mutius opinor & Trebatius hoc negassent.*
lib. 1.

Hippocrates the Physitian had a smacke of this disease; for when he was to goe from home as farre as *Abdera*, and some other remote cities of Greece, he writ to his friend *Dionysius* (if at least those *Epistles* be his) to oversee his wife in his absence, (as *Apollo* set a Raven to watch his *Cæronis*) although shee lived in his house with her father and mother, whom hee knew would have a care of her; yet that would not satisfie his jealousy, hee would have his speciall friend *Dionysius*, to dwell in his house with her, all the time of his peregrination, and to observe her behaviour, how shee carried her selfe in her husbands absence, and that shee did not lust after other men. For a woman, had need to have an overseer to keep her honest; they are bad by nature, and lightly given all, and if they be not curbed in time, as an unpruned tree, they will be full of wild branches, and degenerate of a sudden. Especially in their husbands absence; though one *Lucretia* were trusty, and one *Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold; and no question there be too many of her conditions. If their husbands tarry too long abroad upon unnecessary businesse, well they may suspect; or if they run one way, their wives at home will fly out another, *Quid pro quo*. Or if present, and give them not that content which they ought, *Primum ingrata, mox in vise noctes quæ per somnum transiguntur*, they cannot endure to lye alone, or to fast long. * *Peter Godefridus* in his second booke of love, and sixt chapter, hath a story out of *St Antonies* life, of a Gentleman, who by that good mans advise, would not meddle with his wife in the passion weeke, but for his paines shee set a paire of hornes on his head. Such another he hath out of *Abstemius*, one perswaded a new married man, y to forbear the three first nights, and he should all his life time after be fortunate in cattle, but his impatient wife would not tarrie so long: well he might speed in cattle, but not in children. Such a tale hath *Heinsius* of an impotent and slack scholler, a meere student and a friend of his, that seeing by chance a fine damsel sing and dance, would needs marry her, the match was soone made, for hee was young and rich *genis gratus, corpore glabellus, arte multiscius, & fortunâ opulentus*, like that *Apollo* in *† Apuleius*. The first night, having liberally taken his liquor (as in that countrey they do) my fine scholler was so fufled, that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed, *purpureis formosa rosis cum Aurora ruberet*, when the faire morne with purple hue gan shine, hee made an excuse, I know not what, out of *Hippocrates Cous, &c.* and for that time it went currât, but when as afterward he did not play the man as he should doe, shee fell in league with a good fellow, and whil' st hee

fate

late up late at his study about those Criticisms, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her stil what hee had done, shee did not much regard what he said, &c. ^a *Shee would have another matter mended much rather, which he did not perceive was corrupt*: thus he continued at his study late, shee at her sport, *alibi enim festivas noctes agitabat*, hateing all schollers for his sake, till at length hee beganne to suspect, and turned a little yellow, as well hee might; for it was his owne fault, and if men bee jealous in such cases (^b as oft it falls out) the mends is in their owne hands, they must thanke themselves. Who will pittie them, saith *Neander*, or bee much offended with such wives, *si decepta prius viros decipiant, & cornutos reddant*, if they deceive those that cosened them first. A Lawyers wife in ** Arifanetus*, because her husband was negligent in his businesse, *quando lecto danda opera*, threatened to cornute him: and did not stick to tell *Philinna* one of her gossips as much, and that aloud for him to heare; *If he follow other mens matters and leave his owne, Ile have an Orator shall plead my cause, I care not if hee know it.*

^a *Alterius loci emendationem serio oprabat, quem corruptum esse ille non invenit.*

^b Such another tale is in *Metander de loco feris* his first tale.

^{*} *Lib. 2. Ep. 3. Si pergit alienis negotiis operam dare sui negligenis, erit alius mibi orator qui rem meam agat*

A fourth eminent cause of jealousie may bee this, when hee that is deformed, and as *Pindarus* of *Vulcan*, *sine gratiis natus*, hirsute, ragged yet vertuously given, will marry some fair nice peece, or light hufwife, hee begins to misdoubt (as well hee may) shee doth not affect him.

^c *Lis est cum formâ magna pudicitia*, Beautie and honesty have ever been at oddes. *Abraham* was jealous of his wife because shee was faire; so was *Vulcan* of his *Venus*, when he made her creeking shooes, saith *† Philostratus*, *ne mœcharetur, sandalio scilicet deferente*, That he might hear by them when shee stirred, which *Mars* indignè ferre, ^{*} was not well pleased with. Good cause had *Vulcan* to doe as hee did, for she was no honestest than shee should bee. Your fine faces have commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or unchast. *Can she be fair and honest too?* [†] *Sape etenim oculuit pictâ sese Hydra sub heriâ;*

^c *Ovid. rara est concordia formæ atque pudicitia*

[†] *Epist.*

^{*} *Quod fride. ret ejus calceamentum.*

[†] *Hor. epist. 15.*

Sub specie forma, incauto se sape marito

Nequam animus vendit.

He that marries a wife that is shewt fair alone, let him look saith ^d *Barbarus* for no better successe than *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases the wife should contain, or the good man not be jealous; for when he is so defective, weak, ill proportioned, unpleasing in those parts which women most affect, & she most absolutely fair and able on the other side, if shee bee not very vertuously given, how can she love him? and although she be not fair, yet if he admire her and thinke her so, in his conceit she is absolute, he holds it impossible for any man living not to dote as he doth, to looke on her and not lust, not to cover, and if he be in company with her, not to lay seige to her honestie: or else out of a deepe apprehension of his infirmities, deformities, and other mens good parts, out of his own little worth and desert, he distrusts himself, (for what is jealousie but distrust) he suspects she cannot affect him, or be not so kinde and loving as she should, she certainly loves some other man better than himselfe.

^d *De re uxoria lib. 1. cap. 5.*

H h h h 2

^e *Nevisanus*

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e Cum steriles
sunt, ex mutati-
one viri se pu-
tant concipere.

c Nevianus lib. 4. num. 72. Will have barrenesse to bee a maine cause of Iealoufie. If her husband cannot play the man, some other shal, they will leave no remedies unassaid, and thereupon the good man growes jealous, I could give an instance, but be it as it is.

I finde this reason given by some men, because they have been formerly naught themselves, they thinke they may be so served by others, they turned up trumpe, before the Cards were shuffled; they shall have therefore *legem talionis*, like for like.

f Tibullus eleg.
6.

f Ipse miser docui, quo posset ludere pacto

Custodes, eheu nunc premor arte mea,!

Wretch as I was, I taught her bad to bee,

And now mine owne fly tricks are put upon mee.

Mala mens, malus animus, as the saying is, ill dispositions cause ill sus-
pitions.

g Withers Sat.

g There is none jealous I durst pawne my life,

But he that hath desir'd anothers wife,

And for that he himselfe hath gone astray,

He straightway thinks his wife will tread that way.

To these two above named causes, or incendiaries of this rage, I may very well annex those circumstances of time, place, persons, by which it ebbes and flowes, the fewell of this furie, as *Vives* truly observes; and such like accidents or occasions, proceeding from the parties themselves, or others, which much aggravate and intend this suspicious humour. For many men are so lasciviously given, either out of a depraved nature, or too much liberty, which they doe assume unto themselves, by reason of their greatnesse, in that they are noble men, (for *licentia peccandi*, & *multitudo peccantium* are great motives) though their owne wives bee never so faire, noble, vertuous, honest, wise, able and well given, they must have change.

i Marullus.

i Qui cum legitimi junguntur fœdere lecti,

Virtute egregiis, facieq; domoq; puellis,

Scorta tamen, fœdasq; lupas in fornice quarunt,

Et per adulterium nova carpere gaudia tentant :

Who being match'd to wives most vertuous,

Noble, and faire, fly out lascivious,

Quod licet ingratum est, that which is ordinary, is unpleasant. *Nero* (saith *Tacitus*) abhorred *Octavia* his owne wife, a noble vertuous Lady, and loved *Acte* a base queane in respect. † *Cerintus* rejected *Sulpitia*, a noble mans daughter, and courted a poore servant maide.

† Tibullus Epig.

tanta est aliena in messe voluptas,

k Prov. 9. 17.

for that k stolne waters be more pleasant: or as *Vitellius* the Emperour was wont to say, *Iucundiores amores, qui cum periculo habentur*, like stolne Venison, still the sweetest is that love, which is most difficultly attained; they like better to hunt by stealth in another mans walke, then to have the fairest course that may bee at game of their owne.

l Propert. eleg. 2

l Aspice ut in cælo modo sol modo luna ministret,

Sic etiam nobis una puella parum est.

As

As Sunne and Moone in Heaven change their course,

So they change loves though often to the worse :

Or that some faire object so forcibly moves them, they cannot contain themselves, bee it heard or seene they will bee at it. * *Nessus* the Centaure, was by agreement to carry *Hercules* and his wife over the river *Evenus*, no sooner had he set *Dianira* on the other side, but hee would have offered violence unto her, leaving *Hercules* to swimme over as he could ; and though her husband was a spectator, yet would he not desist till *Hercules* with a poysoned arrow shot him to death. † *Neptune* saw by chance that *Thessalian Tyro*, *Eumippus* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, and made him cuckold. *Tarquine* heard *Collatine* commend his wife, & was so far enraged, that in midst of the night to her he went. † *Theseus* stole *Ariadne*, virapuit that *Trazenian Anaxa*, *Antiope*, and now being old, *Helena* a girle not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, faith ^m *Jeremiah*, after their neighbours wives,

ut visa pullus adbinxit equa : And if they be in company with other women, though in their own wives presence, they must bee courting and dallying with them. *Inno* in *Lucian* complains of *Iupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her : And besides hee was a counterfeit *Amphitryo*, a bull, a swan, a golden shower, and plaid many such bad pranks, too long, too shamefull to relate.

Or that they care little for their owne Ladies, and feare no Lawes, they dare freely keepe whores at their wives noses. 'Tis too frequent with noble men to be dishonest, *Pietas*, *probitas*, *fides*, *privata bona sunt*, as ⁿ he said long since, piety, chastity, and such like vertues are for privat men : not to be much looked after in great Courts : And which *Suetonius* of the good Princes of his time, they might be all engraven in one ring, wee may truely hold of chaste potentates of our age. For great personages will familiarly run out in this kinde, and yeeld occasion of offence. ^o *Montaigne* in his essayes, gives instance in *Cesar*, *Mahomet* the Turke, that sacked *Constantinople*, and *Ladislav* King of *Naples*, that besieged *Florence* : great men, and great souldiers, are commonly great &c. *probatum est*, they are good doers. *Mars* and *Venus* are equally balanced in their actions.

† *Militis in galea nidum fecere columba,*

Apparet Marti quam sit amica Venus.

A dove within a head-piece made her nest,

'Twixt *Mars* and *Venus* see an interest.

Especially if they be bald, for bald men have ever been suspicious (read more in *Aristotle*. Sect. 4. prob. 19.) as *Galba*, *Otho*, *Domitian*, and remarkable *Cesar* amongst the rest. * *Vrbani servate uxores, macrum calvum adducimus*, besides, this bald *Cesar*, faith *Curio* in *Sueton*, was omnium mulierum vir; he made love to *Eunoe* Queene of *Mauritania*, to *Cleopatra*, to *Posthemia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinus*, to *Tertulla* of *Crassus*, and to *Mutia Pompei's* wife, and I know not how many besides : And well hee might, for if all bee true that I have

H h h h 3

read,

* *Ovid lib. 9. met. Pausanias Strabo, quum crevit imbribus hyemalibus. Dianeam suscipit, Herculem nando sequi jubet.*

† *Lucian tom. 4.*

† *Plutarch.*

m Cap. 5. 8.

n *Seneca.*

o *Lib. 2. cap. 23*

† *Petronius Catal.*

* *Sueton.*

p Pontus Heu-
ter vita ejus.
q Lib. 8. Flor.
bist Dux. om-
nium optimus
& sapientissi-
mus sed in re
venereâ prodi-
giosus.

r Vita Castruc-
cii. Idem uxores
maritis abalie-
navit.

* Sestellius lib 2
de repub Gallo-
rum. Ita nunc
apud infimos
obtinuit hoc vi-
tium, ut nullius
fere pretii sit, et
ignavus miles,
qui non in scor-
tatione maxime
excellat, & a-
dulterio.

† Virg. Æn. 4.

* Epig. 9 lib. 4.

read, he had a licence to lye with whom he list. *Inter alios honores Ca-
sari decretos* (as *Sueton cap. 52. de Iulio*, and *Dion lib. 44. relate*) *jus illi
datum, cum quibuscunq; feminis se jungendi*. Every private Historie will
yeeld such varietie of instances: Otherwise good, wise, discret men,
vertuous and valiant, but too faulty in this. *Priamus* had 50 sonnes,
but 17 alone lawfully begotten. P *Philippus bonus* left 14 bastards. *La-
urence Medices* a good Prince and a wise, but, saith q *Machiavel*, pro-
digiously lascivious. None so valiant as *Castrucius Castrucanus*, but as
the said Authour hath it, r none so incontinent as he was. And 'tis not
only predominant in *Grandies* this fault; but if you will take a great
mans testimony, 'tis familiar with every base souldier in *France*, (and
elsewhere I thinke) *This vice* (* saith mine Author) *is so common with
us in France, that he is of no accompt, a meere coward, not worthy the name of
a souldier, that is not a notorious whoremaster*. In *Italy* hee is not a gentle-
man, that besides his wife hath not a Courtesan and a mistres. 'Tis no
mervaille then, if poore women in such cases bee jealous, when they
shall see themselves manifestly neglected, contemned, loathed, unkind-
ly used; their disloyall husbands to entertaine others in their roomes,
and many times to court Ladies to their faces, other mens wives to
weare their jewels, how shall a poore woman in such a case moderate
her passion?

† *Quis tibi nunc Dido cernenti talia sensus?*

How on the other side shall a poore man containe himself from this
ferall malady, when hee shall see so manifest signes of his wives incon-
stancy? when as like *Milo's* wife, shee dotes upon every young man
she sees, or as * *Martials* Sota

—deserto sequitur Clitum marito.

Though her husband be proper and tall, faire and lovely to behold, a-
ble to give contentment to any one woman, yet she wil taste of the for-
bidden fruit: *Juvenals* *Iberina* to an hair, she is as well pleased with one
eye, as one man. If a young gallant come by chance into her presence,
a *Fastidious Brisk*, that can weare his cloathes well in fashion, with a
locke, gingling spurre, a feather, that can cringe, and withall comple-
ment, court a Gentlewoman, shee raves upon him, *O what a lovely pro-
per man he was*, another *Hector*, an *Alexander*, a goodly man, a demigod,
how sweetly he carried himself, with how comely a grace, *sic oculos, sic
ille manus, sic ora ferebat*, how neatly hee did weare his cloathes,

† *Quam sese ore ferens, quam forti pectore & armis,*

how bravely did he discourse, ride, sing and dance, &c. and then shee
begins to loath her husband, *repugnans osculatur*, to hate him and his
filthie beard, his goatish complexion, as *Doris* said of *Poliphemus*, † *To-
tus qui saniem, totus ut hircus olet*, he is a rammy fulsome fellow, a gob-
lin faced fellow, he smels, he stinks,

Et capas simul alliumq; ructat

si quando ad thala-

mum, &c. how like a dizard, a foole, an asse he looks, how like a clown
hee behaves himselfe, † shee will not come near him by her good will,
but wholly rejects him, as *Venus* did her fuliginous *Vulcan*, at last,

Nec Deus hunc mensâ, Dea nec dignata cubili est.

So did *Lucretia* a Lady of *Sene*, after shee had but seene *Eurialus*, in

Eurialum

(Æneas Silvius

† Virg. 4. Æn.

† Secundus syl.

good parts, he taketh on the more, and watcheth his doings. † *Theodosius* the Emperour gave his wife *Eudoxia* a golden apple when he was a suiter to her, which she long after bestowed upon a young Gallant in the Court, of her especiall acquaintance. The Emperor espying this apple in his hand, suspected forthwith, more than was, his wives dishonesty, banished him the Court, and from that day following, forbore to accompany her any more. * A rich merchant had a faire wife, according to his custome he went to travell, in his absence a good fellow tempted his wife, she denied him, yet he dying a little after, gave her a legacy for the love he bore her. At his returne her jealous husband because she had got more by land than hee had done at Sea, turned her away upon suspition.

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† *Lipfus Polit.** *Seneca lib. 2. controu. 8.*

Now when those other circumstances of time and place, opportunity and importunity shall concur, what will they not effect?

*Faire opportunitie can winne the coyest she that is,
So wisely he takes time, as hee'll be sure he will not misse:
Then he that loves her game some weane, and tempers toys with art,
Brings loue that swimmeth in her eyes to dive into her heart.*

As at Playes, Masks, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing complement, a sweet smile, ingratiates himselfe with an amphibologicall speech, as that merry companion in the

* Satyrist did to his *Glycerium*, *adsidens & interiorum palmam amabiliter concutiens*, * *Bodicher. Sat.*

Quod meus hortus habet sumas impunè licebit,

Si dederis nobis quod tuus hortus habet, with many such, &c.

and then as he saith,

*She may no while in chastity abide,
What is assaid on every side.*

Cbaucers.

For after a great feast, *g Vno sapè sum nescit amica virum.*

Noah (saith † *Hierome*) shewed his nakednesse in his drunkennesse, which for six hundred yeares he had covered in sobernesse. Lot lay with his daughters in his drinke, as *Cyveras* with *Mirra*,

————— * *quidenim Venus ebria curat?*

The most continent may be overcome, or if otherwise they keepe bad company, they that are modest of themselves, and dare not offend, confirmed by ^h others, grow impudent, and confident, and get an ill habit.

* *Alia quæstus gratia matrimonium corrumpit,*

Alta peccans multas vult morbi habere socias.

Or if they dwell in suspected places, as in an infamous Inne, neere some Stewes, neere Monkes, Friers, *Nevisanus* addes, where bee many tempters and solliciters, idle persons that frequent their companies, it may give just cause of suspition. *Martial* of old enveighed against them, that counterfeited a disease to goe to the Bath, for so many times

————— *relictæ*

Coniuge Penelope venit, abijt Helene.

Aeneas Sylvius puts in a caveat against Princes Courts, because there be too many *formosi iuvenes qui promittunt*, so many brave suiters to tempt,

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&c.

† *Tibullus.*

† *Epist. 85. ad Oceanum. Ad unius horæ ebrietatem nudat femora, quæ per sexcentos annos sobrietate contexerat.*

* *Iuv. Sat. 13.*

^h *Nihil audens primo, post ab aliis confirmatus, audaces et confidentes sunt.*

Vbi semel verè cundæ limites transferint.

* *Euripides.*

† 1.63.

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De miser. Cu-
ri alium. Aua-
tium cum eâ in-
uenies, aut isse
ad alium repe-
ries.
i Cap. 18. de
Virg.

&c.† If you leave her in such a place, you shall likely finde her in company you like not, either they come to her, or she is gone to them. i Kornmannus makes a doubting jest in his lascivious Countrey, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And Baldus the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non præsuntur ei dicere, pater noster,* When a Scholler talkes with a maid, or another mans wife in private, it is presumed he saith not a *Pater noster*. Or if I shall see a Monke or a Frier climbe up by a ladder at midnight into a Virgins or Widowes chamber window, I shall hardly thinke he then goes to administer the Sacraments, or to take her confession. These are the ordinary causes of jealousy, which are intended or remitted as the circumstances vary.

MEMB. 2. SUBSECT. I.

Symptomes of Jealousie, feare, sorrow, suspicion, strange actions, gestures, outrages, locking up, oathes, trials, lawes, &c.

 All passions, as I have already proved, Love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard Jealousie is the greatest, as appears by those prodigious Symptomes which it hath, and that it produceth. For besides *Feare* and *Sorrow*, which is common to all Melancholy, anxiety of minde, suspicion, aggravation, restless thoughts, palenesse, meagernesse, neglect of businesse, and the like, these men are farther yet misaffected, and in an higher straine. 'Tis a more vehement passion, a more furious perturbation, a bitter paine, a fire, a pernicious curiosity, a gall corrupting the honey of our life, madnesse, vertigo, plague, hell, they are more than ordinarily disquieted, they lose *bonum pacis*, as * *Chrysostome* observes, and though they be rich, keepe sumptuous tables, bee nobly allyed, yet *miserrimi omnium sunt*, they are most miserable, they are more than ordinarily discontent, more sad, *nihil tristius*, more than ordinarily suspicious. Jealousie, saith ^k *Vives*, begets *unquietnesse* in the minde, night and day: he hunts after every word he heares, every whisper, and amplifies it to himselfe (as all melancholy men doe in other matters) with a most unjust calumny of others, he misinterprets every thing is said or done, most apt to mistake or misconster, he pryes into every corner, follows close, observes to an haire. 'Tis proper to Jealousie so to doe,

Pale hag, infernall fury, pleasures smart,

Envies observer, prying in every part.

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gasty looks, broken pace, interrupt, precipitate, halfturnes. He will sometimes sigh, weepe, sob for anger,

Nempe suos imbres etiam ista tonitrua fundunt,

ſweare and bely, slander any man, curse, threaten, braule, scold, fight, and sometimes againe flatter, and speak faire, ask forgiveness, kisse and coll, condemne his rashnesse and folly, vow, protest and ſweare he will never doe so againe, and then eftsoones, impatient as he is, rave, roare, and

* Hom. 38. in c.
17. Gen. Et si
magnis afflu-
ant divitiis,
&c.

k 3. de Anima.
Omnes voces,
auras, omni s. su-
furros captat
zelotypus, &
amplificat apud
se cum iniquis-
sima de singulis
calumnia.

Maxime suspi-
ciosi, & ad pe-
jora credendum
proclives.

and lay about him like a mad man, thump her sides, drag her about perchance, drive her out of doores, send her home, hee will bee divorced forthwith, she is a whore, &c. by and by with all submisſe complement intreat her faire, and bring her in againe, he loves her dearly, she is his sweet, moſt kinde and loving wife, he will not change, not leave her for a kingdome, ſo he continues off and on, as the toy takes him, the object moves him, but moſt part brauling, fretting, unquiet he is, accusing and ſuſpecting not ſtrangers only, but Brothers and Siſters, Father and Mother, neareſt and deareſt friends. He thinkes with thoſe Italians,

Chi non tocca parentado,

Tocca mai e rado.

And through feare, conceives unto himſelfe things almoſt incredible & impoſſible to be effected. As an Hearn when ſhe fiſhes, ſtill prying on all ſides, or as a Cat doth a Mouſe, his eye is never off hers, he glotes on him, on her, accurately obſerving on whom ſhe lookes, who lookes at her, what ſhe ſaith, doth, at dinner, at ſupper, ſitting, walking, at home, abroad, he is the ſame, ſtill enquiring, mādring, gazing, liſtning, affrighted with every ſmall object; why did ſhe ſmile, why did ſhe pity him, commend him? why did ſhe drinke twice to ſuch a man? why did ſhe offer to kiſſe, to dance? &c. a whore, a whore, an arrant whore. All this he confeſſeth in the Poet,

Omnia me terrent, timidus ſum, ignoſce timori,

Et miſer in tunica ſuſpicor eſſe virum.

Me ladiſt ſimulta tibi dabit oſcula mater,

Me ſoror, & cum qua dormit amica ſimul.

Each thing affrights me, I doe feare,

Ah pardon me my feare,

I doubt a man is hid within

The cloathes that thou doſt weare.

Is't not a man in womans arparel? is not ſome body in that great cheſt, or behinde the doore, or hangings, or in ſome of thoſe barrells? May not a man ſteal in at the window with a ladder of ropes, or come down the chimney, have a falſe key, or get in when he is aſleepe? If a Mouſe doe but ſtirre, or the winde blow, a caſement clatter, that's the villaine, there he is; by his good will no man ſhall ſee her, ſalute her, ſpeak with her, ſhee ſhall not goe forth of his ſight, ſo much as to doe her needs.

Non ita bovem Argus, &c. Argus did not ſo keep his Cow, that watchfull dragon the golden fleece, or *Cerberus* the comming in of Hell, as he keepes his wife. If a dear friend or neere kinſman come as a gueſt to his houſe, to viſit him, hee will never let him be out of his owne ſight and company, leſt peradventure, &c. If the neceſſity of his buſineſſe bee ſuch that he muſt goe from home, he doth either locke her up, or commit her with a deale of injunctions and proteſtations, to ſome truſty friends, him and her he ſets and bribes to overſee; one ſervant is ſet in his abſence to watch another, and al to obſerve his wife, and yet al this will not ſerve, though his buſineſſe be very urgent, he will when he is halfe way, come back againe in all poſt haſt, riſe from ſupper, or at midnight, and be gone, and ſometimes leaves his buſineſſe undone, and as a

[*Propertius.*]

m *Æneas Silv.*

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n Ant. Dial.

o Rabie concep-
ta, caesariem
abrafic puellam;
mirabiliter in-
fultans faciem
vibicibus feda-
vit
† Daniel.

stranger court his owne wife in some disguised habit. Though there be no danger at all, no cause of suspition, she live in such a place, where *Mesfalina* her selfe could not be dishonest if she would, yet hee suspects her as much as if she were in a bawdy house, some Princes Court, or in a comon Inne, where all comers might have free access. He catches her on a sudden all to naught, she is a strumpet, a light huswife, a bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction. It is most strange to report what outrageous acts by men and women have beene committed in this kind, by women especially, that will run after their husbands into all places and companies, as ⁿ *Iovianus Pontanus* wife did by him, follow him whithersoever he went, it matters not, or upon what businesse, raving like *Iuno* in the Tragedy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gomesius* in his third booke of the life and deeds of *Francis Ximenius*, sometime Archbishoppe of *Toledo*, hath a strange story of that incredible jealousie of *Ioane* Queene of *Spaine*, wife to *K. Philip*, mother of *Ferdinand* and *Charles* the 5. Emperours; when her husband *Philip*, either for that he was tyred with his wifes jealousie, or had some great businesse, went into the Low-countries; she was so impatient and melancholy upon his departure, that she would scarce eat her meat, or converse with any man, & though she were with child, the season of the yeare very bad, the winde against her, in all haste shee would to sea after him. Neither *Isabella* her Queene mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When she was now come into the Low-countries, & kindly entertained by her husband, shee could not containe her selfe, ^o but in a rage ranne upon a yellow hair'd wench, with whom shee suspected her husband to be nought, cut off her haire, did beat her blacke and blew, and so dragged her about. It is an ordinary thing for women in such cases to scratch the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Iuno* did by *Rosamond* at *Woodstock*: for she complains in a † moderne Poet, she scarce spake,

But flies with eager fury to my face,
Offering me most unwomanly disgrace.
Looke how a Tigresse, &c.
So fell she on me in outrageous wise,
As could Disdaine and Jealousie devise.

Or if it be so they dare not or cannot execute any such tyrannicall injustice, they will miscall, raile and revile, beare them deadly hate and malice, as *P Tacitus* observes, *The hatred of a jealous woman is inseparable against such as she suspects.*

p Annal. lib. 12
Principiu mulie-
ru zelotype est
in alias mulie-
res quas suspe-
ctas haber, odi-
um insepara-
bile.
* Seneca in
Medea.

* Nulla vis flamma, tumidique venti
Tanta, nec teli metuenda torti,
Quanta cum conjux viduata tadis
Ardet & odit.

Windes, weapons, flames make not such hurly burly,
As raving women turne all topsie turvy.
So did *Agrippina* by *Lollia*, and *Calphurnia* in the dayes of *Claudius*. But
women

women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practice. See but with what rigour thole jealous husbands tyrannize over their poore wives. In *Greece, Spaine, Italy, Turkie, Africke, Asia*, and generally over all those hot countries, * *Mulieres vestra terra vestra, arate sicut vultis*; Mahomet in his *Alcoran* gives this power to men, your wives are as your land, till them, use them, intreat them faire or foule, as you will your selves.

(† *Metastor lege durâ vivunt mulieres*;) they locke them still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wives to be seene abroad,

— *nec campos liceat lustrare patentes.*

They must not so much as looke out. And if they bee great persons they have Eunuchs to keepe them, as the *Grand Seignior* among the *Turkes*, the *Sophies* of *Persia*, thole *Tartarian Mogors*, and *Kings of China*. *Infantes masculos castrant innumeros ut regi serviant*, saith q *Riccus*, they geld innumerable infants to this purpose, the King of † *China* maintaines 10000 Eunuchs in his family to keepe his wives. The *Xeriffes* of *Barbary* keepe their *Curtezans* in such strict manner, that if any man come but in sight of them he dies for it; and if they chance to see a man, and doe not instantly cry out, though from their windowes, they must bee put to death. The *Turkes* have I know not how many blacke deformed Eunuchs (for the white serve for other ministeries) to this purpose sent commonly from *Egypt*, deprived in their childhood of all their privities, and brought up in the *Seraglie* at *Constantinople* to keepe their wives; which are so penned up they may not conferre with any living man, or converse with younger women, have a *Cucumber* or *Carret* sent in to them for their diet, but sliced, for feare, &c. and so live and are left alone to their unchaste thoughts all the dayes of their lives. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visite one another, or to goe to their Bathes, are so covered that no man can see them, as the matrons were in old *Rome*, *lecticâ aut sellâ tectâ vectâ*, so † *Dion* and *Seneca* record, *Velata totâ incedunt*, which † *Alexander ab Alexandro* relates of the *Parthians* lib. 5. cap. 24. which with *Andreas Tiragnellus* his Commentator, I rather thinke should bee understood of *Persians*. I have not yet said all, they doe not onely locke them up, sed & *pudendis seras adhibent*: heare what *Bembus* relates lib. 6. of his *Venetian History*, of those inhabitants that dwell about *Quiloa* in *Africke*. *Lusitani*, inquit, quorundam civitates adierunt, qui natis statim feminis naturam consuunt, quoad urina exitus ne impediatur, easque quum adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sic conglutinas puella oras ferro interseindere. In some parts of *Greece* at this day, like those old *Jewes*, they will not beleieve their wives are honest, nisi pannum menstruatam prima nocte videant: our Countreiman † *Sandes* in his peregrination, saith it is severely observed in *Zazynthus*, or *Zante*, and *Leo Afer* in his time at *Fez* in *Africke*, non credunt virginem esse nisi videant sanguineam mappam, si non, ad parentes pudore rejicitur. Those sheets are publicly shewed by their parents, and kept as

* *Alcoran cap. Boni interprete Ricardo præd. cap. 8. Confutationis.*
† *Plautus.*

q *Expedit. in Sinas l. 3. c. 9.*
† *Decem Eunuchorum millia numerantur in regia familia, qui servant uxores ejus.*

† *Lib. 57. ep. 8. Semotas à viris servant in interioribus, ab eorum conspectu immunes.*

† *Lib. 1. fol. 7.*

u Diruptiones
hymenis saepe
sunt a propriis
digitis vel ab
aliis instru-
mentis.

x Idem Rhafis
Arab. cont.

† Qui et Phar-
macum prescri-
bit docetque.

* Ita clausa
pharmacis ut
non possunt coi-
tum exercere.

† Epist. 6. Mer-
cero Inter.

† Barthius. Lu-
dus illi temera-
rum pudicitiae
florementis
machinis pro in-
tegro vendere.
Ego docebo te,
qui mulier ante
nuptias sponso
re probes virgi-
nem.

y Qui mulierē
violasset viri-
lia excecabant,
& mille virgas
dabant.

* Dion. Halic.

z Viridigau-
dens Feronia
luco, Virg.

a signe of incorrupt virginity. The *Jewes* of old examined their maids *ex tenui membrana*, called *Hymen*, which *Laurentius* in his *Anatomy*. *Columbus lib. 12. cap. 16. Capivaccius lib. 4. cap. 11. de uteri affectibus*, *Vincent. Alfarus Genuensis quasit. med. cent. 4. Hieronymus Mercurialis consult. Ambros. Pareus, Iulius Caesar Claudinus Respons. 4.* as that also de u ruptura venarum ut sanguis fluat, copiously confute tis no sufficient eriall, they contend. And yet others againe defend it, *Gaspar Bartholinus Institut. Anat. lib. 1. cap. 31. Pinaus of Paris, Albertus Magnus de secret. mulier. cap. 9. & 10. &c.* and think they speake too much in fa-
vour of women. * *Ludovicus Boncialus, lib. 2. cap. 2. muliebr. naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, & si deflorata sint, astuta * mulieres (inquit) nos fallunt in his. Idem Alfarus Crucius Genuensis iisdem ferè verbis. Idem Avicenna lib. 3. Fen. 20. tract. 1. cap. 47. † Rhafis Continent. lib. 24. Rodericus à Castre de nat. mul. lib. 1. cap. 3.* An old bawdy nurse in † *Aristanetus*, (like that Spanish *Celestina*, † *qua quinque mille virgines fecit mulieres, totidemque mulieres arte sua virgines*) when a faire maid of her acquaintance wept and made her moane to her, how shee had been deflowred, and now ready to be married, was afraid it would be perceived; comfortably replied, *Noli vereri filia, &c.* Feare not daughter, I teach thee a trick to helpe it. *Sed hac extra callem.* To what end are all those Astrologically questions, *an sit virgo, an sit casta, an sit mulier?* and such strange absurd trials in *Albertus Magnus, Bap. Porta, Mag. lib. 2. cap. 21. in Wecker lib. 5. de secret. by Stones, perfumes, to make them pisse, and confesse I know not what in their sleepe; some jealous braine was the first founder of them. And to what passion may we ascribe those severe laws against jealousie, Num. 5. 14. Adulterers Deut. c. 22. v. 22.* as amongst the *Hebrewes*, amongst the *Aegyptians* (reade y *Bohemus l. 1. c. 5. de mor. gen. of the Carthaginians, cap. 6. of Turkes, l. 2. cap. 11.*) amongst the *Athenians* of old, *Italians* at this day, wherein they are to be severely punished, cut in peeces, burned, *vivi-comburio*, buried alive, with severall expurgations, &c. are they not as so many symptoms of incredible jealousie? wee may say the same of those vestall virgins that fetched water in a Sive, as *Tatia* did in *Rome*, anno ab urb. condita 800. before the Senators, and * *Emilia, virgo innocens*, that ran over hot irons, as *Emma*, *Edward the Confessors* mother did, the King himselfe being a spectator, with the like. We reade in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *insimulata adulterii per ignitos vomeres illa sa transit*, trod upon red hot coulthers, and had no harme: such another story we finde in *Regino lib. 2. In Aventinus and Sigonius of Charles the third & his wife Richarda, An. 887.* that was so purged with hot irons. *Pausanias* saith that he was once an eie-witnesse of such a miracle at *Diana's temple*, a maid without any harm at all walked upon burning coales. *Pius secund.* in his description of *Europe, c. 46.* relates as much, that it was commonly practised at *Diana's Temple*, for women to go barefoot over hot coales, to try their honesties; *Plinius, Solinus*, and many writers make mention of *z Feronias Temple*, and *Dionysius Halicarnassensis, l. 3. of Memnon's statue*, which were

were used to this purpose. *Tatius lib. 6. of Pan his Cave*, (much like old St. Wilfrides needle in *Yorkshire*) wherein they did use to try maids, whether they were honest: when *Leucippe* went in, *suavissimus exaudiri sonus cepit*. *Austin. de civ. Dei lib. 10. c. 16.* relates many such examples, all which *Lavater de spectr. part. 1. cap. 19.* contends to bee done by the illusion of Devils; though *Thomas quest. 6. de potentiâ, &c.* ascribe it to good Angels. Some, saith *Austin*, compell their wives to sweare they be honest, as if perjury were a lesser sinne than adultery; some consult Oracles, as *Pharus* that blinde King of *Egypt*. Others reward, as those old *Romanes* used to doe; If a woman were contented with one man, *Coronâ pudicitia donabatur*, she had a crowne of chastity bestowed on her. When all this will not serve, saith *Alexander Gaguinus, cap. 5. descript. Muscovia*, the *Muscovites*, if they suspect their wives, will beat them till they confesse, and if that will not availe, like those wilde *Irish*, bee divorced at their pleasures, or else knocke them on the heads, as the old *Gauls* have done in former ages. Of this tyranny of Jealousie reade more in *Parthenius Erot. cap. 10. Camerarius cap. 53. hor. subcis. & cent. 2. cap. 34. Calias Epistles, Tho. Chaloner de repub. Ang. lib. 9. Ariosto lib. 3. I staffe 1. Felix Platerus observat. lib. 1. &c.*

a *Ismene* was so tried by *Dianus Well*, in which maids did swimme, unchast were drowned, *Eustatius lib. 8.*
b *Contra mendac. ad confess. 21. cap.*
c *Pharus Ægypti rex captus oculis per decennium, oraculum consuluit de uxoris pudicitia. Herod. Euterp. † Cesar lib. 6. de bello Gall. vitæ necisque in uxores haberunt potestatem.*

MEMB. 3.

Prognostickes of Jealousie, Despaire, Madnesse, to make away themselves and others.



Hose which are jealous most part, if they be not otherwise relieved, proceed from suspicion to hatred, from hatred to frenzie, madnesse, injurie, murder and despaire.

e A plague by whose most damnable effect,
Divers in deepe despaire to dye have sought,
By which a man to madnesse neere is brought,
As well with causelesse as with just suspect.

In their madnes many times, saith *Vives*, they make away themselves and others. Which induceth *Cyprian* to call it *Fœcundam & multiplicem perniciem, fontem cladum & seminarium delictorum*, a fruitfull mischief, the seminary of offences, and fountaine of murders. Tragical examples are too common in this kind, both new and old, in all ages, as of * *Cephalus* and *Procris*, & *Pharus* of *Egypt*, *Tereus*, *Atreus*, and *Thyestes*. h *Alexander Pharus* was murdered of his wife, ob pellicatûs suspitione, *Tully* saith. *Antoninus Verus* was so made away by *Lucilla*, *Demetrius* the son of *Antigonus*, and *Nicanor*, by their wives. *Hercules* poisoned by *Deianira* i *Cecinna* murdered by *Vespasian*, *Iustina* a *Romane Lady* by her husband. k *Amestris*, *Xerxes* wife, because she found her husbands cloake in *Masista* his house, cut off *Masista* his wives paps, and gave them to the dogges, stead her besides, and cut off her eares, lips, tongue, and slit the nose of *Artaynta* her daughter. Our late writers are full of such outrages.

profecit, et aliarum frustra eas omnes (eâ excepta per quam curatus fuit) unum in locum coactas concremarunt. *Herod. Euterp.* h *Offic. lib. 2.* i *Aurelius Victor.* k *Herod. lib. 9. in Caliope. Masista uxorem excarnificat, mamillas præscindit, easque canibus abjicit, filia nares præscidit, labra, linguam, &c.*

d *Animi dolores & zelotypia fiducia per se verent dementes reddunt. Acak. comment. in par. art. Galeni.*
e *Ariosto lib. 3. I staffe. 6.*
f 3. de anima, c. 3. de zelotyp. transit in rabiem & odium, & sibi & aliis violentas sepe manus injiciunt.
* *Higinus cap. 189. Ovid. &c.*
g *Pharus Ægypti rex de cæcitate oraculum consulens, visum ei rediturum accepit. si oculos abluisse lotio mulieris que aliorum virorum esset expertus, uxoris urinam expertus nihil*

1 Lib. 1. Dum
forma curanda
intenta capillū
in sole peccet, &
marito per lu-
sum leviter per-
cussa furtim
superveniente
virga. Rifu-
suborto mi Lan-
drice dixit,
frontem vir
fortis pete, &c.
Marito confu-
sto attonita, cū
Landrico mox
in ejus mortem,
conspirat, et
statim inter ve-
nandum efficit.
m Qui Goe
uxorem habent
Goterinā prin-
cipem quendam
virum quod ux-
ori suae oculos
adjecisset in-
genti vulnere
deformavit in
facie. et tibiam
abscedit unde
mutuæ cedes.
n Eo quod in-
fans natus in-
volutus esset
panniculo cre-
debat eum filiū
fratris Fran-
cisci, &c.
p Zelotypia re-
ginae regis mor-
tem acceleravit
paulo post, ut
Martianus me-
dicus mihi retu-
lit. Illa autem
atrabile inde
exagitata in la-
tebras se subdu-
cens praegratu-
dine animi reli-
quum tempus
consumpsit.
q A zelotypiā
reductus ad insaniam & desperationem.

1 Paulus Æmilius in his History of France, hath a Tragicall story of Chilpericus the first his death, made away by Ferdegunde his Queene. In a jealous humour he came from hunting, and stole behinde his wife, as she was dressing and combing her head in the sunne, gave her a familiar touch with his wand, which she mistaking for her lover said, *Ab Landre, a good Knight should strike before, and not behinde*: but when she saw her selfe betrayed by his presence, she instantly took order to make him away. Hierome Osorius in the eleventh booke of the deeds of Emanuel King of Portugall, to this effect hath a tragicall narration of one Ferdinandus Chalderia, that wounded Gotherinus a noble countyman of his at Goa in the East Indies, ^m and cut off one of his legges, for that hee looked as hee thought too familiarly upon his wife, which was afterwards a cause of many quarrels, and much bloodshed. Guianerius cap. 36. de agri- tud. matr. speaks of a silly jealous fellow, that seeing his childe new borne included in a kell, thought sure a ⁿ Franciscan that used to come to his house, was the father of it, it was so like the Friers Coule, and thereupon threatned the Frier to kill him: Fulgosus of a woman in Narbone that cut off her husbands privities in the night, because she thought he plaid false with her. The story of ^o Ionnises Bassa, and faire Manto his wife, is well knowne to such as have read the Turkish History, and that of Ioane of Spaine, of which I treated in my former section. Her jealousie, saith Gomesius, was cause of both their deaths: King Philip died for griefe a little after, as ^p Martian his Physitian gave it out, and she for her part after a melancholy discontented life, mispent in lurking-holes and corners, made an end of her miseries. Felix Plater in the first booke of his observations, hath many such instances, of a Physitian of his acquaintance, ^q that was first mad through jealousie, and afterwards desperate: of a Merchant ^r that killed his wife in the same humour, and after precipitated himselfe: Of a Doctor of law that cut off his mans nose: of a Painters wife in Basil Anno 1600, that was mother of nine children, and had beene 27 yeares married, yet afterwards jealous, and so impatient that shee became desperate, and would neither eate nor drinke in her owne house, for feare her husband should poison her. 'Tis a common signe this, for when once the humours are stirred, and the imagination misaffected, it will vary it selfe in divers formes, and many such absurd symptoms will accompany, even madnesse it selfe. Skenkins observat. lib. 4. cap. de Vter. hath an example of a jealous woman that by this meanes had many fits of the Mother: and in his first booke of some that through jealousie ran mad: of a Baker that gelded himselfe to try his wives honesty, &c. Such examples are too common.

^r Uxorem interemit, inde desperabundus ex alto se precipitavit.

MEMB. 4. SUBSECT. I.

Cure of Iealousie: by avoiding occasions, not to be idle: of good counsell: to contemne it, not to watch or locke them up: to dissemble it, &c.



So of all other melancholic, some doubt whether this ma-
lady may be cured or no, they thinke 'tis like the 'Gout, *[Tollere nodo-
sam nescit me-
dicina poda-
gram.*
or *Suitzers*, whom we commonly call *Wallownes*, those
hired souldiers, if once they take possession of a Castle,
they can never be got out.

*Qui timet ut sua sit, ne quis sibi subtrahat illam,
Ille Machaonia vix ope saluus erit.*

* This is that cruell wound against whose smart,
No liquors force prevailes, or any plaister,
No skill of starres, no depth of Magick art,
Devised by that great clearke Zoroaster,
A wound that so infects the soule and heart,
As all our sense and reason it doth master;
A wound whose pange and torment is so durable,
As it may rightly called be incurable.

*† Ariosto lib. 3.
stass. 5.*

Yet what I have formerly said of other Melancholy, I will say againe,
it may be cured or mitigated at least by some contrary passion; good
counsell and perswasion, if it be withstood in the beginning, maturely
resisted, and as those ancients hold, *the nayles of it be pared before they*
grow too long. No better meanes to resist or repell it then by avoiding
idlenesse, to be stil seriously busied about some matters of importance,
to drive out those vaine fears, foolish fantasies and irksome suspicions
out of his head, and then to be perswaded by his judicious friends, to
give ear to their good counsel and advice, and wisely to consider, how
much he discredits himselfe, his friends, dishonours his children, dis-
graceth his family, publisheth his shame, and as a trumpeter of his own
misery, divulgeth, macerates, grieves himselfe and others; what an ar-
gument of weaknesse it is, how absurd a thing in its own nature, how ri-
diculous, how brutish a passion, how sottish, how odious, for as *Hierome*
well hath it, *Odium sui facit, & ipse novissimè sibi odio est*, others hate
him, and at last hee hates himselfe for it; how harebraine, a dis-
ease mad and furious. If he will but heare them speake, no
doubt hee may bee cured. * *Ioane* Queene of Spaine, of whom I have
formerly spoken, under pretence of changing aire, was sent to *Complu-*
tum, or *Alcada de las Heneras*, where *Ximenius* the Archbishop of *To-*
ledo then lived, that by his good counsell (as for the present he was)
shee might be eased. † *For a disease of the soule, if concealed, tortures and*
overturues it, and by no physicke can sooner be removed then by a discreet
mans comfortable speeches. I will not here insert any consolatory senten-
ces to this purpose, or forestall any mans invention, but leave it every
one to dilate and amplifie as hee shall think fit in his owne judgement:

*u Veteres ma-
ture suadent
ungues amoris
esse radendos,
priusquam pro-
ducant se nimis.*

† In Iovinianum

*x Gomezia lib.
3. de reb. gestis
Ximenii.*

*y Vritenim
precordia egri-
tudo animi com-
pressa, & in
angustias ad-
ducta mentem
subvertit, nec
alio medicamē-
ne facilius eri-
gitur, quam cor-
dari hominis
sermone.*

Kkkk

let

let him advise with *Siracides cap. 9. 1. Be not jealous over the wife of thy bo-*
some; read that comfortable and pithie speech to this purpose of *Xime-*
nus in the author himself, as it is recorded by *Gomesius*; consult with
Chaloner lib. 9. de repub. Anglor; or *Calia* in her Epistles, &c. Only this I
 will adde, that if it be considered aright, which causeth this jealous pas-
 sion, be it just or unjust, whether with or without cause, true or false, it
 ought not so hainously to be taken; 'tis no such reall or capitall matter,
 that it should make so deep a wound. 'Tis a blow that hurts not, an in-
 sensible smart, grounded many times upon false suspicion alone, and so
 fostered by a sinister conceit. If she be not dishonest, hee troubles and
 macerates himself without a cause; or put case which is the worst, he be
 a cuckold, it cannot be helped, the more he stirres in it, the more he ag-
 gravates his owne misery. How much better were it in such a case to
 dissemble or contemne it? why should that be feared which cannot bee
 redressed, *multa tandem deposuerunt* (saith *z Vives*) *quum flecti maritos non*
posse vident, many women when they see there is no remedy, have been
 pacified; and shall men be more jealous then women? 'Tis some coin-
 fort in such a case to have companions,

z 3. De anima,
a Lib. 3.
b Argetocoxi
Calcedoni Re-
guli uxor, Iulia
Augusta cum
ipsam morderet
quod inhoneste
versa retur,
respondet nos
cum optimis vi-
ris consuetudi-
nem habemus.
vos Romanas
autem oculis
passim homines
construpant.

Solamen miseris socios habuisse doloris; Who can say he is free?
 Who can assure himselfe he is not one *de praterito*, or secure himselfe *de*
futuro? If it were his case alone it were hard; but being as it is almost
 a common calamity, 'tis not so grievously to be taken. If a man have a
 locke, which every mans key will open, as well as his owne, why
 should hee thinke to keepe it private to himselfe? In some countries
 they make nothing of it, *ne nobiles quidem*, saith *a Leo Afer*, in manie
 parts of *Africke* (if shee bee past fourteene) ther's not a Noble man
 that marries a maid, or that hath a chaste wife; 'tis so common, as the
 Moone gives hornes once a moneth to the world, doe they to their
 husbands at least. And 'tis most part true which that *Caledonian Lady*,
b Argetocoxus a *Brittish* Prince his wife, told *Iulia Augusta*, when she
 tooke her up for dishonesty, *Wee Brittaines are naught at least with some*
few choise men of the better sort, but you Romanes lye with every base knave,
you are a company of common whores. *Severus* the Emperour in his time

c Leges de mæ-
chis fecit, ex ci-
vibus plures in
jus vocati.

d L. 3. Epig. 26.

made lawes for the restraint of this vice; and as *c Dion Niceus* relates
 in his life, *tria millia mæchorum*, three thousand cuckold makers, or
natura monetam adulterantes, as *Philo* calls them, false coyners, and clip-
 pers of natures mony, were summoned into the Court at once. And
 yet, *Non omnem molitor quæ fluit unda videt*, the Miller sees
 not all the water that goes by his mill: no doubt but as in our daies,
 these were of the commonalty all, the great ones were not so much as
 called in question for it. *d Martials* Epigram I suppose might have been
 generally applied in those licencious times, *Omnia solus habes, &c.* thy
 goods, lands, mony, wits are thine owne, *Vxorem sed habes Candidum*
populo; but neighbour *Candidus* your wife is common: Husband and
 Cuckold in that age it seemes were reciprocall termes; the Emperors
 themselves did weare *Actæons* badge; how many *Cæsars* might I reckon
 up together, & what a catalogue of cornured Kings & Princes in every
 story? *Agamemnon, Menelaus, Philippus* of Greece, *Ptolomeus* of Egypt,

Lucullus,

Lucullus, Caesar, Pompeius, Cato, Augustus, Antonius, Antoninus, &c. that wore faire plumes of Bulls feathers in their crestes. The bravest souldiers & most heroical spirits could not avoid it. They have been active and passive in this businesse, they have either given or taken hornes. King Arthur whom we call one of the nine worthies, for all his great valour was unworthily served by Mardred one of his Round-table knights, and Guithera, or Helena Alba his faire wife, as Leland interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine † author) *Heroinarum læsæ majestati, si non historia veritas aurem vellicaret*, I could willingly winke at a faire Ladies faultes, but that I am bound by the lawes of history to tell the truth: against his will, God knowes, did hee write it, and so doe I repeat it. I speake not of our times all this while, we have good, honest, vertuous men and women, whom fame, zeale, fear of God, religion and superstition containes, and yet for all that, we have too many knights of this order, so dubbed by their wives, many good women abused by dissolute husbands. In some places, & such persons you may as soone injoyne them to carry water in a Sive, as to keepe themselves honest. What shall a man doe now in such a case? What remedy is to be had, how shall he be eased? By suing a divorce, that is hard to be affected, *si non castè tamen cautè*, they carry the matter so cunningly, that though it be as common as Simony, as cleare and as manifest as the nose in a mans face, yet it cannot bee evidently proved; or they likely taken in the fact, they will have a knave Gallus to watch, or with that Roman † Sulpitia, all made fast and sure,

Nē se Cadurcis destitutam fasciis,

Nudam Caleno concumbentem videat.

She wil hardly be surprised by her husband, be he never so wary. Much better then to put it up, the more hee strives in it, the more he shall divulge his owne shame; make a vertue of necessity, and conceale it. Yea but the world takes notice of it, 'tis in every mans mouth, let them talke their pleasure, of whom speak they not in this sence? From the highest to the lowest they are thus censured all, there is no remedy then but patience. It may be 'tis his own fault, and he hath no reason to complaine, 'tis *quid pro quo*, she is bad, he is worse, *† Bethinke thy selfe, hast thou not done as much for some of thy neighbours, why dost thou require that of thy wife, which thou wilt not performe thy selfe.* Thou rangeest like a Towne Bull, & why art thou so incensed if she tread awry?

h Be it that some woman breake chaste wedlockes lawes,

And leaves her husband and becomes unchaste,

Yet commonly it is not without cause,

Shee sees her man in sinne her goods to waste,

Shee feesles that hee his love from her withdrawes,

And hath on some perhaps lesse worthy plac't,

Who strikes with sword, the scabbard them may strike,

And sure love craweth love, like asketh like.

Ea semper studebit, saith *i Nevianus*, *pares reddere vices*, shee will quit it if she can. And therefore as well adviseeth *Siracides*, cap. 9. 1. teach her not an evill lesson against thy selfe, which as *Iansenius*, *Lyrannus*, on this

K k k k 2

text

*e Affer, Arthur-
ri, parcerem li-
bentur heroina-
rum læsæ maje-
stati, si non hi-
storia veritas
aurem vellica-
ret. Leland.*

*† Lelandus as-
sert: Arthuris*

† Epigrams

*† Cogita an sic
aliis tu unquam
feceris an hoc
tibi nunc fieri
dignum sit, se-
verius tibi, in-
dulgens tibi, cur
ab uxore exigis
quod non ipse
præstas? Plutar-
g Vaga libidine
cum ipse quovis
rapioris, cur si
vel modicum ab
erret ipsa, insa-
nias.*

h Ariosto li. 28.

stasse 80.

i Sylva nupr.

l 4. num. 72.

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text and *Carthusianus* interpret, is no otherwise to bee understood then that shee doe thee not a mischief. I doe not excuse her in accusing thee, but if both be naught, mend thy selfe first; for as the old saying is, A good husband makes a good wife.

k *Lemnius lib. 4.*
Cap. 13. de oc-
cult nat. mir.

Yea but thou repliest, 'Tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it. *Sit amarulenta, sit imperiosa, prodiga, &c.* Let her scold, brawle, and spend I care not, *modo sit casta*, so shee be honest, I could easily beare it, but this I cannot, I may not, I will not, my faith, my fame, mine eye must not be touched, as the diverbe is,

Non patitur tactum fama, fides, oculus,

l *Optimum*
benenasci.

I say the same of my wife, touch all, use all, take all but this. I acknowledge that of *Seneca* to be true, *Nullius boni jucunda possessio sine socio*, there is no sweet content in the possession of any good thing without a companion, this only excepted, I say, *This*. And why this? Even this which thou so much abhorrest, it may be for thy progenies good, better be any mans son then thine, to be begot of base *Irus*, poore *Seius*, or mean *Menius*, the towne swine heards, a shepheards sonne, and well is hee, that like *Hercules* hee hath any two fathers, for thou thy selfe hast peradventure more diseases then an horse, more infirmities of body and minde, a cankerd soule, crabbed conditions, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so it is insensible. But art thou sure it is so?

† *Mart.*

† res agit ille tuas? doth he so indeed? It may be thou art over suspitious, and without a cause as some are, if it bee *octimestris partus*, borne at eight months, or like him, and him they fondly suspect he got it; if she speake or laugh familiarly with such or such men, then presently she is naught with them; such is thy weaknesse: Whereas charity, or a well disposed minde, would interpret all unto the best. *S. Francis* by chance seeing a Frier familiarly kissing another mans wife, was so farre from misconceiving it, that hee presently kneeled downe and thanked God there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall societie, friendship, but out of a sinister suspition, presently locke them close, watch them, thinking by those meanes to prevent all such inconveniences, that's the way to help it; whereas by such trickes they doe aggravate the mischief. 'Tis but in vaine to watch that which will away.

m *Ovid. amor.*
lib. 3. Meg. 4.

m *Nec custodiri si velit ulla potest,*
Nec mentem servare potes, licet omnia serves,
Omnibus exclusis, intus adulter erit.

None can be kept resisting for her part;
Though body bee kept close, within her heart
Advourie lurkes, to exclude it ther's no art.

n *Lib. 4. ff. 72.*

Argus with an hundred eyes cannot keep her, & *hunc unus sapè fefellit amor*, as in *n* *Ariosto*.

If all our hearts were eyes, yet sure they said
We husbands of our wives should be betrayed.

Hierome

Hierome holds, *Vxor impudica seruari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody? A dishonest woman cannot be kept, an honest woman ought not to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant*; That which many covet can hardlie be preserved, as *Salisburyensis* thinks. I am of *Aeneas Silvius* minde, * *Those jealous Italians doe very ill to locke up their wives, for women are of such a disposition, they will most covet that which is denyed most, and offend least when they have free liberty to trespassse*. It is in vaine to locke her up if she be dishonest; & *tyrannicum imperium*, as our great Mr *Aristotle* calls it, too tyrannicall a taske, most unfit: For when she perceives her husband observes her and suspects, *liberius peccat*, saith *Nevisanus*. † *Toxica zelotypo dedit uxor mæcha marito*, she is exasperated, seeks by all meanes to vindicat her selfe, and will therefore offend, because shee is unjustly suspected. The best course then is to let them have their owne wills, give them free libertie, without any keeping.

In vaine our friends from this doe us debort,

For beauty will bee where is most resort.

If she be honest as *Lucretia* to *Collatinus*, *Laodamia* to *Protesilaus*, *Penelope* to her *Ulysses*, she will so continue her honour, good name, credit,

Penelope conjux semper Ulyssis ero;

And as *Phocias* wife in † *Plutarch*, called her husband, *her wealth, treasure, world, joy, delight, orbe and spheare*, she will hers. The vow she made unto her good man, love, vertue, religion, zeal, are better keepers then all those lockes, Eunuches, prisons, she will not be moved.

‡ *At mihi vel tellus optem prius ima debiscat,*
Aut pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemq; profundam,
Antepudor, quam te violam, aut tua jura resolvam.

First I desire the earth to swallow mee,

Before I violate mine honesty,

Or thunder from above drive me to hell,

With those pale ghosts, and ugly night to dwell.

Shee is resolv'd with *Dido* to bee chaste, though her husband bee false, she will bee true: and as *Octavia* writ to her *Anthony*;

† *These wals that here doe keepe me out of sight,*

Shall keep mee all unspotted unto thee,

And testifie that I will doe thee right,

Ile never staine thine house, though thou shame mee.

Turne her looke to all those *Tarquines* and *Satyrs*, she will not be tempted. In the time of *Valence* the Emperour, saith † *St Austin*, one *Archidamus* a Consul of *Antioch*, offered an hundreth pound of gold to a faire young wife, and besides to set her husband free, who was then *sub gravissima custodia*, a darke prisoner, *pro unius noctis Concubitu*, but the chaste matron would not accept of it. When one commended *Theana's* fine arme to his fellows, shee tooke him up short, *Sir, 'tis not common*; shee is wholly reserved to her husband. ‡ *Bilia* had an old man to her spouse, and his breath stunke, so that no body could abide

o Polycrat lib. 3

c. 11. De amor.

* Eurial. & Lu-

cret. qui uxores

occludunt, meo

judicio minus

utiliter faciunt;

sunt enim eo in-

genio mulieres

ut id potissimum

cupiant, quod

maxime dene-

gatur, si liberat

habent habenas,

minus delin-

quunt frustra

seram adhibes,

si non sit sponte

casta.

p Quando cog-

noscent maritos

hoc advertere,

q Ausonius.

† Opes suas,

mundum suum;

thesaurum su-

um, &c.

‡ Virg. Æn.

† Daniel.

† 1 de serm. d.

in monte ros. 16

‡ O quam for-

mosus lacertus

hic, quidam in-

quit ad aequales

conversus, at il-

la publicus,

inquit, non est.

‡ Bilia Dina-

tum virum se-

nem habuit &

spiritum forti-

dum habentem,

quem quum qui-

dam exprobra-

set, &c.

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u Numquid ti-
bi, Armena. Ti-
granes videba-
tur esse pul-
cher & illum,
inquit, adepol
& c. Xenop.
Cyropæd. l. 3.

it abroad, coming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him she had told him, but that she thought every mans breath had beene as strong as his. u Tigranes and Armena his Landie, were invited to supper by King Cyrus, when they came home, Tigranes asked his wife, how she liked Cyrus, and what shee did especiallie commend in him; she swore she did not observe him; when hee replied againe, what then shee did observe, whom shee looked on? She made answer, her husband, that said he would dye for her sake. Such are the properties and conditions of good women, and if she be well given, shee will so carrie her selfe; if otherwise she be naught, use all the meanes thou canst, she will be naught. Non deest animus sed corruptor, shee hath so manie lies, excuses, as an hare hath muses, tricks, Panders, Bawds, shifts to deceive, 'tis to no purpose to keepe her up, or to reclaime her by hard usage. Faire meanes peradventure may doe somewhat.

x Ovid.

* Obsequio vinces aptius ipse tuo.

y Read Pe-
trarchs tale of
patient Grisell
in Chaucer.

Men and women are both in a predicament in this behalfe, so sooner wonne, and better pacified. *Duci volunt non cogi*, though she be as arrant a scold as *Xantippe*, as cruel as *Medea*, as clamorous as *Hecuba*, as lustfull as *Messalina*, by such meanes (if at all) she may be reformed. Many patient y *Grisells* by their obsequiousnesse in this kind, have reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turkie* (as *Lea Rabel*, and *Sarah* did to *Abraham* and *Iacob*) they bring their fairest damfels to their husbands beds; *Livia* seconded the lustfull appetites of *Augustus*, *Stratonice* wife to King *Diotarus* did not only bring *Electra* a fair maid, to her goodmans bed, but brought up the children begot on her, as careful as if they had been her owne. *Tertius Emilii* wife, *Cornelia's* mother, perceiving her husbands intemperance, *rem dissimulavit*, made much of the maid, and would take no notice of it. A new married man, when a pickthanke friend of his, to curry favour, had shewed him his wife familiar in private with a young gallant, courting and dallying, &c. Tush said he, let him do his worst, I dare trust my wife, though I dare not trust him. The best remedie then is by fair means, if that will not take place to dissemble it as I say, or turne it off with a jest: hear *Gueverra's* advise in this case, *vel joco excipies, vel silentio eludes*; for if you take exceptions at every thing your wife doth, *Solomons* wisdom, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancie will not serve turne. Therefore *Minus malum*, z a lesse mischief *Nevisannus* holds, *dissimulare* to be a *Cunarum emptor*, a buyer of cradles, as the proverb is; then to be too solicitous. b A good fellow when his wife was brought to bed before her time, bought halfe a dozen of Cradles before hand for so many children, as if his wife should continue to beare children at every two months. c *Pertinax* the Emperour, when one told him a Fidler was too familiar with his Empreffe, made no reckoning of it. And when that *Macedonian Philip* was upbraided with his wives dishonesty; *cum tot victor regnorum ac populorum esset, &c.* a Conquerour of Kingdomes could not tame his wife, (for shee thrust him out at doores) he made a jest of it. *Sapientes portant cornua in pectore, stulti in fronte*, saith *Nevisannus*, wise men beare their hornes in their hearts, fooles of their foreheads. *Eumenes* King of *Pergamus*,

z Sil. nup. lib. 4.
man. 80.

a Erasimus.
b Quum acce-
pisset uxorem
peperisse secun-
do à nuptiis
mense, cunas
quinas vel fenas
coemit ut si for-
te uxor singulis
bimensibus pa-
veret.

c Iulius Capitol.
vita ejus: quum
palam Cithara-
dus uxorem di-
ligeret, minime
curiosus fuit.

Pergamus was at deadly feud with *Persius* of *Macedonia*, in so much that *Persius* hearing of a journey he was to take to *Delphus*, * let a company of souldiers to intercept him in his passage; they did it accordingly, and as they supposed left him stoned to death. The newes of this fact was brought instantly to *Pergamus*; *Attalus*, *Eumenes* brother proclaimed himselfe King forthwith, tooke possession of the crowne, and married *Stratonice* the Queen. But by and by when contrary newes was brought, that King *Eumenes* was alive, and now comming to the citie, he laid by his crowne, left his wife, as a private man went to meet him, and congratulate his returne. *Eumenes* though hee knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and tooke his wife into his favour againe, as if no such matter had been heard of or done. *Iocundo* in *Ariosto*, found his wife in bed with a knave, both asleep, went his waies, and would not so much as wake them, much lesse reprove them for it. ^d An honest fellow finding in like sort his wife had plaid false at tables, and borne a man too many, drew his dagger, and swore if he had not beene his very friend, hee would have kill'd him. Another hearing one had done that for him, which no man desires to bee done by a deputy, followed in a rage with his sword drawne, and having overtaken him, laid adultery to his charge; the offender hotly pursued, confessed it was true; with which confession hee was satisfied, & so left him, swearing that if he had denyed it he would not have put it up. How much better is it to do thus, then to macerate himself, impatiently to rave and rage, to enter an Action (as *Arnoldus Tilius* did in the court of *Tholouse*, against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his owne shame, and to remaine for ever a Cuckold on record; how much better be *Cornelius Tacitus*, than *Publius Cornutus*, to contemne in such cases, or take no notice of it, *Melius sic errare, quam Zelotypia curis*, saith *Erasmus*, *se conficere*, better be a wittall and put it up, then to trouble himselfe to no purpose. And though he will not *omnibus dormire* be an asse, as he is an oxe, yet to winke at it as many doe, is not amisse at some times, in some cases, to some parties, if it bee for his commodity, or some great mans sake, his Land Lord, Patron, benefactor, (as *Calbas* the Roman saith † *Plutarch* did by *Mecenas*, and *Phayllus* of *Argos* did by King *Philip*, when hee promised him an office on that condition he might lye with his wife) and so to let it passe:

—† *pol me haud pœnitet,*
Scilicet boni dimidium dividere cum Iove,

it never troubles me, said *Amphitrio*, to be cornuted by *Iupiter*; let it not molest thee then, be friends with her;

Tu cum Alcmenâ uxore antiquam in gratiam

Redi —

let it I say make no breach of love betwixt you. Howsoever the best way is to contemne it, which ^d *Henry* the second King of *France* advised a courtier of his, jealous of his wife, and complaining of her unchastnesse, to reject it, and comfort himselfe; for he that suspects his wives incontinencie, and feares the Popes curse, shall never live a merry houre, or sleep a quiet night: no remedy

* *Disposuit amatores qui ipsam interficerent: hi protenus mandatum exequentes, &c. Ille & rex declaratur, & Stratoniceque fratri nupsit, uxorem ducit, sed postquam audiit fratrem vivere, &c. Attalum comiter accepit, præstinamque uxorem complexus, magno honore apud se habuit.* d/s. *John Harringtons notes* in 28 book of *Ariosto*.

† *Amator. dial.*

† *Plautus scen. ult. Amphit.*

Idem.

d T. *Daniel conjurat. French*

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c Li. 4. num. 80.

medy but patience. When all is done according to that counsell of *c Nevisanus, si vitium uxoris corrigi non potest, ferendum est*: If it may not be helped, it must be endured. *Date veniam & sustinete taciti*, tis *Sophocles* advise, keep it to thy self, and which *Chrysostome* calls *palastram philosophia*, & *domesticum Gymnasium*, a schoole of Philosophy, put it up. There is no other cure, but time to weare it out, *Injuriarum remedium est oblivio*, as if they had drunk a draught of *Lethe* in *Trophonius* denne: To conclude, age will bereave her of it, *dies dolorem minuit*, time and patience must end it.

f R. T.

f The minds affections Patience will appease,
It passions kills, and healeth each disease.

SUBJECT. 2.

By prevention before, or after marriage, Plato's communitie, marry
a Curtesan, Philters, Stewes, to marry one equall in yeares,
fortunes, of a good family, education, good
place, to use them well, &c.



F such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may doe much good.

Plato in his commonwealth, to prevent this mischief like, would have all things common, wives and children all as one: and which *Caesar* in his commentaries observed of those old *Britaines*, that first inhabited this land, they had ten or twelve wives allotted to such a family, or promiscuously to be used by so many men, not one to one, as with us, or foure five or sixe to one, as in *Turkie*. The *g Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would have women indifferent, and the cause of this filthie sect, was *Nicholas* the Deacons jealousy, for which when he was condemned, to purge himself of his offence, he broched his heresie, that it was lawful to lie with one anothers wives, and for any man to lie with his: like to those *Anabaptists* in *Munster*, that would consort with other mens wives as the spirit moved them: or as *h Mahomet* the seducing prophet, would needs use women as he list himselfe, to beget prophets, 250 their *Alcoran* saith were in love with him. Amongst the old *Carthaginians*, as *i Bohemus* relates out of *Sabellicus*, the king of the countrey lay with the bride the first night, and once in a year they went promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome (injustly) to one *Picardus* a Frenchman, that invented a new sect of *Adamites*, to goe naked as *Adam* did, and to use promiscuous Venerie at set times. When the Priest repeated that of *Genesis*, Increase and multiply, out * went the candles in the place where they met, and without all respect of age, persons, conditions, catch that catch may, every man tooke her came next, &c. some fasten this on those ancient *Bohemians* and *Russians*:

g Lib. de heres.
Quum de zelo
culparetur, pur-
gandi se causa
permisisse fer-
tur ut ea qui
vellet uteretur.
quod ejus factu
in sectam tur-
pissimam ver-
sum est, qua
placet usui in-
differens fœmi-
narum.

* Sleiden. Com.
h Alchoran.

i De mor. gent.
lib. 1. cap. 6.

Nupturæ regi
devirginandæ
exhibentur.

* Lumina extin-
guebantur, nec
persone & eta-
tis habita reve-
rentia, in quam
quisque per te-
nebras incidit,
mulierem cog-
noscit.

Russians:†others on the inhabitants of *Mambrin*, in the *Lucerne* valley in *Pedemont*; and as I read it was practised in *Scotland* amongst *Christians* themselves, untill King *Malcomes* time, the King or the Lord of the towne had their maidenheads. In some parts of *k India* in our age, and those *Islanders*,^m as amongst the *Babylonians* of old, they will prostitute their wives and daughters (which *Chalcocondila* a *Greeke* moderne writer, for want of better intelligence, puts upon us *Britaines*) to such travellers or sea-faring men as come amongst them by chance, to shew how far they were from this ferall vice of jealousy, and how little they esteemed it. The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not touch their wives, till one of their *Biarmi* or high priests have laine first with them, to sanctifie their wombes. But those *Ejai* and *Montanists*, two strange sects of old, were in another extreme, they would not marry at all, or have any society with women,ⁿ because of their intemperance they held them all to be naught. *Nevisanus* the Lawyer, lib. 4. num. 33. syl. nupt. would have him that is inclined to this malady, to prevent the worst, marry a queane, *Capiens meretricem, hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod non contingit aliis.* A fornicator in † *Seneca* constuprated two wenches in a night, for satisfaction the one desired to hang him, the other to marry him. ° *Hierome* king of *Syracuse* in *Sicily*, espoused himselfe to *Pitho*, keeper of the Stewes; and *Ptolomy* tooke *Thaus* a common whore to be his wife, had two sonnes, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: tis therefore no such unlikely thing. ¶ A Citizen of *Engubine* gelded himselfe to try his wives honesty, and to be freed from jealousy; so did a Baker in a *Basil*, to the same intent. But of all other presidents in this kind, that of † *Combalus* is most memorable: who to prevent his masters suspition, for he was a beautifull young man, and sent by *Seleucus* his Lord and King, with *Stratonice* the Queene to conduct her into *Syria*, fearing the worst, gelded himselfe before he went, and left his genitals behinde him in a box sealed up. His mistris by the way fell in love with him, but he not yeelding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to King *Pratus* her husband, cum non posset ad coitum inducere) and that by her, and was therefore at his comming home cast into prison: the day of hearing appointed, he was sufficiently cleared and acquitted by shewing his privities, which to the admiration of the beholders he had formerly cut off. The *Lydians* used to geld women whom they suspected, saith *Leonicus* var. hist. lib. 3. cap. 59. as well as men. To this purpose † *Saint Francis*, because he used to confesse women in private, to prevent suspition, and prove himselfe a maide, stripped himselfe before the Bishop of *Asise* and others: and Frier *Leonard* for the same cause went through *Viterbi-um* in *Italy*, without any garments.

Our Pseudocatholikes, to helpe these inconveniences which proceed from Jealousie, to keepe themselves and their wives honest, make severe Lawes against adultery, present death, and withall fornication a

† *Leander Albertus. Flagitioso ritu cunctis in eadem conviventes post impuram concionem, extinctis luminibus in venerationem ruunt.*
 † *Lod. Vertomannus navig. lib. 6 ca. 8. et Marcus Polus lib. 1. cap. 46. Vxoribus viatoribus prostituant.*

† *Dithmarus, Bleskenius, ut Agetas Aristonius, pulcherimam uxorem habens prostituit.*

† *Herodotus in Erato. Mulieres Babylonicæ cum hospite permiscuntur ob argentum quod post Veneri sacrum. Bohemus lib. 2. cap.*

† *Navigat. lib. 5. cap. 4 prius thorum non init, quam a dignitate sacerdotis non va nupta destituta sit.*

† *Bohemus lib. 2. cap. 3. Ideo nubere nolent ob mulierum intemperantiam, nullam servare viro fidem putabant.*

° *Stephanus prefat. Herod. Alius è lupanari meretricem, Pitho dictam, in uxorem duxit Ptolomæus; Thaidem nobilissimum dixit, & ex ea duos filios suscipit, &c.*

p *Poggius Flaminio.*

q *Felix Plater.*

† *Stephanus*

† *Plutarch. Lucian, Salmurx Tit. 2. de porcellanis cum in pancia l. de nov. repert. & Plutarchus. è l. confor. Bonavent. c. 6. vit. Francisci.*

* Plutarch.
vit. ejus.

f Wecker. lib. 7.
secre.

^a Citatur à
Gellio.
^b Lib. 4. Tit. 4.
de instit. reipub.
de officio mariti.
^c Nec cum eâ
blande nimis a-
gas, ne objurgas
presentibus
extraneis.
* Epist. 79.

† Ovid.

^c Alciat. emb.
116.

veniall sin, as a sinke to convey that furious and swift stream of concupiscence, they appoint and permit stewes, those punks and pleasant sinners, the more to secure their wives in all populous cities, for they hold them as necessary as Churches; and howsoever unlawfull, yet to avoid a greater mischief, to be tolerated in policy, as usury, for the hardnesse of mens hearts, and for this end they have whole Colledges of Curtesans in their Townes and Cities. Of * Cato's minde belike, that would have his servants (*cum ancillis congregi coitus causa, definito ere, ut graviore facinora evitaret, ceteris interim interdicens*) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it impossible for idle persons, young, rich, and lusty, so many servants, Monkes, Friers, to live honest, too tyrannicall a burden to compell them to be chaste, and most unfit to suffer poore men, younger brothers and souldiers at all to marry; as those diseased persons, votaries, priests, servants. Therefore as well to keep and ease the one as the other, they tolerate and winke at these kind of Brothell houses and Stewes. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury, and without question in policy they are not to bee contradicted: but altogether in Religion. Others prescribe philters, spels, charmes to keepe men and women honest. † *Mulier ut alienum virum non admittat præter suum: Accipe fel hirci, & adipem, & exsicca, caleseat in oleo, &c. & non alium præter te amabit. In Alexi, Porta, &c. plura invenies, & multo his absurdiora, uti & in Rhafi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

The best meanes to avoid these and like inconveniences, are to take away the causes and occasions. To this purpose ^a Varro writ *Satyram Menippeam*, but it is lost. ^b Patritius prescribes foure rules to be observed in chusing of a wife (which who so will may read) *Fonsēca* the Spaniard in his 45. c. *Amphitheat. Amoris*, sets downe six speciall cautions for men, foure for women; *Sam. Neander* out of *Shonbernerus*, five for men, five for women; *Anthony Guivarra*, many good lessons; ^c *Cleobulus* two alone, others otherwise, as first to make a good choice in marriage, to invite *Christ* to their wedding, and which * *Saint Ambrose* adviseth, *Deum conjugii præsidem habere*, and to pray to him for her, (*A Domino erim datur uxor prudens*, Prov. 19.) not to be too rash and precipitate in his election, to runne upon the first hee meets, or dote on every stout faire piece he sees, but to choose her as much by his eares as eyes, to be well advised whom he takes, of what age, &c. and cautelous in his proceeding. An old man should not marry a young woman, or a young woman an old man,

† *Quàm malè inæquales veniant ad aratra juvenci;*
such matches must needs minister a perpetuall cause of suspition, and be distastfull to each other.

^c *Noctua ut in tumulis, super atque cadavera bubo,*
Talis apud Sophoclem nostra puella sedet.

Night-crowes on tombs, Owle sits on carcasse dead,

So

So lyes a wench with *Sophocles* in bed. For *Sophocles*, as *Athenens* describes him, was a very old man, as cold as *Iannary*, a bedfellow of bones, and doted yet upon *Archippe* a yong Curtesan, than which nothing can be more odious. * *Senex maritus uxori Iuveni ingratus est*, an old man is a most unwelcome guest to a young wench, unable, unfit:

† *Amplexus suos fugiunt puella,*

Omnis horret amor, Venusque Hymenque.

And as in like case a good fellow that had but a pecke of corne weekly to grinde, yet would needs build a new mill for it, found his error eftsoones, for either he must let his mill lye waste, pull it quite down, or let others grinde at it. So these men, &c.

Seneca therefore disallows all such unseasonable matches, *habent enim maledicti locum crebra nuptia*. And as † *Tully* farther inveighes, 'tis unfit for any, but ugly and filthy in old age. *Turpe senilis amor*, one of the three things * *God* hateth. *Plutarch* in his booke *contra Coleten*, railes downeright at such kinde of mariages, which are attempted by old men, *qui jam corpore impotenti, & a voluptatibus deserti, peccant animo*, and makes a question whether in some cases it bee tolerable at least for such a man to marry,

qui venerem affectat sine viribus,

that is now past those venerous exercises, as a gelded man lies with a virgin and sighes, *Ecclus* 30. 20. and now complains with him in *Petrone*, *funerata est hac pars jam, que fuit olim Achillea*, he is quite done,

* *Vixit puella nuper idoneus,*

Et militavit non sine gloria.

But the question is

whether he may delight himselfe as those *Priapeian* Popes, which in their decrepit age lay commonly between two wenches every night, *contactu formosarum, & conrectatione, num adhuc gaudent*; and as many doting Syres still doe to their owne shame, their childrens undoing, and their families confusion; hee abhors it, *tantum ab agresto & furioso domino fugiendum*. It must be avoided as a bedlam master, and not obeyed.

Alecto

Ipsa faces praesert nubentibus, & malus Hymen

Triste ululat,

the divell himselfe makes such

matches. * *Levinus Lemnius* reckons up three things which generally disturbe the peace of marriage: the first is when they marry intempestive or unseasonably, as many mortall men marry precipitately and inconsiderately, when they are effeate and old; The second when they marry unequally for fortunes and birth: the third, when a sicke impotent person weds one that is sound, *nova nupta spes frustratur*: Many dislikes instantly follow. Many doting dizards, it may not be denyed, as *Plutarch* confesseth, & recreate themselves with such obsolete, unseasonable and filthy remedies (so he calls them) with a remembrance of their former pleasures, against nature they stirre up their dead flesh: but an old lecher is abominable, *mulier tertio nubens*, *Nevissanus* holds, *presumitur lubrica & inconstans*, a woman that marries a third time, may be presumed to be no honestier than she should. Of them both, thus *Ambrose* concludes in

u *Deipnosoph.*

3 cap. 12.

* *Euripides,*

Amphitruon.

Amphitruon.

Amphitruon.

† *Pontanus bid.*

rum lib. 1.

Amphitruon.

Amphitruon.

Amphitruon.

Amphitruon.

Amphitruon.

Amphitruon.

Amphitruon.

Amphitruon.

† *Offic. lib. Lu.*

xuria cum omni

etati turpia, riu

senectuti se-

dissima.

* *Ecclus. 25. 2.*

An old man

that dotes, &c.

Amphitruon.

Amphitruon.

Amphitruon.

Amphitruon.

Amphitruon.

Amphitruon.

Amphitruon.

* *Hor. lib. 3.*

ode 26.

x *Cap. 54. in fin.*

ad optimam vi-

ram, maxima

mortalium pars,

precipitantes et

inconsiderate

nubit, idque ea

atate que minus

apta est, quam

senex adolescen-

tula, sanus mor-

bide, dives pau-

peri, &c.

y *Absoleto, in-*

tempestivo, tur-

pi remedio su-

tentur se utire.

cordatione pri-

stinarum vo-

luptatum se re-

creant & ad-

versante natu-

ra, pollentiam

carnem & ene-

nestiam exci-

tant.

z *Lib. 2. nu. 25.*

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a Qui vero non
procreande pro-
lis, sed explenda
libidinis causa
sibi invicem co-
pulantur, non
tam conjuges
quam fornicari
habentur.
† Lex papia.
Sueton. Claud.
c. 23.

e Pontanus bi-
arum lib. 1.

b Plautus mer-
etor.

† Symposio.

* Vide Thuanii
historiam.

* Calabell. ver.
poetarum.

c Marcial. lib.
3. 62. Epig.

Lib. 1. miles.

* Ovid.

his comment upon *Luke*, ^a they that are coupled together, not to get chil-
dren, but to satisfie their lust, are not husbands but fornicators, with whom
S. Anslin consents: matrimony without hope of children, non matri-
monium, sed concubium dici debet, is not a wedding but a jumbling or
coupling together. In a word (except they wed for mutuall society,
help and comfort one of another, in which respects though † *Tiberius*
deny it, without question old folkes may well marry) for sometimes
a man hath most need of a wife, according to *Puccius*, when hee hath
no need of a wife, otherwise it is most odious, when an old *Acheron-*
ticke dizard, that hath one foot in his grave, a *silicernium*, shall flicker
after a lusty young wench that is blithe and bonny,

— c *salaciorque*

Verno passere, et albulis columbis. What can be more detestable?

b *Tu cano capite amas senex nequissime*

Iam plenus atatis, animaque fetida,

Senex hircosus tu osculare mulierem?

Vtine adiens vomitum potius excuties.

Thou old goat, hoary lecher, naughty man,

With stinking breath, art thou in love?

Must thou be slavering? she spewes to see

Thy filthy face, it doth so move.

Yet as some will, it is much more tolerable for an old man to marry a
young woman (our *Ladies* match they call it) for *cras erit mulier*, as he
said in *Tully*, *Cato* the Roman, *Critobulus* in † *Xenophon*, * *Tyraquellus* of
late, *Iulius Scaliger*, &c. and many famous presidents we have in that
kinde, but not *è contra*: 'tis not held fit for an ancient woman to match
with a young man. For as *Varro* wil, *Anus dum ludis morti delitias facit*,
'tis *Charons* match betweene * *Casca* and *Casca*, and the divill himselſe
is surely well pleased with it. And therefore as the Poet inveighes,
thou old *Veiusina* bed-ridden queane, that art now skin and bones,

Cui tres capilli, quatuorque sunt dentes,

Pectus cicada, crusculumque formica,

Rugosiorum quæ geris stolâ frontem,

Et aranearum cassibus pares mammas.

That hast three haire, foure teeth, a brest

Like grasshopper, an emmets crest,

A skinned more rugged than thy coat,

And dugges like spiders web to boot.

Must thou marry a youth againe? And yet *ducentas ire nuptum post*
mortes amant: howsoever it is, as *Apuleius* gives out of his *Meroe*, *con-*
gressus annosus, pestilens, abhorrendus, a pestilent match, abominable,
and not to be endured. In such case how can they otherwise choose
but be jealous, how should they agree one with another? This ine-
quality is not in yeares onely, but in birth, fortunes, conditions, and
all good qualities,

* *Si qua volest apud nubere, nube pari,*

'Tis my counsell,

faith *Anthony Guiverra*, to chuse such a one. *Civis Civem ducat, Nobilis*
Nobilem, let a citizen match with a citizen, a gentleman with a gentle-
woman.

woman; he that observes not this precept, saith he *non generum sed malum Genium, non nulum sed Furiam, non vitam Comitem, sed litis fomitem, domi habebit*, in stead of a faire wife shall have a fury, for a fit son in law a meere feind, &c. examples are too frequent.

Another maine caution fit to bee observed, is this, that though they be equall in years, birth, fortunes, and other conditions, yet they do not omit vertue and good education, which *Musonius* and *Antipater* so much inculcate in *Stobæus*;

† *Dos est magna parentum
Virtus, & metuens alterius viri
Certo fœdere chastitas.*

If as *Plutarch* adviseth, one must eat *modium salis*, a bushell of salt with him, before he chuse his friend, what care should be had in chusing a wife, his second selfe, how sollicitous should he be to know her qualities and behaviour, and when he is assured of them, not to prefer birth, fortune, beauty, before bringing up, and good conditions. *Coquage* god of Cuckolds, as one merrily said, accompanies the goddess Iealousie, both follow the fairest, by *Iupiters* appointment, and they sacrifice to them together: beauty and honesty seldome agree; straight personages have often crooked manners; faire faces, foule vices; good complexions, ill conditions. *Suspitionis plena res est, & insidiarum*, beauty (saith *Chrysostome*) is full of treachery and luspition; he that hath a faire wife, cannot have a worse mischief, and yet most covet it, as if nothing else in marriage but that and wealth were to be respected. *Francis Sforza* Duke of *Millain*, was so curious in this behalf, that hee would not marry the Duke of *Mantua's* daughter, except he might see her naked first; Which *Lycurgus* appointed in his lawes, and *Morus* in his *Vtopian* Common-wealth approves. ^h In *Italy*, as a traveller observes, if a man have three or foure daughters or more, & they prove faire, they are married eftsoones: if deformed; they change their lovely names of *Lucia*, *Cynthia*, *Camena*, call them *Dorothee*, *Vrsula*, *Briget*, and so put them into Monasteries, as if none were fit for marriage, but such as are eminentlie faire: but these are erroneous tenents; a modest virgin well conditioned, to such a faire snout peece, is much to be preferred. If thou wilt avoid then, take away all causes of luspition and Iealousie, marry a courle peece, fetch her from *Cassandra's* Temple, which was wont in *Italy* to be a Sanctuary of all deformed maids, and so thou shalt be sure that no man will make thee cuckold, but for spight. A citizen of *Bizance* in *Thrace*, had a filthy dowdy, deformed slut to his wife, & finding her in bed with another man, cryed out as one amazed; *O miser! que te necessitas huc adegit?* O thou wretch what necessity brought thee hither? as well he might, for who can affect such a one? But this is warily to be understood, most offend in another extreame, they prefer wealth before beauty, and so she be rich, they care not how she looke, but these are all out as faulty as the rest. *Attendenda uxoris forma*, as *Salisburyensis* adviseth, *ne si alteram aspexeris mox eam sordere putes*, as the Knight in *Chaucer* that was married to an old woman,

*c Rablais hist.
Pantagruel. l. 3.
cap. 33.
f Hom. 80. Quâ
pulchram habet
uxorem, nihil
pejus habere
potest.
g Arni seu.
h Itinerar. Ital.
Colonie edit.
1620. Nomine
trium Ger. fol.
304. displicuit
quod domine fo-
liabus immu-
tent nomen in-
ditum in Baptis-
mo, & pro Ca-
tharina, Mar-
gareta, &c.
ne quid desit ad
luxuriam, appel-
lant ipsas nomi-
nibus Cynthiae,
camene, &c.
i Leonicius de
var. lib. 3. c. 43.
Asylus virginâ
deformium Cas-
sandre templum
Plutarch.*

*k Polycrat. lib. 8.
cap. 11.*

And all day after hid him as an *Idiot*;
So woe was him his wife looked so foule.

Have a care of thy wifes complexion, lest whilst thou seest another,
thou loathest her, she prove jealous, thou naught,

Si tibi deformis conjux, si serua venusta

Ne utaris serva, — I can perhaps give instance. *Mole-*

stum est possidere, quod nemo habere dignetur, a misery to possesse that
which no man likes: on the other side, *Difficile custoditur quod plures a-*
mant. And as the bragging souldier vaunted in the Comedy, *nimis est*
miseria pulchrum esse hominem nimis. Scipio did never so hardly besiege
Carthage, as these yong gallants will beset thine house, one with wit or
person, another with wealth, &c. If she be faire, saith *Guazzo*, she will be
suspected howsoever. Both extremes are naught, *Pulchra cito adamat,*
feda facile concupiscit, the one is soone beloved, the other loves; one is
hardly kept, because proud and arrogant, the other not worth keeping;
what is to be done in this case? *Ennius* in *Menelippe* adviseth thee as a
friend to take *statam formam*, *si vis habere incolam pudicitiam*, one of
a middle size, neither too faire nor too foule,

* *Marullus.*

* *Nec formosa magis quam mihi casta placet,* with old *Cato*,
though fit, let her beauty be, *neque lectissima, neque illiberalis*, betwene
both. This I approve, but of the other two I resolve with *Salisburien-*
sis, ceteris paribus, both rich alike, endowed alike, *maiori miseria defor-*
mis habetur quam formosa servatur, I had rather marry a faire one, and
put it to the hazard, than be troubled with a blowze; but doe thou as
thou wilt, I speake onely of my selfe.

Howsoever, *quod iterum moneo*, I would advise thee thus much, bee
she faire or foule, to choose a wife out of a good kindred, parentage,
well brought up in an honest place.

† *Chaloner lib.*
2. de repub.
Ang.

† *Primum animo tibi proponas quo sanguine creta,*
Quâ formâ, quâ atate, quibusque ante omnia virgo
Moribus, in iunctos veniat nova nupta penates.

Hee that marries a wife out of a suspected Inne or Alehouse, buyes a
horse in Smithfield, and hires a servant in *Paules*, as the diverbe is, shall
likely have a jade to his horse, a knave for his man, an arrant honest wo-
man to his wife. *Filia præsuntur esse matri similis*, saith *Nevisanus*.
Such^m a mother such a daughter; *mali corvi malum ovum*, Cat to her kind.

1 *Lib. 2. num.*
159.
m *Si genetriz*
caste, caste quo-
que filia vivit,
Si meretriz ma-
ter filia talis
erit.

† *Scilicet expectas ut tradat mater honestos,*

Atque alios mores quam quos habet? —

If the mother be dishonest, in all likelihood the daughter wil *matrizare*,
take after her in all good qualities,

Creden' Pasiphae non tauri potente futuram

Tauripetam? —

If the damme trot, the foale
will not amble. My last caution is, that a woman doe not bestow her
selfe upon a foole, or an apparant melancholy person, jealousy is a
symptome of that disease, and fooles have no moderation. *Iustina* a *Ro-*
mane Lady was much persecuted, and after made away by her jealous
husband, she caused and enjoyned this Epitaph, as a caveat to others,
to be engraven on her tombe:

† *Iuven. Sat. 6.*

ⁿ *Discite ab exemplo Iustina, discite patres,
Ne nubat fatuo filia vestra viro, &c.*

Learn parents all, and by *Iustina's* case,
Your children to no dizards for to place.

After marriage, I can give no better admonitions than to use their wives well, & which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in *† Stobæus*, to avoid future strife, and for quietnesse sake; *when you are in bed, take heed of your wives flattering speeches over night, and curtaine sermons in the morning.* Let them doe their endeavour likewise to maintaine them to their meanes, which *† Patricius* ingeminates, and let them have liberty with discretion, as time and place requires: many women turne queans by compulsion, as *° Nevifanus* observes, because their husbands are so hard, and keepe them so short in diet and apparell, *paupertas cogit eas meretricari*, poverty and hunger, want of meanes, makes them dishonest, or bad usage; their churlish behaviour forceth them to fly out, or bad examples, they doe it to cry quittance. In the other extreme some are too liberal, as the proverbe is, *Turdus malum sibi cacat*, they make a rod for their owne tails, as *Candaules* did to *Gyges* in ** Herodotus*, commend his wives beauty himselve, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountifull allowance, they are accessary to their owne miseries, *animæ uxorū pessimè olent*, as *Plautus* jibes, they have deformed soules, and by their painting and colours procure *odium mariti*, their husbands hate, especially,

† cum miserè viscantur labra mariti.

Besides, their wives (as *P Basil* notes) *impudenter se exponunt masculorum aspectibus, jactantes tunicas, & coram tripudiantes*, impudently thrust themselves into other mens companies, and by their undecent wanton carriage, provoke and tempt the spectators. Vertuous women should keepe house, and 'twas well performed and ordered by the Greekes,

mulier ne qua in publicum

Spectandum se sine arbitrio præbeat viro: which made *Phidias* belike at *Elis* paint *Venus* treading on a Tortoise, a symbole of womens silence and house-keeping. For a woman abroad and alone, is like a Deere broke out of a Parke, *quam mille venatores insequuntur*, whom every hunter followes; and besides in such places shee cannot so well vindicate her selfe, but as that virgin *Dinah* (*Gen. 34. 2.*) going for to see the daughters of the land, lost her virginity, she may be defiled and overtaken on a sudden, *Imbelles damæ quid nisi præda sumus?*

And therefore I know not what Philosopher hee was, that would have women come but thrice abroad all their time, *† To be baptized, married, and buried*, but he was too strait laced. Let them have their liberty in good sort, and goe in good sort, *modò non annos viginti ætatis suæ domi relinquunt*, as a good fellow said, so that they looke not twenty yeares yonger abroad than they do at home, they be not spruce, near, Angels abroad, beasts, dowlies, sluts at home; but seeke by all meanes to please and give content to their husbands; to be quiet above all things, obedient,

ⁿ *Camerarius cent. 2. cap. 54. oper. subctf. † Ser. 7. 2. Quod amicus quidam uxorem habens mihi dixit, dicat vobis, In cubili cavende adulationes vesperti, mane clamores.*

† Lib. 4. tit. 4 de institut. Reipub. cap. de officio mariti & uxoris.

° Lib. 4. syl nup. num. 81. Non curant de uxoris, nec volunt iis subvenire de victu, vestitu, &c.

** In Clio. speciem uxoris supra modum extollens, fecit ut illam nudam coram afficeret.*

† Juven. Sat. 6: He cannot kisse his wife for paine. q Orat. contra ebr.

† Ad baptisum, matrimonium, & tumulum.

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* Non vociferatur illa si malitiam obgapeat.

† Fraudem aperiens ostendit ei non aquam sed silentium iracundia moderari.

¶ Horol. princip. lib. 2. cap. 8. Diligenter cavendum feminis illustribus ne frequenter exeat.

† Chaloner.

ent, silent and patient; if they be incensed, angry, chide a little, their wives must not *campell againe, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her gossips by chance complaine of her husbands impatience, told her an excellent remedy for it, and gave her withall a glasse of water, which when he brauled shee should hold still in her mouth, and that *toties quoties*, as often as he chid; she did so two or three times with good successe, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredients, † she told her in brieft what it was, *Faire water*, and no more: for it was not the water, but her silence which performed the cure. Let every forward woman imitate this example, and be quiet within doores, and (as ¶ *M. Aurelius* prescribes) a necessary caution it is to bee observed of all good matrons that love their credits, to come little abroad, but follow their worke at home, looke to their household affaires and private businessse, *æconomia incumbens*, be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husbands meanes, as a good hufwife should doe,

† *Quæ studiis gavisa coli, partita labores
Fallit opus cantu, formæ assimulata coronæ
Cura puellaris, circum fusosque rotasque
Cum volvet, &c.*

Howsoever 'tis good to

keepe them private, not in prison,

* Menander.

* *Quisquis custodit uxorem veltibus & seris,
Et si sibi sapiens, stultus est, & nihil sapit.*

Reade more of this subject *Horol. princ. lib. 2. per totum. Arnisaus polit. Cyprian, Tertullian, Bossus de mulier. apparat. Godefridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de uxore. lib. 2. c. 2. Franciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris, Christ. Fonseca Amphitheat. Amor. cap. 45. Sam. Neander, &c.*

These cautions concerne him; and if by those or his owne discretion, otherwise hee cannot moderate himselfe, his friends must not bee wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may bee to secure him. If it be one alone, or many, to consider whom he suspects or at what times, in what places he is most incensed, in what companies. † *Nevisanus* makes a question whether a young Physitian ought to be admitted in case of sicknesse, into a new married mans house, to administer a julip, a syrup, or some such physicke. The *Persians* of old would not suffer a young Physitian to come amongst women. † *Apollonides Cous* made *Artaxerxes* cuckold, and was after buried alive for it. A gaoler in *Aristanetus* had a fine young gentleman to his prisoner, † in commiseration of his youth and person hee let him loose, to enjoy the liberty of the prison, but he unkindly made him a *cornuto*. *Menelaus* gave good welcome to *Paris* a stranger, his whole house and family were at his command, but he ungently stole away his best beloved wife. The like measure was offered to *Agis* king of *Lacedamon*, by * *Alcibiades* an exile,

† Lib. 5. num. 11
† *Cresias* in *Perficis* finxit vul-
uæ morbum esse
nec curari posse
nisi cum viro
concumberet,
hac arte voti
compos. &c.

† Exsoluit vin-
culis solutumq;
demit, at ille
inhumanus stu-
pravit conju-
gm.

* *Plutarch. vi-
ta ejus.*

ile, for his good entertainment, hee was too familiar with *Timea* his wife, begetting a child of her, called *Leotichides*; and bragging more-over when he came home to *Athens*, that he had a son should bee king of the *Lacedemonians*. If such objects were removed, no doubt but the parties might easily be satisfied, or that they could use them gently, and intreat them well, not to revile them, scoffe at, hate them, as in such cases commonly they doe, 'tis an humane infirmitie, a miserable vexation, and they should not adde grief to grief, nor aggravate their miserie, but seeke to please, and by all means give them content, by good counsell, removing such offensive objects, or by mediation of some discrete friends. In old *Rome* there was a Temple erected by the matrons to that *Viriplaca Dea*, another to *Venus verticorda*, *qua maritos uxoribus reddebat benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort, there they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Iuno's* temple) and make their praiers for conjugall peace, before some indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly compoled. In our times we want no sacred Churches, or good men to end such controversies, if use were made of them. Some say that precious stone called **Beryllus*, others a *Diamond*, hath excellent vertue, *contra hostium injurias*, & *conjugatos invicem conciliare*, to reconcile men and wives, to maintaine unity and love; you may try this when you will, and as you see cause. If none of all these meanes and cautions will take place, I know not what remedy to prescribe, or whither such persons may goe for ease, except they can get into the same **Turkie* paradise, *Where they shall have as many faire wives as they will themselves, with cleare eyes, and such as looke on none but their owne husbands*, no feare, no danger of being cuckolds; or else I would have them observe that strict rule of *† Alphonfus*, to marrie a deaf and dumb man, to a blinde woman. If this will not helpe, let them to prevent the worst, consult with an **Astrologer*, and see whether the significators in her *Horoscope*, agree with his, that they bee not in *signis & partibus odiose intuentibus aut imperantibus*, sed *mutuo & amice antiscii & obedientibus*, otherwise (as they hold) there will be intolerable enmities between them, or else get him *Sigillum veneris*, a Characteristical Seale stamped in the day and houre of *Venus*, when shee is fortunate with such and such set words and charmes, which *Villanovanus* and *Leo Suavius* prescribes, *ex sigillis magicis Salomonis, Hermetis, Raguelis, &c.* with many such, which *Alexis, Albertus*, and some of our natural magicians put upon us, *ut mulier cum aliquo adulterare non possit, incide de Capillis ejus, &c.* and he shall surely be gracious in all womens eyes, & never suspect or disagree with his owne wife, so long as he wears it. If this course be not approved, and other remedies may not bee had, they must in the last place sue for a divorce: but that is somewhat difficult to effect, and not all out so fit. For as *Feliscus* in his Tract de *justa uxore* urgeth, If that law of *Constantine* the great, or that of *Theodosius* and *Valentinian*, concerning divorce were in use in our times, *innumeras promemodum viduas haberemus, et calibes viros*, we should have

M m m m

almost

*† Rosinus lib. 2.
19. Valerius
lib. 2. cap. 1.*

*u Alexander ab
Alexandro l. 4.
cap. 8. gen. dier.*

** Fr. Ruens
de gemmis l. 2.
cap. 8. & 15.*

*x Strozius Ci-
cugna lib. 2.
cap. 15. spirit. ex
in can. habent
ibidem uxores
quot volunt
cum oculis cla-
rissimis, quos
nunquam in ali-
quem præter
maritum fixuræ
sunt &c.*

*Bredenbachii-
us, Idem &
Bohemus &c.*

*† Vxor cæca
ducit maritum
surdum, &c.*

** See Valent.
Nabod differ.
com. in Alcabi-
rium ubi plura.*

*† Cap. 46. Apol.
quod mulieres
sine concupis-
centia aspicere
non possent &c.*

almost no married couples left. Try therefore those former remedies: or as *Tertullian* reports of *Democritus*, that put out his eyes, because he could not looke upon a woman without lust, and was much troubled to see that which hee might not enjoy; let him make himselfe blind, and so he shall avoid that care and molestation of watching his wife. One other soveraigne remedy I could repeat, an especiall Antidote against Iealousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Empericke, I conceale it for any gaine, but some other reasons, I am not willing to publish it; if you be very desirous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the best counsell I can give, which hee that hath need of, as occasion serves may apply unto himselfe. In the meane time

--- *dii talem terris avertite pestem* as the proverb is, from Heresie, Iealousie, and Frensie, good Lord deliver us.

SECT. 4.

MEMB. I. SUBSECT. I.

Religious Melancholy.

*Its object God, what his beauty is? How it allureth.
The parts and parties affected.*



That there is such a distinct Species of Love Melancholy no man hath ever yet doubted, but whether this subdivision of *Religious Melancholy* be warrantable, it may be controverted.

** Pergite Pierides, medio nec calle vagantem
Linqnite me, quā nulla pedum vestigia ducunt,
Nulla rota currus testantur signa priores.*

y Called Religious because it is still conversant about Religion and such divine objects.

* *Grotius.*

² *Lib. 1 cap. 16.* nonnulli opinionibus addicti sunt, & futura se predicere arbitrantur.

² *Aliis videtur quod sunt prophetae & inspirata Spiritu sancto, & incipiunt prophetare, & multa futura praedictant.*

^b *Cap. 6. de Melanch.*

I have no patterne to follow as in some of the rest, no man to imitate. No Physitian hath as yet distinctly written of it as of the other, all acknowledge it a most notable Symptome, some a cause but few a species or kinde. ² *Areteus, Alexander, Rhasis, Avicenna*, and most of our late writers, as *Gordonius, Fuchsius, Plater, Bruel, Montaltus, &c.* repeat it as a Symptome. ^a Some seeme to bee inspired of the holy Ghost, some take upon them to bee Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi, saith *Gordonius*. Some will prophesie of the end of the world to a day almost, and the fall of the Antichrist, as they have been addicted or brought up, for so melancholy workes with them, as ^b *Laurentius* holds. If they have beene precisely given, all their meditations tend that way, and in conclusion

clusion produce strange effects, the humour imprints symptomes according to their severall inclinations and conditions, which makes ^c *Guianerius* and ^d *Felix Plater* put too much devotion, blinde zeale, feare of eternall punishment, and that last judgement, for a cause of those enthusiastickes, and desperate persons: but some do not obscurely make a distinct species of it, dividing Love Melancholy into that, whose object is women; and into the other, whose object is God. *Plato* in *Convivio*, makes mention of two distinct furies; and amongst our Neoterickes, *Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melanch.* doth expressly treat of it in a distinct Species. ^e *Love Melancholy* (saith he) is twofold, the first is that (to which peradventure some will not vouchsafe this name or species of Melancholy) affection of those which put God for their object, and are altogether about prayer, fasting, &c. the other about women. *Peter Forestus* in his observations delivereth as much in the same words: and *Felix Platerus de mentis alienat. cap. 3. frequentissima est ejus species, in qua curanda sapissimè multum sui impeditus*, 'tis a frequent disease, and they have a ground of what they say, forth of *Aretius* and *Plato*. ^f *Aretius* an old author in his third book *cap. 6.* doth so divide Love Melancholy, and derives this second from the first, which comes by inspiration or otherwise. ^g *Plato* in his *Phædrus* hath these words, *Apollon's Priests in Delphos, and at Dodona, in their fury doe many pretty feats, and benefit the Greekes, but never in their right wits.* He makes them all mad, as well he might, and hee that shall but consider that superstition of old, those prodigious effects of it (as in his place I will shew the severall furies of our [†] *Fatidici dii, Pythonissas, Sibyls, Enthusiasts, Pseudoprophets, Heretikes and Schismatickes* in these our latter ages) shall instantly confesse, that all the world againe cannot afford so much matter of madnesse, so many stupend symptomes, as superstition, heresie, schisme hath brought out: that this Species alone may be parallel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, than any other above named whatsoever, doth more harme, worke more disquietnesse to mankind, and hath more crucified the soules of mortall men (such hath beene the divels craft) than warres, plagues, sicknesses, dearth, famine, and all the rest.

Give me but a little leave, and I will set before your eyes in briebe a stupend, vast, infinite Ocean of incredible madnesse and folly: a sea full of shelves and rockes, sands, gulfes, Euripes and contrary tides, full of fearfull monsters, uncouth shapes, roring waves, tempests, and Siren calmes, Halcionian seas, unspeakable misery, such Comœdies and Tragedies, such absurd & ridiculous, ferall & lamentable fits, that I know not whether they are more to be pitied or derided, or may bee beleaved, but that we daily see the same still practised in our dayes, fresh examples, *nova novitia*, fresh objects of misery and madnesse in this kind that are still represented unto us, abroad, at home, in the midst of us, in our bosomes.

But before I can come to treat of these severall errors and obliquities, their causes, symptomes, affections, &c. I must say something neces-

^c Cap. 5 Tra-
stat. multi ob
timorem Dei
sunt melanco-
lici, & timorem
gehennæ. They
are still trou-
bled for their
sinnes.
^d Plater. e. 13.
^e Melancholia
Erotica vel quæ
cum amore est
duplex est pri-
ma quæ ab aliis
forsan non me-
retur nomen
melancholiz est
affectio eorum
quæ pro objecto
proponit Deum
& ideo nihil
aliud curant
aut cogitant
quam Deum,
jejunia, vigi-
lias: altera ob
mulieres.
^f Aliareperitur
furoris species
à prima vel à
secunda deorum
rogantium, vel
afflatu numinis.
furor hic venit.
^g Qui in Del-
phis futura præ-
dicunt vates, et
in Dodona sa-
cerdotes furen-
tes quidem
multa jocunda
Gracia deferunt,
sani vero exi-
gua aut nulla.

farilie of the object of this love, God himselfe, what this love is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swerve from it.

h Deus bonus, iustus, pulcher juxta Platonem i Miror. & stupor cum cælum aspicio. & pulchritudinem siderum, angelorum, &c. & quis digne laudet quod in nobis viget, corpus tam pulchrum, frontem pulchram, nares, genas, oculos, intellectum, omnia pulchra, si sic in creaturis laboramus, quid in ipso deo?

† Draxelius Nicet. lib. 2. cap. 11.

k Fulgor divine majestatis, Aug.

l In Psal. 64. misit ad nos Epistolas & totam scripturam, quibus nobis faceret amandi desiderium, m Epist. 48. l. 4. quid est tota scriptura nisi Epistola omnipotentis dei ad creaturam suam.

Amongst all those divine attributes that God doth vindicate to himself, eternitie, omnipotencie, immutabilitie, wisdom, majestie, justice, mercie, &c. his^h beauty is not the least, *One thing saith David, have I desired of the Lord, and that I will still desire, to behold the beauty of the Lord, Psal. 27. 4. And out of Sion which is the perfection of beauty hath God shined, Psal. 50. 2.* All other creatures are faire, I confesse, and many other objects doe much inamour us, a faire house, a faire horse, a comely person. *I am amazed, saith Austin, when I looke up to heaven and behold the beautie of the starres, the beauty of Angels, principalities, powers, who can expresse it? who can sufficiently commend, or set out this beauty which appeares in us? so faire a body, so faire a face, eyes, nose, cheeks, chin, browes, all faire and lovely to behold; besides the beantie of the soule which cannot be discerned. If wee so labour and be so much affected with the comelineffe of creatures, how should wee be ravished with that admirable lustre of God himselfe? If ordinarie beauty have such a prerogative and power, and what is amiable and faire, to draw the eyes and ears, hearts and affections of all spectatours unto it, to move, win, intice, allure, how shall this divine forme ravish our soules, which is the fountaine and quintessence of all beauty? Cælum pulchrum, sed pulchrior cæli fabricator, if heaven be so faire, the sunne so faire, how much fairer shall he be, that made them faire? If there be such pleasure in beholding a beautifull person alone, and as a plausible sermon, hee so much affect us, what shall this beauty of God himselfe, that is infinitely fairer then all creatures, men, angels, &c. † *omnis pulchritudo florum, hominum, angelorum, & rerum omnium pulcherrimarum ad Dei pulchritudinem collata, nox est & tenebra,* all other beauties are night it selfe, meere darknesse to this our inexplicable, incomprehensible, unspeakable, eternal, infinite, admirable and divine beauty. This lustre, *pulchritudo omnium pulcherrima.* This beauty and ^k *splendor of the divine Majesty,* is it that drawes al creatures to it, to seek it, love, admire, and adore it; and those Heathens, Pagans, Philosophers, out of those reliques they have yet left of Gods Image, are so farre forth incensed, as not only to acknowledge a God; but, though after their owne inventions, to stand in admiration of his bounty, goodnesse, to adore and seek him, the magnificence and structure of the world it selfe, and beauty of all his creatures, his goodnesse, providence, protection, if norcerth them to love him, seeke him, fear him, though a wrong way to adore him: but for us that are Christians, regenerate, that are his adopted sonnes, illuminated by his word, having the eyes of our hearts and understandings opened; how fairely dorth hee offer and expose himselfe? *Ambis nos Deus* (*Austin saith*) *donis & formâ suâ,* he wooes us by his beauty, gifts, promises, to come unto him, ^l *the whole Scripture is a message, an exhortation, a love letter to this purpose, to incite us, and invite us, m Gods Epistle, as Gregory calls it, to his creatures.* Hee sets out his Sonne and his Church in that *Epithalamium* or mystical song of Solomon, to enamour us the more, comparing his head to fine gold, his lockes curled and black as*

a Raven, Cant. 4. 5. his eyes like doves on rivers of waters, washed with milk, his lippes as lillies, dropping downe pure iuyce, his hands as rings of gold set with chrysolite: and his Church to a vineyard, a garden inclosed, a fountaine of living waters, an orchard of Pomegranates, with sweet sents of saffron, spike, calamus and cynamon, and all the trees of incense, as the chiefe spices, the fairest amongst women, no spot in her, ⁿ his sister, his Sponse, undefiled, the onelie daughter of her mother, deare unto her, faire as the Moone, pure as the Sonne, looking out as the morning; That by these figures, that glasse, these spiritual eies of contemplation, we might perceive some resemblance of his beauty, the love betwixt his Church and him. And so in the 45 Psalme this beauty of his Church, is compared to a *Queen in a vesture of gold of Ophir, embrodered raiment of needle worke, that the King might take pleasure in her beauty.* To incense us further yet, ^o Iohn in his *Apocalypse*, makes a description of that heavenly Ierusalem, the beauty of it, and in it the maker of it. *Likening it to a citie of pure gold, like unto cleere glasse, shining and garnished with all manner of precious stones, having no need of Sunne or Moone, for the Lambe is the light of it, the glory of God doth illuminate it: to give us to understand the infinite glory, beauty and happinesse of it.* Not that it is not fairer then these creatures to which it is compared, but that this vision of his, this lustre of his divine majestie cannot other wise be expressed to our apprehensions, *no tongue can tell, no heart can conceive it, as Paul saith. Moses himselte, Exod. 33. 18.* When he desired to see God in his glory, was answered that hee might not endure it, no man could see his face and live. *Sensibile forte destruit sensum*, a strong object overcometh the sight, according to that axiome in Philosophy: *fulgorem solis ferre non potes, multo magis creatoris*, if thou canst not endure the Sunne beames, how canst thou endure that fulgor and brightnesse of him that made the Sun: The Sun it self and all that we can imagine are but shadowes of it, *'tis visio praecllens*, as P *Austin* calls it, the quintessence of beauty this, which farre exceeds the beauty of Heavens, Sun and Moone, Starres, Angels, gold and silver, woods, faire fields, and whatsoever is pleasant to behold. All those other beauties faile, varie, are subject to corruption, to loathing; ^t But this is an immortal vision, a divine beauty, an immortal love, an indefatigable love and beauty, with sight of which we shall never be tired, nor wearied, but still the more wee see the more we shall covet him. ^f For as one saith, where this vision is, there is absolute beautie; and where is that beautie from the same fountaine comes all pleasure and happinesse; neither can beauty, pleasure, happinesse, be separated from his vision or sight, or his vision from beauty, pleasure, happinesse. In this life we have but a glimpse of this beauty and happinesse, we shall hereafter, as Iohn saith, see him as he is. thine eyes, as Isay promisseth, 33. 17. *Shall behold the King in his glory,* then shall wee be perfectly inamoured, have a full fruition of it, desire, ^t behold and love him alone, as the most amiable and fairest object, or *summum bonum*, or chiefe good.

This likewise should we now have ^t done, had not our will beene corrupted; and as we are enjoyned to love God with all our heart, and *aus seperari potest.* Leon Habreus Dubitatur an humana felicitas Deo cognoscendo an amando terminetur.

u Lib. de anima
Ad hoc objectū
amandum &
fruentum nati
sumus, & hunc
expetisset uni-
cum. hunc a-
masset humana
voluntas, ut
summum bonum,
& ceteras res
omnes eordine.
x 9. de Repub.
y Hom. 9. in
epist. Iohannes
cap. 2. Multos
conjugium dece-
pit, res alioqui
salutaris et ne-
cessaria, eo quod
eaco ejus amore
decepti, divini
amoris & glo-
rie studium in
universam ab-
jecerunt, pluri-
mos cibis &
potus perdidit.
z In mundo
splendorum,
gloria majestas,
amicitiarum
praesidia, verbo-
rum blanditiæ,
voluptatum om-
nis generis ille-
cebra, victoriae,
triumphi, & in-
finita alia ab a-
more dei nos ab-
strahunt, &c.
a In Psal. 32.
Dei amicus esse
non potest qui
mundi studiis
delectatur, ut
hanc formam
videas munda
cor, serena cor,
&c.
b Contemplatio-
nis pluma nos
subleuat, atque
inde erigimur
intentione cor-
dis, dulcedine
contemplationis,
distinct. 6. de 7.
Itineribus.
c Lib. de victi-
mis, amans De-
um sublimia petit, sumptis alis & in celum rectè volat, relicta terra cupidus aberrandi cum sole, luna, stellarumque
sacra militia, ipso Deo duce. d In com. Plat. cap. 7. ut Solem videas oculis fieri debes solaris, ut divinam aspicias
pulchritudinem demitte materiam, demitte sensum, & Deum qualis sit videbis.

all our soule: for to that end were wee borne, to love this object, as
u Melancthon discourseth, and to enjoy it. And him our will would have
loved and sought alone, as our summum bonum, or principall good, and all
other good things for Gods sake: and nature as she proceeded from it would
have sought this fountaine; but in this infirmie of humane nature this order
is disturbed, our love is corrupt: and a man is like that monster in * Plato
composed of a Scylla, a lyon, and a man; we are carried away headlong
with the torrent of our affections, the world, and that infinite varietie
of pleasing objects in it, do so allure and enamour us, that we cannot so
much as look towards God, seek him, or think on him as we should, we
cannot saith Austin, Rempub. celestem cogitare, wee cannot containe our
selves from them, their sweetnesse is so pleasing to us. Marriage, saith
y Gualter, detaines many; a thing in it selfe laudable, good and necessary,
but in any deceived and carried away with the blind love of it, have quite laid a-
side the love of God, and desire of his glory. Meat and drinke hath overcome as
many, whilest they rather strive to please, satisfie their guts and belly, then to
serve God and nature. Some are so busied about merchandise to get mo-
ny, they loose their own souls, whiles covetously carried, and with an
unfatiabable desire of gaine, they forget God; as much we may say of ho-
nours, leagues, friendships, health, wealth, and all other profits or plea-
sures in this life whatsoever. z In this world there be so many beautifull ob-
jects, splendors and brightnesse of gold, majesty of glory, assistance of friends,
faire promises, smooth words, victories, triumphs, and such an infinite com-
pany of pleasing beauties to allure us, and draw us from God, that we cannot
looke after him. And this is it which Christ himselfe, those Prophets
and Apostles so much thundred against, 1 Iohn 17. 15. dehört us
from; Love not the world, nor the things that are in the world, if any man
love the world, the love of the father is not in him, 16. For all that is in the
World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the Fa-
ther but of the world, and the world passeth away and the lust thereof; but hee
that fulfilleth the will of God abideth for ever. No man, saith our Saviour,
can serve two masters, but he must love the one and hate the other, &c. bonos
vel malos mores, boni vel malifaciunt amores, Austin well interres, and
this is that which all the fathers inculcate. He cannot (a Austin admon-
nisheth) bee Gods friend, that is delighted with the pleasures of the
world, make cleane thine heart, purifie thine heart, if thou wilt see this beauty,
prepare thy self for it. It is the eye of contemplation by which wee must behold it,
the wing of meditation which lifts us up and reares our soules, with the motion
of our hearts, and sweetnesse of contemplation, so saith Gregory cited by
b Bonaventure. And as c Philo Iudæus seconds him, He that loves God will
soare aloft and take him wings; and leaving the earth flye up to Heaven, wan-
der with Sunne and Moone, Starres, and that heavenly troope, God himselfe
being his guide. If we desire to see him, wee must lay aside all vaine ob-
jects, which detaine us and dazell our eyes, and as d Ficinus adviseth
us, get us solar eyes, spectacles as they that looke on the Sunne, to see this di-

vine beauty, lay aside all materiall objects, all sense, and then thou shalt see him as he is. Thou covetous wretch, as *e Austen* expostulates, *Why dost thou stand gaping on this drosse, muckhills, filthy excrements, behold a farre fairer object God himselfe woos thee, behold him, enjoy him, hee is sick for love.* Cant. 5. He invites thee to his sight, to come into his faire Garden, to eat and drinke with him, to be merry with him, to enjoy his presence for ever. † Wisedome cries out in the streets, besides the gates, in the top of high places, before the citie, at the entrie of the doore, and bids them give ear to her instruction, which is better then gold or precious stones, no pleasures can be compared to it: leave all then and follow her; *vos exhortor o amici & obsecro.* In *e Ficinus* words, I exhort and beseech you, that you would embrace and follow this divine love with all your hearts and abilities, by all offices and endeavours make this so loving God propitious unto you. For whom alone faith *e Plotinus*, we must forsake the Kingdomes and Empires of the whole earth, Sea, Land, and Aire, if we desire to be ingrafted into him, leave all and follow him.

Now for as much as this love of God, is an *habit infused* of God, as *h Thomas* holds, 1. 2. *quest. 23.* by which a man is inclined to love God above all, and his neighbour as himselfe, Wee must pray to God that hee will open our eyes, make clear our hearts, that we may be capable of his glorious rayes, and performe those duties that he requires of us, *Deut. 6.* and *Ios. 23.* To love God above all, and our neighbour as our selfe, to keepe his commandements. In this we know, saith *Iohn, c. 5. 2.* We love the children of God, when we love God and keep his commandements. This is the love of God that wee keep his commandements, he that loveth not knoweth not God, for God is love, *cap. 4. 8.* and he that dwelleth in love, dwelleth in God, and God in him, for love presupposeth knowledge, faith, hope, and unites us to God himselfe, as *i Leon Hebreus* delivereth unto us, and is accompanied with the fear of God, humility, meekness, patience, all those vertues, and charitie it selfe. For if we love God, we shall love our neighbour, and performe the duties which are required at our hands, to which we are exhorted, *1 Cor. 13. 4, 5. Ephes. 4. Coloss. 3. Rom. 12.* We shall not be envious or puffed up, or boast, disdain, thinke evil, or bee provoked to anger, but suffer all things; Endeavour to keep the unitie of the spirit, in the bond of peace. Forbear one another, forgive one another, cloath the naked, visit the sick, and performe all those works of mercy, which *k Clemens Alexandrinus* calls *amoris & amicitia impletionem & extensionem*, the extent and complement of Love; and that not for feare or worldly respects, but *ordine ad Deum*, for the love of God himselfe. This we shall doe if wee bee truely enamoured, but wee come short in both, we neither love God nor our neighbour as we should. Our love in spirituall things is too *l defective*, in worldly things too excessive, there is a jarre in both. We love the world too much; God too little; our neighbour not at all, or for our owne ends.

Vulgus amicitias utilitate probat.

The chief thing we respect is our commodity, and what we doe, is for feare of worldly punishment, for vaine-glory, praise of men, fashion, &c. such by respects, not for Gods sake. Wee neither know God aright,

e aware, quid inhiat hie, & ca pulchrior est qui te ambit ipse sum visurus, ipsum habiturus, 1 Prov. 8. f Cap. 18. Rom. Amorem hunc divinum totis viribus amplexamini Deum vobis omni officiorum genere propitium facite. g Cap. 7. de pulchritudine regna et imperia totius terre & maris & celi oportet abicere si ad ipsum conversus velis inferi. h Habitus a Deo infusus per quem inclinatur homo ad diligendum Deum super omnia.

i Dial. 1. Omnia convertit amor in ipsum pulchram naturam.

k Stromatum lib. 2.

l Greenham.

nor

nor seek, love, or worship him as we should. And for these defects, wee involve our selves into a multitude of errors, we swarve from this true love and worship of God, which is a cause unto us of unspeakable misery, running into both extremes, we become fooles, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered over the face of the earth, far and neere, and so have been in all precedent ages, from the beginning of the world to these times, of all sorts & conditions. For methods sake I will reduce them to a twofold division, according to those two extreames of *Excesse* and *Defect*, Impiety and Superstition, Idolatry and Atheisme. Not that there is any excesse of divine worship or love of God, that cannot be, we cannot love God too much, or do our duty as we ought, as Papists hold, or have any perfection in this life, much lesse supererogate, when we have all done, we are *unprofitable servants*. But because we doe *aliud agere*, zealous without knowledge, & too sollicitous about that which is not necessary, busying our selves about impertinent, needlesse, idle, and vaine ceremonies, *populo ut placerent*, as the *Jewes* did about sacrifices, oblations, offerings, incense, new Moones, feasts, &c. but as *Isay* taxeth them 1. 12. *Who required this at your hands?* We have too great opinion of our owne worth, that we can satisfie the Law; and doe more then is required at our hands, by performing those Evangelical Counsels, and such works of supererogation merit for others, which *Beſſarmine*, *Gregory de Valentia*, all their Iesuites and champions defend, that if God should deal in rigour with them, some of their *Franciscans* & *Dominicans* are so pure that nothing could be objected to them. Some of us again are too dear, as we think, more divine and sanctified then others, of a better mettle, greater gifts, and with that proud *Pharisee*, contemne others in respect of our selves, we are better Christians, better learned, choice spirits, inspired, know more, have special revelation, perceive Gods secrets, and thereupon presume, say and doe many times which is not befitting to bee said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Jewes, Heretiques, ^mEnthusiasts, Divinators, Prophets, Sectaries, and Scismaticques. *Zanchius* reduceth such Infidels to foure chiefe sects, but I will insist and follow mine own intended method: al which with many other curious persons, Monks, Heremits, &c. may be ranged in this extreme, and fight under this superstitious banner, with those rude Idiots, and infinite swarms of people that are seduced by them. In the other extreame or in defect, march those impious Epicures, Libertines, Atheists, Hypocrits, Infidels, worldly, secure, impenitent, unthankfull, and carnal minded men, that attribute all to natural causes, that will acknowledge no supreme power; that have cauterized consciences, or live in a reprobate sense: or such desperate persons as are too distrustful of his mercies. Of these there be many subdivisions, divers degrees of madnesse and folly, some more then other, as shall be shewed in the Symptomes: And yet all miserably out, perplexed, doting, and besides themselves for religions sake. For as ⁿ*Zanchy* well distinguished: and al the world knows, Religion is twofold, true or false; False is that vaine superstition

^m De primo
praecepto.

ⁿ De relig. l. 2.
Theſ. 1.

superstition of Idolaters, such as were of old, *Greeks, Romans, present Mahometans, &c.* *Timorem deorum inanem*, ° Tully could terme it; or as Zanchy defines it, *Vbi falsi dei, aut falso cultu colitur Deus*, when false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the Soul, a meere madnesse, *Religiosa insania*, p Meteran calls it, or *insanus error*, as q Seneca, a frantick error; or as Austin, *Insanus animi morbus*, a furious disease of the Soul; *insania omnium insanissima*, a quintessence of madnesse; † for he that is superstitious can never bee quiet. 'Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith Plin. lib. 7. cap. 1. atq; etiam post sevit de futuro, which wrings his soul for the present, and to come: The greatest miserie belongs to mankind, a perpetual servitude, a slavery, † *Ex timore timor*, an heavie yoke, the seal of damnation, an intolerable burthen. They that are superstitious, are stil fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreames, idle, vain works, unprofitable labours, as † Boetius observes, *curamentis ancipite versantur*; Enemies to God and to themselves. In a word, as Seneca concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true Religion honours God. True religion, *ubi verus Deus verè colitur*, where the true God is truly worshipped, is the way to Heaven, the mother of all vertues, Love, Feare, Devotion, Obedience, Knowledge, &c. It rears the dejected Soule of man, & amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet repofal, *Iugum suave*, & leve, a light yoke, an anchor, and an Haven. It addes courage, boldnesse, and begets generous spirits; althogh tyrants rage, persecute, and that bloody *Lictor* or Serjeant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the primitive Church, it was put in practise, as you may read in Eusebius and others) though enemies bee now ready to invade, and al in an uproare, † *Si fractus illabatur orbis, impavidos ferient ruinae*, though heaven should fall on his head, hee would not be dismayed. But as a good Christian prince once made answer to a menacing Turke, *facile scelerata hominum arma contemnit, qui dei praesidio tutus est*: Or as u Phalaris writ to Alexander in a wrong cause, hee nor another enemy could terrifie him, for that hee trusted in God. *Si Deus nobiscum, quis contra nos?* In al calamities, persecutions whatsoever, as David did, Sam. 2. 22. he wil sing with him, *The Lord is my rock, my fortresse, my strength, my refuge, the towre and horne of my salvation, &c.* In all troubles and adversities, Psal. 46. 1. *God is my hope and helpe, still ready to be found, I will not therefore feare, &c.* 'tis a feare expelling feare; he hath peace of conscience, and is full of hope, which is (saith x Austin) *vita a vita mortalis*, the life of this our mortal life, hope of immortality, the sole comfort of our misery; otherwise as Paul saith, we of all others were most wretched, but this makes us happy, counterpoising our hearts in all miserie, superstition, torments and is from the Divell, the authour of lies, but this is from God himselfe, as Lucian that Antiochian Priest made his divine confession in y Eusebius, *Author nobis de Deo Deus est*, God is the author of our Religion himselfe, his word is our rule, a lanthorne to us, dictated by the holy Ghost, he playes up-

o 2 De nat. deorum.

p Hist. Belgic. lib. 8.

q Superstitio error insanus est. epist. 223.

† Nam qui superstitioe imbutus est, quietus esse nunquam potest.

r Greg.

s Polit. lib. 1. cap. 13.

t Hor.

u Epist. Phalar.

x In Psal. 3.

y Lib. 2 cap. 6.

on our hearts as so many harp-strings, and wee are his Temples, hee dwelleth in us, and wee in him.

The part affected of superstition, is the braine, heart, will, understanding, soule it selfe, and all the faculties of it, *totum compositum*, all is mad, and dotes: Now for the text, as I say, the world it selfe is the subject of it, (to omit that grand sinne of Atheisme) all times have been misaffected, past, present, *there is not one that doth good, no not one from the Prophet to the Priest, &c.* A lamentable thing it is to consider, how many miriads of men this idolatrie and superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeale, which is Religions Ape, Religions bastard, Religions shadow, false glasse. For where God hath a Temple, the Divell will have a chappel: where God hath sacrifices, the Divell will have his oblations, where God hath ceremonies, the Divell will have his traditions, where there is any religion the Divell will plant superstition; & 'tis a pitifull sight to behold and read, what tortures, miseries it hath procured, what slaughter of soules it hath made, how it rageth amongst those old *Persians, Syrians, Egyptians, Greeks, Romans, Tuscans, Gaules, Germanes, Brittaines, &c.* *Britannia jam hodie celebrat tam attonitè, saith z Pliny, tantis ceremoniis* (speaking of superstition) *ut dedisse Persis videri possit.* The Brittaines are so stupendly superstitious in their ceremonies, that they goe beyond those *Persians*. Hee that shall but read in *Pausanius* alone, those gods, temples, altars, Idols, statues, so curiously made with such infinite cost and charge, amongst those old *Greeks*, such multitudes of them and frequent varieties, as † *Gerbilius* truely observes, may stand amazed, and never enough wonder at it; and thanke God withal, that by the light of the Gospel, wee are so happily freed from that slavish Idolatrie in those our daies. But heretofore almost in all countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true Church ever beene?

Divisum imperium cum Iove Daemon habet,

The Patriarchs and their families, the Israelites a handfull in respect, Christ and his Apostles, and not all of them neither. Into what straights hath it beene compinged, a little flock: how hath superstition on the other side dilated her selfe, error, ignorance, barbarisme, folly, madness, deceived, triumphed, and insulted over the most wise, discreet & understanding men, Philosophers, Dynastes, Monarches, all were involved and over-shadowed in this mist, in more than *Cymmerian* darkness. * *Adeo ignara superstitio mentes hominum depravat, & nonnunquam sapientum animos transversos agit.* At this present, *quota pars?* How small a part is truely religious? How little in respect? Divide the World into six parts, and five or not so much as Christians, Idolaters and Mahometans possesse almost *Asia, Africk, America, Magelanica.* The Kings of *China*, great *Cham*, *Siam*, and *Bornaye*, *Peru*, *Decan*, *Narsinga*, *Iapan*, &c. are Gentiles, Idolaters, and many other pettie Princes in *Asia*, *Monomotopa*, *Congo*, and I know not how many Negro princes in *Africk*, all *Terra Australis incognita*, most of *America* Pagans, differing all in their severall superstitions; and yet all Idolaters. The Ma-

hometans

z Lib. 3. cap.

† Lib. 6. descrip.
Græc. nulla est
via quæ non in-
numeris idolis
est referta.
Tantum tunc
temporis in mi-
serissimos morta-
les potentie &
crudelis Tyran-
nidis Satan ex-
ercuit.

* Alex ab Alex
lib. 6. cap. 26.

hometans extend themselves over the great *Turks* dominions in *Europe*, *Africk*, *Asia*, to the *Xeriffes* in *Barbary*, and his territories in *Fex*, *Sus*, *Morocco*, &c. The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions and subjects, are at this day *Mahometans*. See how the *Divell* rageth: Those at oddes, or differing among themselves, some for ^a *Alli*, some for *Enbocar*, for *Aemar*, and *Ozimen*, those four *Doctors*, *Mahomet's* successors, & are subdivided into 72 inferior sects, as ^b *Leo Afer* reports. The *Jews* as a company of vagabonds are scattered over all parts, whole story, present estate, progresse from time to time, is fully set downe by * *Mr Th. Jackson* Doctor of Divinity, in his *Comment* on the *Creed*. A fift part of the world, and hardly that, now professeth *CHRIST*, but so inlarded and interlaced with severall superstitions, that there is scarce a sound part to be found, or any agreement amongst them. *Presbyter John* in *Africk*, Lord of those *Abyssines*, or *Ethiopians*, is by his profession a *Christian*, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of *Idolatry* and *Paganisme*,^c that they keep little more then a bare title of *Christianitie*. They suffer *Polygamy*, *Circumcision*, stupend fastings, divorce as they will themselves, &c. and as the *Papists* call on the *Virgin Mary*, so doe they on *Thomas Dydimus* before *Christ*.^d The *Greeke* or *Easterne Church* is rent from this of the *West*, and as they have foure chiefe *Patriarchs*, so have they foure subdivisions, besides those *Nestorians*, *Iacobines*, *Syrians*, *Armenians*, *Georgians*, &c. scattered over *Asia minor*, *Syria*, *Aegypt*, &c. *Greece*, *Valachia*, *Circassia*, *Bulgary*, *Bosnia*, *Albania*, *Illyricum*, *Slavonia*, *Croatia*, *Thrace*, *Servia*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great *Dukes* subjects, are part of the *Greeke Church*, and stil *Christians*: but as^e one saith, *temporis successu multas illi addiderunt superstitiones*, In proceſſe of time they have added so many superstitions, that they be rather semi-*Christians*, then otherwise. That which remaines, is the *Western Church* with us in *Europe*, but so ecclipsed with severall schismes, heresies and superstitions, that one knows not where to finde it. The *Papists* have *Italy*, *Spaine*, *Savoy*, part of *Germany*, *France*, *Poland* & a sprinkling in the rest of *Europe*. In *America* they hold al that which *Spaniards* inhabit, *Hisponia nova*, *Castella Aurea*, *Pern*, &c. In the *East Indies*, the *Philippine*, some small holds about *Goa*, *Melacha*, *Zelan*, *Ormus* &c. which the *Portugall* got not long since, and those land-leaping *Jesuites* have assaied in *China*, *Iapan*, as appears by their yearly letters. in *Africke* they have *Melinda*, *Quiloa*, *Mombaze*, &c. and some few townes, they drive out one superstition with another. *Poland* is a receptacle of all religions, where *Samosetans*, *Socinians*, *Photinians* (now protected in *Transilvania* and *Poland*) *Arrians*, *Anabaptists* are to bee found, as well as in some *German Cities*. *Scandia* is *Christian*, but as ^f *Damianus A. Goes*, the *Portugall Knight* complaines, so mixt with *Magicke*, *Pagan Rites* and ceremonies, they may be as well counted *Idolaters*: which *Tacitus* formerly said of a like nation is verified in them, † *A people subject to superstition, contrary to Religion*. And some of them as about *Lapland* and the *Pilapians*, the *Divels* possession to this day,

a purchas *Pilgrim*. lib. 1. c. 3.
b Lib. 3.
* 2 Part. sec. 3.
lib. 1. cap. 6.
deinceps.
c *Titelmannus*.
Maginus.
Bredenbachius.
Fr. Aluarezus.
Itin. de Abyssinia.
Herbis solum
vescuntur vortarii, *aquis*
mento tenuis
dormiunt, &c.

d *Bredenbachius*.
us *Iod a Meg-*
gen.

e See *Passerius*.
Herbaslein.
Magin. D. Fler-
cher, *Iovius*.
Hacluit. pur-
chas, &c.
of their errors.

f *Deplorat.*
Gentis Lappi.

† *Gens super-*
stitioni obnox-
ia, religionibus
adversa.

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* Boissardus de
Magia. Intra
septimum aut
nonum a lap-
tismo diem mo-
runtur. Hinc
fit, &c.

* Cap. de Inco-
lis terre sancte

Misera hæc gens (saith mine * Author) *Satane hæcenus possessio*, ... & *quod maxime mirandum & dolendum*, and which is to bee admired and pittied, if any of them be baptised, which the Kings of Sweden much labour, they dye within 7 or 9 dayes after, and for that cause they will hardly be brought to Christianity, but worship still the Diuel, who daily appears to them. In their idolatrous courtes, *Gaudemibus diis patriis, quos religiose colunt, &c.* Yet are they very superstitious, like our wild Irish: Though they of the better note, the Kings of Denmark and Sweden themselves, that governe them, be Lutherans. The remnant are Calvinists, Lutherans, in Germany equally mixt: And yet the Emperor himselfe, Dukes of Loraine, Bavaria, and the Princes Electors, are most part professed Papists. And though some part of France and Ireland, Great Brittain, halfe the Cantos in Switserland, and the Low countries bee Calvinists, more defecate then the rest, yet at oddes amongst themselves, not free from superstition. And which * Brocard the Monk in his description of the holy Land, after he had censured the Greeke Church, and shewed their errors, concluded at last, *Faxit Deus ne latinis multa irrepserint stultitia*, I say God grant there bee no fopperies in our Church. As a damne of water stopt in one place breaks out into another, so doth superstition. I say nothing of Anabaptists, Socinians, Brownists, Barrowists, Familists, &c. There is superstition in our praiers, often in our hearing of Sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversitie of opinions, schismes, factions, &c. But as the Lord (Iob 42 cap. 7. 5. (said to Eliphaz the Tema-nite, and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right*: we may justly of these Schismatiques, and Heretiques, how wise soever in their owne conceits, *non rectè loquuntur de Deo*, they speake not, they thinke not, they write not well of God, and as they ought. And therefore, *Quid quaso mi Dorpi*, as Erasmus concludes to Dorpius, *hisce Theologis faciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur*. What shall we wish them, but *sanam mentem*, and a good Physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes: I now hasten to the causes.

SUBJECT. 2.

Causes of Religious melancholy. From the Divell by miracles, apparitions, oracles. His instruments or factors, politicians, Priests, Impostors, Hereticks, blind guides. In them simplicity, feare, blinde zeale, ignorance, solitarinesse, curiosity, pride, vaine glory, presumption, &c. his engins, fasting, solitarines, hope, fear, &c.

WE are taught in holy Scripture, that the Divell rangeth abroad like a roaring Lyon, still seeking whom he may devour: and as in severall shapes, so by severall engines and devises he goeth about to seduce us; sometimes hee transformes himselfe into an Angel of light; and is so cunning, that he is able, if it were possible,

to deceive the very Elect. He will bee worshipped as ^g God himselfe, and is so adored by the Heathen, & esteemed. And in imitation of that divine power, as ^h Eusebius observes, to abuse or emulate Gods glory, as Dandinus addes; he will have all homage, sacrifices oblations, and whatsoever else belongs to the worship of God, to be done likewise unto him, *similis erit altissimo*, and by this meanes infatuates the world, deludes, intraps, and destroyes many a thousand soules. Sometimes by dreames, visions (as God to Moses by familiar conference) the diuell in severall shapes talks with them: in the ^k Indies it is common, and in *China* nothing so familiar, as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeited miracles, sending stormes, tempests, diseases, plagues, (as of old in Athens there was Apollo, Alexiacus, Apollo *ἀλκίμῳ* & pestifer & malorum depulsor) raising wars, seditions by spectrums, troubling their Consciences, driving them to despaire, terrors of minde, intolerable paines, by promises, rewards, benefits, and faire meanes, hee raiseth such an opinion of his Deity and greatnesse, that they dare not doe otherwise then adore him, doe as he will have them; they dare not offend him. And to compel them more to stand in awe of him, ^l hee sends and cures diseases, disquiets their spirits (as Cyprian saith) torments and terrifies their soules, to make them adore him: and all his study, all his endeavour is to divert them from true religion, to superstition: and because he is damned himselfe, and in an error, hee would have all the world participate of his errors, and be damned with him. The *primum mobile* therefore, and first mover of all superstition, is the Divell, that great enemy of mankind, the principal agent, who in a thousand severall shapes, after divers fashions, with severall engines, illusions, and by severall names hath deceived the inhabitants of the earth, in severall places and countries, still rejoycing at their falls. All the world over before Christs time, hee freely domineered, and held the soules of men in most slavish subjection, saith ^m Eusebius, in divers formes, ceremonies, and sacrifices, till Christs comming, as if those devils of the Ayre had shared the earth amongst them, which the Platonists held for Gods, (*† Ludus deorum sumus*) and were our governours and keepers. In severall places, they had severall rites, orders, names, of which read Wierus de *praestigiis demonum* lib. 1. cap. 5. ⁿ Strozius, Cicogna, and others; Adonided amongst the Syrians; Adramilech amongst the Capernautes, Asinia amongst the Emathites; Astartes with the Sydonians; Aseroth with the Palestines; Dagon with the Philistines; Tartary with the Hanai; Melchonis amongst the Ammonites; Beli the Babilonians, Beelzebub and Baal with the Samaritans and Moabites, Apis Isis and Osyris amongst the Egyptians; Apollo Pythius at Delphos, Colophon, Ancyra, Cuma, Erythra; Iupiter in Crete, Vennus at Cyprus, Iuno at Carthage, Esculapius at Epidaurus, Diana at Ephesus, Palas at Athens, &c. And even in these our daies, both in the East & West Indies, in Tartary, China, Iapan, &c. What strange Idols, in what prodi-

^g Plato in Crit. Demones custodes sunt hominum & eorum domini ut nos animalium, nec hominibus, sed & regionibus imperant, variis, auguriis, nos regunt. Idem fere Max. Tyrius ser. 1. & 26, 27. medius vult demones inter Deos & homines deorum ministros, praefides hominum, a caelo ad homines descendentes.

^h De preparat. Evangel.

ⁱ Vel in abusum Dei vel in emulationem,

Dandinus com. in lib. 2. Arist.

^k De An. Text. 29. Demones consulunt, & familiares habent

demones plerique sacerdotes. Riccius lib. 1. cap.

10. expedit Sinar.

^l Vitam turbant, somnos inquietant, irrepentes etiam in corpora mentes terrent, valetudinem

frangunt, morbos lacerant, ut ad cultum sui cogant, nec aliud his studium,

quam ut a vera religione, ad superstitionem

vertant, cum sint ipsi penales, querunt sibi ad penas comites, ut habeant errorum participes.

^m Lib. 4. preparat. Evangel. c. Tantumque victoriam amentia hominum consequuti sunt, ut si colligere in unum vellet universum orbem istis scelestibus Spiritibus subiectum fuisse invenies. Usque ad salvatoris adventum hominum cede

pernitiosissimos demones placabant, &c. ⁿ Plato. n Strozius, Cicogna omnis mag. lib. 3. cap. 7. Ezek. 8. 4. Reg. 11. 4.

Reg. 3. & 17. 14. Jer. 49. Numb. 11. 3. Reg. 13.

o Lib. 4. cap. 8.
præpar.

† Bapt. Mant. 4.
Fals. de Sancto
Georgio.

p Part. 1. cap. 1.
o Lib. 2. cap. 9.
q Polid. Virg.
lib. 1. de prodig.
† Hor. l. 3. od. 6.

† Lib. 3. hist.

gious formes, with what absurd ceremonies are they adored? what strange Sacraments, like ours of Baptisme and the Lords Supper, what goodly Temples, Priests, sacrifices they had in *America* when the *Spaniards* first landed there, let *Acosta* the Iesuite relate lib. 5. cap. 1, 2, 3, 4, &c. and how the Diuel imitated the Arke, and the children of *Israels* coming out of *Egypt*, with many such. For as *Lipsius* wel discourseth out of the † doctrine of the *Stoicks*, *maximè cupiunt adorationem hominū*, now and of old, they still and most especially desire to be adored by men. See but what *Vertomannus*, l. 5. c. 2. *Marcus Polus*, *Lerius*, Ben. 20, P. *Martyr* in his *Ocean Decades*, *Arosta*, and *Mat. Riccius*, exped. *Christ. in Sinus* lib. 1. relate. o *Eusebius* wonders how that wise city of *Athens*, and flourishing kingdomes of *Greece* should bee so besotted, and wee in our times, how those wittie *China's* so perspicacious in all other things, should be so gulled, so tortured with superstition, so blind as to worship stocks and stones. But it is no marvell, when wee see all out as great effects amongst Christians themselves: how are thole *Anabaptists*, *Arrians*, and *Papists* above the rest, miserably infatuated. *Mars*, *Iupiter*, *Apollo*, and *Æsculapius*, have resigned their interest, names and offices to Saint *George*,

† (*Maxime bellorum rector, quem nostra Juventus
Pro Mavorte colit.*)

St Christopher, and a company of fictitious Saints, *Venus* to the Lady of *Lauretta*. And as those old *Romanes* had severall distinct gods, for divers offices, persons, places, so have they saints, as *Lavater* wel observes out of *Lactantius*, *mutato nomine tantum*, 'tis the same spirit or Diuell that deludes them stil. The manner how, as I say, is by rewards, promises, terrors, affrights, punishments: In a word, faire and foule means, *Hope* and *Feare*. How often hath *Iupiter*, *Apollo*, *Bacchus* and the rest, sent plagues in *Greece* and *Italie*, because their sacrifices were neglected, † *Dii multa neglecti dederunt*

Hesperia mala luctuosa.

to terrifie them, to rouse them up, and the like: see but *Livy*, *Dionysius Halicarnassens*, *Thucydides*, *Pausanias*, *Philostratus*, † *Polibius*, before the battel of *Cannas*, *prodigiis*, *signis*, *ostentis*, *templa cuncta*, *privata etiam ades scatebant*. *Oeneus* rained in *Ætolia*, and because he did not sacrifice to *Diana* with his other Gods, (see more in *Libanius* his *Diana*) she sent a wild Bore, *insolita magnitudinis*, *qui terras & homines miserè depascebatur*, to spoile both men and countrey, which was afterwards killed by *Meleager*. So *Plutarch* in the life of *Lucullus* relates, how *Mithridates* King of *Pontus*, at the seige of *Cizicum*, with all his Navy was overthrowne by *Proserpina*, for neglecting of her holy day. She appeared in a vision to *Ariflagoras* in the night, *Cras inquit tybicinem Libicum cum tybicine pontico committam*, and the day following this Digma was understood, for with a great South winde which came from *Libia*, she quite overwhelmed *Mithridates* away. What prodigies and miracles, dreames, visions, predictions, apparitions, oracles, have been of old at *Delphos*, *Dadona*, *Trophonius Denne*, at *Thebes*, and *Lebandia*, of *Iupiter Ammon*, in *Egypt* *Amphiarcus* in *Attica*, &c. what strange cures performed by *Apollo*

pollo and *Aesculapius*? *Iuno's* Image, and that of *Fortune* spake, *Castor* and *Pollux* fought in person for the *Romanes* against *Hannibals* army, as *Pallas*, *Mars*, *Iuno*, *Venus*, for *Greeks* and *Troians*, &c. Amongst our pseudocatholiques, nothing so familiar as such miracles, how many cures done by our Lady of *Lauretta*, at *Sichem*; of old at our *S. Thomas* Shrine, &c. *S. Sabine* was seene to fight for *Arnulphus* Duke of *Spoletto*, *S. George* fought in person for *John* the bastard of *Portugall*, against the *Castilians*; *S. James* for the *Spaniards* in *America*. In the battell of *Connoxburne*, where *Edward* the second, our English King was foyled by the *Scots*; *S. Philanus* arme was seene to fight (if *Hector Boethius* doth not impose) that was before shut up in a silver capcase: Another time in the same Author, *S. Magnus* fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of purgatorie, but every day comes newes from the *Indies*, and at home read the *Iesuits* letters, *Ribadineira*, *Thurselinus*, *Acosta*, *Lippomanus*: *Xaverius*, *Ignatius* lives, &c. and tell mee what difference?

His ordinary instruments or factors which he useth, as God himself did good Kings, lawfull Magistrates, patriarchs, prophets, to the establishing of his Church, are politicians, Statesmen, priests, Heretiques, blind guides, Impostors, pseudoprophets, to propagate his superstition. And first to begin with politicians, it hath ever beene a principall axiome with them, to maintaine religion, or superstition, which they determine of, alter and vary upon all occasions, as to them seems best; they make Religion meere policie, a cloak, a humane invention, *nihil æquè valet ad regendos vulgi animos ac superstitio*, as *Tacitus* & *Tullie* hold. *Austin* l. 4. de civitat. Dei c. 9. censures *Scævola* saying and acknowledging, expedire civitates religione falli, that it was a fit thing cities should be deceived by religion, according to the diverbe, *Si mundus vult decipi, decipiatur*, if the world will be gulled, 'tis good howsoever to keep it in subjection. 'Tis that *Aristotle* and *Plato* inculcate in their Politiques, Religion neglected, brings plagues to the city, opens a gap to all naughtinesse. 'Tis that which all our late Politicians, ingeminate. *Cromerus* l. 2. pol. hist. *Boterus* l. 3. de incrementis urbium, *Clapmarinus* l. 2. c. 9. de Arcanis rerump. *Arnesius* cap. 4. lib. 2. polit. *Capitaine Machiavel* will have a prince, by all meanes to counterfeit religion, to be superstitious in shew at least, to seeme to bee devout, frequent holy exercises, honour divines, love the Church, affect priests, as *Numa*, *Licurgus*, and such law makers were, and did, *non ut his fidem habeant, sed ut subditos religionis meæ facilius in officio contineant*, to keepe the people in obedience. † *Nam naturaliter* (as *Cardan* writes) *lex Christiana lex est pietatis, justitiæ, fidei, simplicitatis*, &c. But this error of his, *Innocentius Ientiletus* a French Lawyer, *Theorem. 9. comment. 1. de Relig.* & *Thomas Bozius* in his booke de ruinis gentium & Regnorum have copiously confuted. Many Politicians, I dare not deny, maintaine Religion as a true means, and sincerely speake of it without hypocrisie, are truely zealous and religious themselves. Justice and Religion are the two chiefe props and supporters of a well govern'd common-wealth: but most of them are but *Machiavellians*, counterfeits onely for politicall ends; for

*Oratà legem
dicatū mulieres
Dion Halicarn.
Tully de nat.
deorum lib. 2.
Aqua Venus
Teucris pallas
inquit fuit.
10. Molanus
lib. 3. cap. 59.
uper, Oliver. de
Johanne primo
Portugallie
Rege strenue
agnans, &
averse partis
istius clypeo
excipiens.
x L. 14. Loculos
sponte aperuisse,
& pro iis pug-
nasse.
y Religion, as
they hold, is
policie, inven-
ted alone to
keep men in
awe.
z 1. Annal.
a Omnes religi-
one moventur;
5. in verrem.
b Zeleuchus.
prefat. legis.
qui urbem aut
regionem inha-
bitant persua-
sos esse oportet
esse Deos.
110. de legibus
Religio negle-
cta maximam
pestem in civi-
tatem infert,
omnium scelerū
fenestram ape-
rit.*

† *Cardanus*
Com. in Proto-
meum quadri-
part.

cLipſius. l. 1. c. 3.
d Homo ſine re-
ligione, ſicut e-
quus ſine freno.
† Vaninus dial.
52. de oraculis.
e Lib. 10. Ideo
Lycurgus &c.
non quod ipſe
ſuperſtitioſus,
ſed quod vide-
ret mortales pa-
radoxa facilius
amplecti, nec res
graves audere
ſine periculo de-
orum.

* Cleonardus
epiſt. 1. Novas
leges ſuas ad
Angelum Ga-
brielem refere-
bat, quo monito-
re mentiebatur
omnia ſe gerere.

† Lib. 1. 6. belli
Gallici. Ut me-
tu mortis negle-
cto, ad virtutē
incitarent.

‡ De huiſ lege
Lucianus in de
luſtu Tom. 1.
Homer. Odyſſ. 11
Virg. Aen. 6.
† Barathro ſul-
fure & flamma
ſtagnante æ-
ternum demer-
gebantur.

‡ Et 3. de repub.
omnia inſtitutio
adoſcentum
eo referenda ut
de deo beneſen-
tiant ob com-
mune bonum.
g Boterus.

Solus Rex (which *Campanella* cap. 18. *Atheismi Triumphati* observes) as amongst our moderne *Turkes*, Reipub. *Finis*, as knowing *c magnum ejus in animos imperium*; and that as *d Sabelicus* delivers, *A man without religion, is like an horse without a bridle*. No way better to curbe then superstition, to terrifie mens consciences, and to keepe them in awe: they make new lawes, statutes, invent new religions, ceremonies, as so many stalking horses, to their owne ends. † *Hæc enim (religio) si falsa sit dummodo vera credatur, animorum ferociam domat, libidines coercet, subditos principi obsequentes efficit*. Therefore (saith *c Polybius* of *Lycurgus*,) Did he maintaine ceremonies, not that he was superstitious himselfe, but that hee perceived mortall men more apt to embrace Paradoxes, than ought else, and durst attempt no evill thing for feare of the gods. This was *Zamolcus* stratagem amongst the *Thracians*, *Numa's* plot, when hee said he had conference with the *Nymphæ Ageria*, and that of *Sertorius* with an Hart. To get more credit to their Decrees, by deriving them from the gods; or else they did ail by divine instinct, which *Nich: Damascen* well observes, of *Lycurgus*, *Solon*, and *Minos*, they had their laws dictated, *monte sacro*, by *Iupiter* himselfe. So *Mahomet* referred his new laws to the * *Angel Gabriel* by whose direction he gave out they were made. *Caligula* in *Dion* fained himselfe to bee familiar with *Castor* and *Pollux*, and many such, which kept those *Romans* under (who as *Machia-vel* proves, lib. 1. disput. cap. 11. & 12. were *Religione maxime moti*, most superstitious:) and did curbe the people more by this meanes, then by force of armies, or severity of humane lawes. *Sola plebecula eam agnoscebat* (saith *Vaninus dial. 1. lib. 4. de admirandis naturæ arcanis*) speaking of Religion, *quæ facile decipitur, magnates vero & Philosophi nequaquam*, your Grandies and Philosophers had no such conceit, *sed ad imperii conformationem & ampliacionem, quam sine prætextu religionis tueri non poterant*; and many thousands in all ages have ever held as much, Philosophers especially, *animadvertébant hi semper hæc esse fabellas, attamen ob metum publicæ potestatis silere cogébantur*, they were stil silent for feare of Lawes, &c. To this end that *Syrian Phylesides*, *Pythagoras* his master broched in the East amongst the Heathens first the immortality of the Soul, as *Trismegistus* did in *Ægypt*, with a many of fained Gods. Those *French* and *Britaine* *Druides* in the West first taught, saith † *Cæsar*, *non interire animas, but after death to goe from one to another, that so they might encourage them to vertue*. 'Twas for a politique end, and to this purpose the old Poets fained those *† Elisian* fields, their *Æacus*, *Minos*, and *Rhadamantus*, their infernal judges, and those *Stygian* lakes, fiery *Phlegetons*, *Pluto's* kingdome, and variety of torments after death. Those that had done well, went to the *Elysian* fields, bnt evil doers to *Cocytus*, and to that burning lake of † *hel* with fire and brimstone for ever to bee tormented. 'Tis this which † *Plato* labors for in his *Phædon*, et 9. de rep the *Turks* in their *Alcoran*, when they set downe rewards, and several punishments for every particular vertue and vice, & when they perswade men, that they that die in battle, shall goe directly to heaven, but wicked livers to eternal torment, and all of all sorts (much like our *Papistical Purgatory*) for a set time shall be tortured in their graves, as appears

appeares by that tract which *John Baptista Alfaqui* that *Mauritanian* Priest, now turn'd Christian, hath written in his confutation of the *Alcaron*. After a mans death two blacke Angels, *Nunquir* and *Nequir* (so they call them) come to him to his grave and punish him for his precedent sinnes; if he lived well, they tortured him the lesse, if ill, *per indefinites cruciatus ad diem Iudicii*, they incessantly punish him to the day of judgement. *Nemo viventium qui ad horum mentionem non totus horret & contremiscit*, the thought of this crucifies them all their lives long, & makes them spend their dayes in fasting and prayer, *ne mala haec contingant, &c.* A *Tartar* Prince, saith *Mercus Polus*, lib. 1. cap. 28. called *Senex de montibus*, the better to establish his government amongst his subjects, and to keepe them in awe, found a convenient place in a pleasant valley, environed with hils, in^h which he made a delitious Parke full of odoriferous flowers and fruits, and a Palace of all worldly contents, that could possibly be devised, Musicke, Pictures, variety of meats, &c. and chose out a certaine young man, whom with aⁱ soporiferous potion hee so benumbed, that he perceived nothing: and so fast asleepe as he was, caused him to bee conveyed into this faire garden. Where after hee had lived a while in all such pleasures a sensuall man could desire, ^k He cast him into a sleepe againe, and brought him forth, that when he awaked hee might tell others he had beene in Paradise. The like hee did for Hell, and by this meanes brought his people to subjection. Because Heaven and Hell are mentioned in the Scriptures, & to be beleeved necessary by Christians: so cunningly can the Divell and his ministers in imitation of true Religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such trickes and impostures are acted by politicians in *China* especially, but with what effect I will discourse in the Symptomes.

Next to politicians, if I may distinguish them, are some of our priests, (who make Religion Policy) if not farre beyond them, for they domineere over Princes and Statesmen themselves. *Carnificinam exercent*, one saith they tyrannize over mens consciences more than any other tormentors whatsoever, partly for their commodity and gaine, *Religionum enim omnium abusus* (as [†] *Postellus* holds) *quæstus scilicet sacrificum in causa est*: for soveraignty, credit, to maintaine their state and reputation, out of *Ambition* and *Avarice*, which are their chiefe supporters: What have they not made the common people beleeve? Impossibilities in nature, incredible things, what devices, traditions, ceremonies, have they not invented in all ages to keepe men in obedience, to enrich themselves? *Quibus quæstui sunt capri superstitione animi*, as ^l *Livy* saith. Those *Egyptian* priests of old got all the soveraignty into their hands, & knowing, as ^m *Curtius* insinuates, *nulla res efficacius multitudinem regit quam superstitione, melius vatibus quam ducibus parent, vanâ religione capti, etiam impotentes famina*, the common people will sooner obey Priests than Captaines, and nothing so forcible as superstition, or better than blind zeale to rule a multitude; have so terrified and gulled them, that it is incredible to relate. All nations almost have beene besotted in this kinde, amongst our *Brittaines* and old *Gaules* the *Druides*;

O o o o

Magi

h *Cirraquam*,
viridarium
plantavit ma-
ximum & pala-
cherrimum, flo-
ribus odoriferis
& suavisimple-
num, &c.

i *potum quen-*
dam dedit quo
inescatur, &
gravi sopore op-
pressus, in viri-
darium interim
ducebatur, &c.

k *Atque iterum*
memoratum po-
tum bibendum
exhibuit, & sic
extra Paradi-
sum reduxit, ut
cum evigilaret
sopore soluto,
&c.

[†] *Lib. 1. de orb.*
Concord cap. 7.

^l *Lib. 4.*

^m *Lib. 4.*

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*Magi in Persia; Philosophers in Greece; Chaldeans amongst the Orientall; Bachmanni in India; Gymnosophists in Ethiopia; the Turditanes in Spaine; Augures in Rome, have insulted; Apollo's Priests in Greece, Phebadus and Pythonissa, by their oracles and phantasmes, Amphiarus and his companions; now Mahometan and Pagan Priests, what can they not effect? How doe they not infatuate the world? Adeo ubique (as † Scaliger writes of the Mahometan Priests) tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea quæ ipsi fingunt somnia, so cunningly can they gull the Commons in all places and countries. But above all others that high Priest of Rome, the dam of that monstrous and superstitious brood, the bull-bellowing Pope, which now rageth in the West, that three-headed Cerberus hath plaid his part. ⁿ Whose religion at this day is meere policie, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintaine it, that useth Colledges and religious houses to as good purpose as Forts and Castles, and doth more at this day by a company of scribbling Parasites, fiery spirited Friers, zealous Anachorites, hypocriticall Confessours, and those Pretorian souldiers, his Janisary Jesuites, that dissociable society, as * *Langius* tearmes it, *postremus diaboli conatus, & seculi excrementum*, that now stand in the fore front of the battle, will have a monopoly of, and ingrosse all other learning, but domineere in Divinity,*

† Exerc. 228.

n S. Ed. Sands.

* Inconsult. de princ. inter provinc. Europ.

a Lucian.

^a *Excipiunt soli totius vulnera belli,* and fight alone almost (for the rest are but his dromedaries and asses) than ever he could have done by garrisons and armies. What power of Prince, or poenall law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergoe? As to fast from all flesh, abstaine frō marriage, rise to their prayers at midnight, whip themselves, wth stupend fasting and penance, abandon the world, wilfull poverty, performe canonicall and blinde obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiours feet, at his command? What so powerfull an engine as superstition? which they right well perceiving, are of no religion at all themselves: *Primum enim* (as *Calvin* rightly suspects, the tenour and practice of their life proves) *arcana illius Theologia, quod apud eos regnat, caput est, quod nullum esse deum*, they hold there is no God, as *Leo* 10 did, *Hildebrand* the Magician, *Alexander* the 6. *Julius* 2. meere Atheists, and which the common proverbe amongst them approves, † *The worst Christians of Italy are the Romans, of the Romanes the Priests are wildest, the lewdest Priests are preferred to be Cardinals, and the baddest man amongst the Cardinals is chosen to be Pope. That is an Epicure, as most part the Popes are, Infidels and Lucianists, for so they think and beleieve, & what is said of Christ to be fables and impostures, of heaven and hell, day of Judgement, Paradise, Immortality of the soule, are all*

† S. Edwin Sands in his Relation:

p Seneca.

q Vice catu, a-cutum reddere qua ferrum valet, exors ipsa secanda.

p *Rumores vacui, verbaque inania, Et par sollicito fabula somnio,*

Dreames, toyes, and old wives tales. Yet as so many q whetstones to make other tooles cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promi-

promises and threats, compell, enforce from, & lead them by the nose like so many beares in a line; When as their end is not to propagate the Church, advance Gods Kingdome, seeke his glory or common good, but to enrich themselves, to enlarge their territories, to domineere and compell them to stand in awe, to live in subjection to the See of Rome. For what otherwise care they? *Si mundus vult decipi, decipiatur*, 'tis fit it should be so. And for which † *Austin* cites *Varro* to maintaine his Roman religion, we may better apply to them: *multa vera, quæ vulgus scire non est utile, pleraque falsa quæ tamen aliter existimare populum expedit*, some things are true, some false, which for their owne ends they will not have the gullish commonalty take notice of. As well may witnesse their intolerable covetousnesse, strange forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthrall, circumvent and subjugate them, to maintaine their owne estates. † One while by Bulls, Pardons, Indulgences, & their doctrine of good works, that they bee meritorious, hope of heaven by that meanes, they have so fleeced the commonalty, & spurred on this free superstitious horse, that he runnes himselfe blinde, and is an Asse to carry burdens. They have so amplified *Peters* patrimony, that from a poore Bishop, hee is become *Rex Regum, Dominus dominantium*, a Demi-God, as his *Canonists* make him (*Felinus* and the rest) above God himselfe. And for his wealth and temporalties, is not inferiour to many Kings; † his Cardinals Princes companions, and in every kingdome almost, Abbots, Priors, Monks, Friars, &c. and his Clergy have ingrossed a third part, half, in some places all into their hands. Three Princes Electors in Germany Bishops, besides *Magdeburge, Spire, Saltsburge, Breme, Bamberge, &c.* In France, as *Bodine lib. de repub.* gives us to understand, their revenewes are twelve millions, and three hundred thousand levres, and of twelve parts of the revenewes in France, the Church possesseth seven. The *Jesuites*, a new sect begonne in this age, have as * *Middendorpius* and † *Pelargus* reckon up, three or foure hundred Colledges in Europe, & more revenewes than many Princes. In France, as *Arnoldus* proves, in thirty yeares they have got *his centum librarum millia annua, 200000* ^l. I say nothing of the rest of their orders. We have had in England, as *Arma-chanus* demonstrates, above thirty thousand Friars at once, & as † *Speed* collecteth out of *Lelande* and others, almost 600 religious houses, and neere two hundred thousand pound in revenewes of the old rent belonging to them, besides Images of Gold, Silver, plate, furniture, goods and ornaments; as * *Weever* calculates and esteemes them at the dissolution of Abbies, worth a million of gold. How many Townes in every kingdome hath superstition enriched? What a deale of mony by musty reliques, Images, Idolatry, have their Masse Priests ingrossed, and what sums have they scraped by their other trickes; *Lauretum* in Italy, *Walsingham* in England, in those daies, *Vbi omnia auro nitent*, saith *Erasmus*, *S. Thomas Shrine, &c.* may witnesse. † *Delphos* so renowned of old in Greece for *Apollo's* oracle, *Delos commune conciliabulum & emporium solâ religione munitum*; *Dodona*, whose fame and wealth were sustained

† *Deciv. Del*
lib. 4. cap. 3.

† Seeking their
owne, saith
Paul, not
Christ.

† He hath the
Dutchy of *Spo-*
ledo in Italy,
the Marquisate
of *Ancona*, be-
side Rome, and
the territories
adjacent, *Bo-*
logne, Ferrara,
&c. *Avignon*
in France, &c.
† *Esse fratres*
mei, & princi-
pes hujus mundi

* The Laity
suspect their
greatnesse, wit-
nesse those sta-
tutes of mort-
maine.

* *Lib. 8. de Aca-*
dem.

† *Præfat. lib. de*
paradox. Iesuit.
Rom. provincia
habet Col. 36.

Neapol. 23. Ve-
nera 13. Lusit.
15. India orient.
27. Brasil. 20.
&c.

† In his *Chro-*
nic. vit. Hen. 8.

* 15. cap. of
his funerall
monuments

† *Pausanias in*
Laconica lib. 3.
Idem de Achai-
culib. 7. cujus
summa opes, &
valde inclita
fama.

* *Exercit. Eth.*
Colleg. 3. disp. 3.

† *Aët. 19. 28.*

x *Pontifex Ro-*
manus prorsus
inermis regibus
terra jura dat,
ad regna euehit,
ad pacem cogit,
et peccantes ca-
stigmat, &c. quod
Imperatores
Romani 40. le-
gionibus armati
non effecerunt.
 y *Mirum quan-*
tum passus sit H.
2. quomodo se sub-
misit, ea se fa-
cturum pollicitus,
quorum hodie
ne privatus
quidem partem
faceret.
 z *Sigonius 9.*
hist. Ital.
 a *Curio lib. 4.*
For. Marryrol.

by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, idols or the like, that Citie is for ever made, it needs no other maintenance. Now if any of these their impostures, or juggling tricks be controverted, or called in question: If a magnanimous or zealous *Luther*, an heroicall *Luther*, as * *Dithmarus* calls him, dare touch the Monks bellies, al is in a combustion, all is in an uprore: *Demetrius* and his associates are ready to pull him in pieces, to keepe up their trades, † *Great is Diana of the Ephesians*: With a mighty shout of two houres long they will roare and not be pacified.

Now for their authority, what by auricular confession, satisfaction, penance, *Peters* keyes, thundrings, excommunications, &c. roaring bulls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted over majesty it selfe, and swag-gered generally over all *Europe* for many ages, and still doth to some, holding them as yet in slavish subjection, as never tyrannizing *Spaniards* did by their poore *Negroes*, or *Turkes* by their gally slaves. * *The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without armes, which those *Romane Emperours* could never atchieve with 40 legions of souldiers, deposed Kings, and crowned them againe with his foot, made friends, and corrected at his pleasure, &c. y *Tis a wonder*, saith *Machiavel*, *Florentine hist. lib. 1.* what slavery King *Henry the second* endured for the death of *Th. Becket*, what things hee was enioyned by the Pope, and how hee submitted himselfe to doe that which in our times a private man would not endure, and all through superstition. z *Henry the fourth*, deposed of his Empire, stood bare-footed with his wife at the gates of *Canossus*. a *Fredericke the Emperour* was troden on by *Alexander the third*. Another held *Adrians* stirrup, King *John* kissed the knees of *Pandalphos* the Popes Legat, &c. What made so many thou-sand Christians travell from *France*, *Brittaine*, &c. into the holy Land, spend such huge summes of money, goe a pilgrimage so familiarly to *Ierusalem*, to creepe and couch, but slavish superstition? What makes them so freely venture their lives, to leave their native countries, to goe seeke martyrdom in the *Indies*, but superstition? to bee assassinated, to meet death, murder Kings, but a false perswasion of merit, of canon-icall or blind obedience which they instill into them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Divell work by Priests, and so well for their owne advan-tage can they play their parts. And as if it were not yet enough, by Priests and Politicians to delude mankind, and crucifie the soules of men, he hath more actors in his Tragoedy, more irons in the fire, ano-ther Sceane of Hereticks, factious, ambitious wits, insolent spirits, Schismatics, Impostors, false Prophets, blind guides, that out of pride singularity, vainglory, blinde zeale, cause much more madnesse yet, set all in an uprore by their new doctrines, paradoxes, figments, crot-chers, make new divisions, subdivisions, new sects, oppose one super-stition to another, one Kingdome to another, commit Prince and sub-jects, brother against brother, father against sonne, to the ruine and de-struction of a common-wealth, to the disturbance of peace, & to make a gene-

a generall confusion of all estates. How did those *Arrians* rage of old, how many did they circumvent? Those *Pelagians*, *Manichees*, &c. their names alone would make a just volume. How many silly soules have Impostors still deluded, drawn away, and quite alienated from Christ! *Lucians Alexander*, *Simon Magus*, whose statue was to be seene and adored in Rome, saith *Iustine Martyr*, *Simoni deo sancto*, &c. after his decease, *Apollonius Tianeus*, *Cynops*, *Eumo*, who by counterfeiting some new ceremonies and juggling tricks of that *Dea Syria*, by spitting fire, and the like, got an army together of forty thousand men, and did much harm: with *Eudo de stellis*, of whom *Nybrigenfis* speakes, lib. 1. cap. 19. that in King *Stephens* dayes imitated most of Christs miracles, fed I know not how many people in the wildernesse, and built castles in the aire, &c. to the seducing of multitudes of poore soules. In *Franconia* 1476, a base illiterate fellow tooke upon him to be a Prophet, and preach, *Iohn Beheim* by name, a neatherd at *Nicholhausen*, he seduced 30000 persons, and was taken by the Commonalty to be a most holy man, come from heaven. * *Tradesmen left their shops, women their distaves, servants ranne from their masters, children from their parents, schollers left their tutors, all to heare him, some for novelty, some for Zeale. He was burnt at last by the Bishop of Wartsburge, and so he and his heresie vanished together.* How many such Impostors, false Prophets, have lived in every Kings reigne? what *Chronicle* will not afford such examples? that as so many *ignes fatui*, have led men out of the way, terrified some, deluded others, that are apt to be caried about with the blast of every winde, a rude inconstant multitude, a silly company of poore soules, that follow all, and are cluttered together like so many pibbles in a tide. What prodigious follies, madnesse, vexations, persecutions, absurdities, impossibilities, these impostors, heretickes, &c. have thrust upon the world, what strange effects, shall be shewed in the Symptomes.

Now the meanes by which, or advantages, the divell and his infernall ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate feare, ignorance, simplicity, *Hope* and *Feare*, those two battering Canons and principall Engines, with their objects, reward and punishment, *Purgatory*, *Limbus Patrum*, &c. which now more than ever tyrannize, † for what Province is free from *Atheisme*, *superstition*, *idolatry*, *schisme*, *heresie*, *impiety*, their factours and followers? thence they proceed, and from that same decayed image of God, which is yet remaining in us. ° *Os homini sublimè dedit, cælumque tueri*

Iussit, ————— our owne conscience doth dictate so much unto us, we know there is a God, and nature doth informe us, *Nulla gens tam barbara* (saith *Tully*) *cui non insideat hac persuasio. Deum esse, sed nec Scythæ, nec Græci, nec Persæ, nec Hyperborei dissentiet* (as *Maximus Tyrius* the Platonist ser. 1. farther addes) *nec continentis nec insularum habitator*, let him dwell where he will, in what coast soever, there is no nation so barbarous that is not perswaded there is a God. It is a wonder to read of that infinite superstition amongst the *Indians* in this kinde, of their Tenentes in *America*, *pro suo quisque libitu*

b *Hierocles* contends *Apollonius* to have beene as great a Prophet as Christ, whom *Eusebius* confutes.

* *Munster Cosmog. lib. 3. c. 36.* *Artifices ex officio, arator è sive famine è colo. &c. quasi numine quodam rapti, nesciù parentibus & dominis rectè adveniunt, &c. Combus demum ab Heripolenfi Episcopo heresis evanuit.*

† *Nulla non provincia heresibus, Atheismis, &c. plena. Nullus orbis angulus ab hisce beluis immunis.* o *Lib. 1. de natur. Deorum.*

varias res venerabantur superstitiosè, plantas, animalia, montes, &c. omne quod amabant aut horrebant (some few places excepted as he grants, that had no God at all.) So the Heavens declare the glory of God, and the Firmament declareth his handie-worke, Psalme. 19. Every creature will evince it,

Præsentemque refert qualibet herba deum.

1 Zanchini.

Nolentes sciunt, fatentur inviti, as the said Tyrius proceeds, will or nill, they must acknowledge it. The Philosophers, Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca, Epictetus, those Magi, Druides, &c. went as farre as they could by the light of Nature, *multa præclara de natura Dei scripta reliquerunt*, writ many things well of the nature of God, but they had but a confused light, a glimpse,

† Virg. 6. Æn.

† *Quale per incertam lunam sub luce malignâ
Est iter in sylvis,*—

as he that walkes by Mooneshine in a wood, they groped in the darke; they had a grosse knowledge, as he in Euripides, *O Deus quicquid es, siue cælum, siue terra, siue aliud quid*, and that of Aristotle, *Ens entium misere-re mei*. And so of the immortality of the Soule, and future happinesse, *Immortalitatem anima* (saith Hierom) *Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit, Indus, Persa, Gothus, &c. Philosophantur*. So some said this, some that, as they conceived themselves, which the Divell perceiving, led them farther out (as *Lemnius* observes) and made them worship him as their God, with stocks and stones, and torture themselves to their own destruction, as he thought fit himselfe, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their owne ends were as willing to undergoe, taking advantage of their simplicitie, feare & ignorance. For the common people are as a flocke of sheep, a rude illiterate rout, void many times of common sense, a meere beast, *bellua multorum capitum*, will goe whithersoever they are ledde: as you lead a Ramme over a gap by the hornes, all the rest will follow, *Non quâ eundum, sed quâ itur*, they will doe as they see others doe, and as their Prince will have them, let him be of what religion hee will, they are for him. Now for those idolaters, *Maxentius* and *Licinius*, then for *Constantine* a Christian. * *Qui Christum negant male pereant, acclamatum est, Decies*, for two houres space, *qui Christum non colunt, Auguste inimici sunt, acclamatum est ter decies*; and by and by Idolaters againe under that Apostate *Iulianus*; all *Arrians* under *Constantius*, good *Catholiques* againe under *Iovinianus*. And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women, as *Cardan* discourseth, when as they are tossed with feare and superstition, and with other mens folly and dishonesty. So that I may say their ignorance is a cause of their superstition, a Symptome, and Madnesse it selfe.

e Superstitio ex ignorantia ad vitium emergit, ex vitiosa amulatione, & demonii illecebrâ, inconstans, timens, fluctuans, & cui se addicat, nesciens, quem imploret, cui se committat ad amone facile decepta, *Lemnius* lib. 3. cap. 8. f Seneca.

* Vide *Baronius* 3. *Annalium* ad annum 324. *vir, Constantinus*. g *De rerum variâ etel.* 3. c. 38. *Parum vero distat sapientia virorum, a puerili, multo minus senum & mulierum, cum metu & superstitione & alienâ stultitia & improbitate simplices agitantur.*

Supplicii causa est, suppliciumque sui.

Their own fear, folly, stupidity, to be deplored Lethargy, is that which gives occasion to the other, and puls these miseries on their own heads. For in all these Religions and superstitions, amongst our idolaters, you

shall

shall still find that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought upon, and gulled in this kinde, prone without either examination or due consideration (for they take up religion a trust, as at Mercers they do their wares) to beleieve any thng. And the best meanes they have to broach first, or to maintaine it when they have done, is to keepe them still in ignorance: for *Ignorance is the mother of devotion*, as al the world knows, and these times can amply witnesse. This hath been the divels practice, and his infernall ministers in all ages; not as our Saviour by a few silly Fishermen, to confound the wisdom of the world, to save Publicans and sinners, but to make advantage of their ignorance, to convert them and their associates; and that they may better effect what they intend, they begin, as I say, with poore^h stupid, illiterate persons. So *Mahomet* did when he published his *Alcoran*, which is a piece of work (saithⁱ *Bredembachius*) full of non-sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rusticks, hog-rubbers, that had no discretion, judgement, art, or understanding, and is so still maintained. For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it never so absurd, incredible, ridiculous, fabulous as it is, it must be beleieved *implicite*, upon paine of death no man must dare to contradict it, *God and the Emperour, &c.* What else doe our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceale the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the meane time with tales out of Legends, and such like fabulous narrations? Whom doe they begin with, but collapsed Ladies, some few tradesmen, superstitious old folkes, illiterate persons, weake weomen, discontent, rude, silly companions, or sooner circumvent? So do all our schismaticks and hereticks. *Marcus* and *Valentinian* hereticks in^k *Irenaus*, seduced first I know not how many women, and made them beleieve they were Prophets.^l *Frier Cornelius* of *Dort* seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude, illiterate, capritious base fellowes? What are most of our Papists, but stupid, ignorant and blinde bayards, how should they otherwise bee, when as they are brought up and kept still in darknesse. ^m If their Pastors (saith *Lavater*) had done their duties, and instructed their flockes as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not beene as they are. But being so mis-led all their lives in superstition, and carried hood-winked like hawkes, how can they prove otherwise than blinde ideots, and superstitious Asses, what shall we expect else at their hands? Neither is it sufficient to keepe them blinde, and in *Cymmerian* darknesse, but withall, as a Schoolemaster both by his boyes, to make them follow their bookes, sometimes by good hope, promises and encouragements, but most of all by fear, strict discipline, severity, threats and punishment, doe they collogue and oothe up their silly Auditors, and so bring them into a foolles paradise.

^h In all superstition wise men follow foolles. *Bacon* *Essays*.

ⁱ *Peregrin. Hieros. cap. 5. rotum scriptum confusum sine ordine vel colore, absque sensu & ratione ad rusticissimos idem dedit, rudissimos, & prorsus agrestes, qui nullius erant discretionis, ut judicare possent.*

^k *Lib. 1. cap. 9. Valent. haref. 9. l Meteranus li. 8. hist. belg.*

^m *Si Doctores suum fecissent officium, et plebem fidei commissam recte instruissent, de doctrina Christiana capitib. nec sacris scripturis interdixissent, de multis proculdubio recte sensissent.*

n *Curtius lib. 4.*

o See more in
*Kemnissus Exam-
 men Concil. Tri-
 dent. de Purga-
 torio.*
p Part. 1. cap. 16
part. 3. cap. 18.
c. 14.

Rex eris aiunt, si recte facies, doe well, thou shalt be crowned; but for the most part by threats, terrors and affrights, they tyrannize and terrifie their distressed soules: knowing that feare alone is the sole and onely meanes to keepe men in obedience, according to that *Hemistichium* of *Petronius*, *primus in orbe deos fecit timor*, the feare of some divine and supreme powers, keepe men in obedience, makes the people doe their duties: they play upon their consciences; ⁿ which was practised of old in *Egypt* by their priests, when there was an Eclipse, they made the people beleve God was angry, great miseries were to come, they take all opportunities of naturall causes, to delude the peoples senses, and with fearfull tales out of purgatory, fained apparitions, earth quakes in *Iaponia* or *China*, tragicall examples of divels, possessions, obsessions, false miracles, counterfeit visions, &c. They doe so insult over, and restrain them, never Hoby so dared a Larke, that they will not ^o offend the least tradition, tread, or scarce looke awry: *Deus bone* (p *Lavater* exclaims) *quot hoc commentum de purgatorio miserè afflxit*: good God, how many men have beene miserably afflicted by this fiction of purgatory?

To these advantages of *Hope* and *Feare*, ignorance and simplicity, he hath severall engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens severall inclinations, abilities, to circumvent and humour them, to maintaine his superstition; sometimes to stupifie, besot them; sometime againe by oppositions, factions, to set all at oddes and in an uprore; sometimes hee infects one man, and makes him a principall agent; sometimes whole Cities, Countries. If of meaner sort, by stupidity, canonicall obedience, blinde zeale, &c. If of better note, by pride, ambition, popularity, vainglory. If of the Clergie and more eminent, of better parts than the rest, more learned, eloquent, he puffes them up with a vaine conceit of their owne worth, *scientia inflata*, they beginne to swell and scorne all the world in respect of themselves, and thereupon turne heretickes, schismatickes, broach new doctrines, frame new crotchets, and the like; or else out of too much learning become mad, or out of curiosity they will search into Gods secrets, and eat of the forbidden fruit; or out of presumption of their holinesse & good gifts, inspirations, become prophets, *Enthusiasts*, & what not? Or else if they be displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave *cælum terra miscet*, they become so impatient in an instant, that a whole kingdome cannot contain them, they will set all in a combustion, all at variance, to be revenged of their adversaries. q *Donatus* when he saw *Cecilianus* preferred before him in the bishopricke of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was advanced: we have examples at home, and too many experiments of such persons. If they be lay men of better note, the same engines of pride, ambition, emulation and jealousy take place, they will be gods themselves: r *Alexander* in *India* after his victories, became so insolent, he would be adored for a god: and those *Romane Emperors*

x *Curtius lib. 8.*

came

came to that heighth of madnesse they must have Temples built to them, sacrifices to their deities, *Divus Augustus, D. Claudius, D. Adrianus*: [†]*Heliogabalus* put out that vestall fire at Rome, expelled the Virgins, and banished all other religions all over the world, and would bee the sole God himselfe. Our Turkes, China Kings, great Chams, and Mogors, doe little lesse, assuming divine and bumbast titles to themselves; the meaner sort are too credulous, and led with blinde zeale, blinde obedience, to prosecute and maintain whatsoever their sottish leaders shall propose, what they in pride and singularity, revenge, vainglory, ambition, spleene, for gaine, shall rashly maintaine and broach, their disciples make a matter of conscience, of hell and damnation, if they doe it not, and will rather forsake wives, children, house and home, lands, goods, fortunes, life it selfe, than omit or abjure the least tittle of it, and to advance the common cause, undergo any miseries, turn traitors, assassins, pseudomartyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for Saints.

Now when they are truly possessed with blinde zeale, and nussed with superstition, hee hath many other baits to inveagle and infatuate them farther yet, to make them quite mortified & mad, and that under colour of perfection, to merit by penance, going wolward, whipping, almes, fastings, &c. An. 1320. there was a Sect of † whippers in Germany, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular. But these works so done are meritorious, *ex opere operato, ex condigno*, for themselves and others, to make them macerate and consume their bodies, *specie virtutis & umbrâ*, those Evangelicall counsels are propounded, as our pseudocatholicks call them, canonicall obedience, wilfull poverty, †vowes of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to Turkes, Chinas, Gentiles, Abyssines, Greekes, Latines, and all Countries. Amongst the rest, fasting, contemplation, solitarinesse, are as it were certaine rammes by which the divell doth batter and work upon the strongest constitutions. *Nonnulli* (saith Peter Forestus) *ob longas inedia, studia & meditationes cœlestes, de rebus sacris & religione semper agitant*, by fasting over much, and divine meditations, are overcome. Not that fasting is a thing of it selfe to be discommended, for it is an excellent meanes to keep the body in subjection, † a preparative to devotion, the physicke of the soule, by which chaste thoughts are ingendred, true zeale, a divine spirit, whence wholesome counsels doe proceed, concupiscence is restrained, vicious and predominate lusts and humours are expelled. The Fathers are very much in commendation of it, and as Calvin notes, sometimes immoderate. The mother of health, key of heaven, a spirituall wing to ereare us, the chariot of the holy Ghost, banner of faith, &c. And 'tis true they say of it, if it be moderately and seasonably used, by such parties as Moses, Elias, Daniel, CHRIST, and as his^x Apostles made use of it, but when by this meanes they will supererogate, and as y. Erasmus well taxeth, *Cælum non sufficere putant suis meritis*, Heaven is too small a reward for it, They make choice of times and meats, buy and sell their merits, attri-

† *Lampridius*
vita ejus. Virgi-
nes vestales, &
sacrum ignem
Roma extinxit,
& omnes ubiq;
per orbem terræ
religiones, uni
hoc studens ut
solus deus cole-
retur.

† *Flagellatorum*
secta Munster.
lib. 3. cosmog.
cap. 19.

† *Votum celi-*
batus, monacha-
tus.

† *Mater sani-*
tatis, clavis cœ-
lorum, ala ani-
mæ quæ leves
pennas produ-
cat, ut in subli-
me ferat, curru
Spiritus sancti,
vexillum fidei,
porta paradisi,
vita angelorum
&c.
^x *Castigo corpus*
meum. Paul.
^y *Mor. encom.*

bute more to them than to the ten Commandements, and count it a greater sin to eat meat in Lent, than to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such workes of theirs than to Christs death and passion, the divell sets in a foot, strangely deludes them, and by that meanes makes them to overthrow the temperature of their bodies, and hazard their soules. Never any strange illusions of divels amongst Hermites, Anachorites, never any visions, phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sicknesse, melancholy, solitarinesse, or some such things were the precedent causes, the forerunners or concomitants of them: The best opportunity and sole occasion the Divell takes to delude them. *Marcellus Cognatus lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting have beene seduced by divels: and ² *it is a miraculous thing to relate (as Cardan writes) what strange accidents proceed from fasting, dreames, superstition, contempt of torments, desire of death, propheties, paradoxes, madnesse; fasting naturally prepares men to these things.* Monkes, Anachorites, and the like, after much emptinesse become melancholy, vertiginous, they thinke they heare strange noises, conferre with Hobgoblins, Divels, rivell up their bodies, & *dum hostem insequimur*, saith Gregory, *civem quem diligimus trucidamus*, they become bare Skeletons, skinned and bones: *Carnibus abstinentes proprias carnes devorant, ut nil præter cutem & ossa sit reliquum.* Hilarion, as ^a *Hierome reports in his life, was so bare with fasting, that the skinned did scarce stick to the bones, for want of vapours he could not sleepe, and for want of sleepe became idle headed, heard every night infants cry, oxen low, wolves howle, lions roare (as he thought) clattering of chains, strange voices, and the like illusions of divels.* Such symptomes are common to those that fast long, are solitary, given to contemplation, over much solitarinesse and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behovefull in some cases and good: sobriety and contemplation joyne our soules to God, as that heathen ^b *Porphyrie can tell us.* ^c *Extasis is a taste of future happinesse, by which we are united unto God, a divine melancholy, a spirituall wing, Bonaventure tearmes it, to lift us up to heaven: But as it is abused, a meere dottage, madnesse, a cause and symptome of Religious Melancholy.* ^d *If you shall at any time see (saith Guatinerius) a religious person over superstitious, too solitary or much given to fasting, that man will certainly bee melancholy, thou maist boldly say it, he will be so.* P. Forestus hath almost the same words, and ^e *Cardan subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate, solitarinesse, fasting, and that melancholy humour, are the causes of all Hermites illusions.* Lavarier. *de spect. cap. 19. part. 1. and part. 1. cap. 10.* puts solitarinesse a main cause of such spectrums and apparitions, none, saith he, so melancholy as Monkes and Hermites, the divels bath me-

² Lib. 8. cap. 10. de rerum varietate, admiratio ne digna sunt quæ per jejuni um hoc modo contingunt somnia, superstitio, contemptus tormentorum, mortis desiderium, obstinata opinio, infantia, jejuni um naturaliter preparat ad hæc omnia.

^a Epist. lib. 3. Ita attenuatus fuit jejuni o & vigiliis, infantum ex eo corpore ut ossibus vix haberet, unde nocte infantum vagitus, balatus pecorum, mugitus bouum, voces & ludibria demonum, &c.

^b Lib. de abstinentia. Sobrietas et continentia mentem deo conjungunt.

^c Extasis nihil est aliud quam gustus future beatitudinis.

Erasmus epist. ad Dorpium in quatuor abforhemur in Deum.

^d Si religiosum visis jejuni

videris observantem, audacter melancholicum pronuntiabis. Tract. 5. cap. 5.

^e Solitudo ipsa, mens agra laboribus anxii & jejuniis, tum temperatura cibis mutata agrestibus, & humer melancholicus Heremitis illusionum causa sunt.

lancholy, ^f none so subject to visions and dotage in this kinde, as such as live solitary lives, they heare and see strange things in their dotage. ^g Polidore Virgil lib. 2. de prodigiis, holds that those prophesies and Monkes revelations, Nunnes dreames, which they suppose come from God, doe proceed wholly ab instinctu dæmonum, by the Divels meanes: and so those Enthusiasts, Anabaptists, pseudo-Prophets from the same cause. ^h Fracastorius lib. 2. de intellectu. will have all your Pythonisses, Sibyls, and pseudo-prophets to be meere melancholy; so doth *Wierus* prove, lib. 1. cap. 8. & l. 3. cap. 7. and *Arculanus* in 9. *Rhass.*, that melancholy is a sole cause, and the Divell together, with fasting and solitarinesse, of such *Sibylline* prophesies, if there were ever any such, which with *Causabon* and others I justly except at, for it is not likely that the Spirit of God should ever reveale such manifest revelations and predictions of Christ, to those Pythonisse, witches, *Apollo's* priests, the Divels ministers, (they were no better) and conceale them from his owne prophets, for these Sibyls set downe all particular circumstances of Christs comming, and many other future accidents farre more perspicuous and plaine than ever any prophet did. But howsoever there be no *Phæbades* or Sibyls, I am assured there be other Enthusiasts, prophets, *diis Fatidici*, *Magi*, (of which read *Io. Boissardus*, who hath laboriously collected them into a great [†] volume of late, with elegant pictures, and epitomized their lives) &c. ever have beene in all ages, and still proceeding from those causes, [†] qui visiones suas enarrant, somniant futura, prophetisunt, & ejusmodi delirius agitati, Spiritum Sanctum sibi communicari putant. That which is written of Saint Francis five wounds, and other such monasticall effects, of him and others, may justly be referred to this our Melancholy, and that which *Matthew Paris* relates of the ^k Monk of *Evesham*, who saw heaven and hell in a vision; of ^l Sir *Owen*, that went downe into Saint *Patrickes* purgatory in King *Stephens* dayes, and saw as much: *Walsingham* of him that was shewed as much by *St. Julian*, *Beda* lib. 5. cap. 13. 14. 15. & 20 reports of King *Sebba*, lib. 4. cap. 11. *eccles. hist.* that saw strange visions; and *Stumphius Helvet. Cornic.* of a cobbler of *Basil*, 1520. that beheld rare apparitions at *Ausborough* [†] in Germany. *Alexander ab Alexandro*, gen. dier. lib. 6. cap. 21. of an Enthusiasticall prisoner, (all out as probable as that of *Eris Armenius*, in *Plato's* tenth dialogue de *Repub.* that revived againe ten dayes after he was killed in a battell, and told strange wonders, like those tales *Vlysses* related to *Alcinous* in *Homer*, or *Lucians vera historia* it selfe) was still after much solitarinesse, fasting, or long sicknesse, when their braines were addle, and their bellies as empty of meat, as their heads of wit. *Florilegus* hath many such examples, fol. 191. one of Saint *Gulilake* of *Crowalde* that fought with Divels, but still after long fasting, overmuch solitarinesse, ⁿ the Divill perswaded him therefore to fast, as *Moses* and *Elias* did, the better to delude him. ^o In the same Authour is recorded *Carolus Magnus* vision *An. 185.* or extasis, wherein he saw heaven and hell after much fasting and meditation. So did the Divell of old with *Apollo's* priests,

^f Solitudo est causa apparitionum, nulli visionibus & hinc delirio magis obnoxii sunt quàm qui collegiis & eremo vivunt monachi, tales plerumque melancholici ob vitium solitudinem.

^g Monachi sese putant prophetare ex Deo, & qui solitariam agunt vitam, quum sit insinu dæmonum, & sic falluntur fatidici; a malo genio habent, que putant à Deo, & sic Enthusiastæ.

^h Sibyllæ, pithiæ & Prophetæ qui divinare solent, omnes phanatici sunt melancholici.

ⁱ Exercit. cap. 1. [†] De divinatione & Magicis præstigiis.

^{*} Idem.

^k Post. 15. die-rum preces & jejunia mirabiles videbat visiones.

^l Fol. 84. vita Stephani et fol. 177. post trium mensium inediciæ & languorem per 9. dies nihil comedens aut bibens.

^m After contemplation in an extasis, so Hierom was whipped for reading *Tully*, see millions of examples in our Annals, *Bede*, *Gregory*, *Jacobus de Voragine*, *Lippo-manus*, *Hieronymus*, *John Maior de vitis Patrum*, &c. ⁿ Fol. 199 post abstinentie curas miras illusiones dæmonum audivit. ^o Fol. 155 post severam meditationem in vigilia diei dominice visionem habuit de purgatorio.

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p *Vbi multos
dies manent je-
juni confilio sa-
cerdotum auxi-
lia invocantes.
q In Necromant.
Et cibus qui-
dem glandes
erant, potus a-
qua, lectus sub
dio, &c.*

r *John Everar-
dus Britanno-
Romanus lib. 6
dis. 1611. de-
scribes all the
manner of it.*

Amphiarauus and his fellowes, those *Aegyptians*, still enjoyne long fasting before he would give any oracles, *triduum à cibo & vino abstinent*, before they gave any answers, as *Volateran lib. 13. cap. 4.* records, and *Strabo Geog. lib. 14.* describes *Charons* denne, in the way betwixt *Tralles* and *Nissum*, whither the Priests led sicke and fanaticke men: but nothing performed without a long fasting, no good to bee done. That scoffing *Lucian* conducts his *Menippus* to hell by the directions of that *Chaldean Mithrobarzanes*, but after long fasting, and such like idle preparation. Which the Jesuites right well perceiving of what force this fasting and solitary meditation is, to alter mens minds when they would make a man mad, ravish him, improve him beyond himselfe, to undertake some great businesse of moment, to kil a King, or the like, they bring him into a melancholy darke chamber, where he shall see no light for many dayes together, no company, little meat, gastly pictures of Divels all about him, and leave him to lye as he will himselfe, on the bare floore in this chamber of meditation, as they call it, on his backe, side, belly, till by his strange usage they make him quite mad and beside himselfe. And then after some ten dayes, as they find him animated and resolved, they make use of him. The Devill hath many such factours, many such engines, which what effect they produce, you shall heare in these following Symptomes.

SUBJECT. 3.

Symptomes generall, love to their owne sect, hate of all other Religions, obstinacie, peevishnesse, ready to undergoe any danger or crosse for it, Martyrs, blinde Zeale, blinde obedience, fastings, vovues, beleefe of incredibilities, impossibilities: Particular of Gentiles, Mahometans, Jewes, Christians, and in them Heretickes old and new, Schismaticks, Schoolmen, Prophets, Enthusiasts, &c.



Heate *Heraclitus*, an rideat *Democritus*? in attempting to speake of these Symptomes, shall I laugh with *Democritus*, or weep with *Heraclitus*? they are so ridiculous and absurd on the one side, so lamentable and tragicall on the other, a mixt Scene offers it selfe, so full of errors, & a promiscuous variety of objects, that I know not in what straine to represent it. When I think of that *Turkish* paradise, those *Jewish* fables, and pontificall rites, those Pagan superstitions, their sacrifices and ceremonies, as to make images of all matter, and adore them when they have done, to see them kisse the pyx, creep to the crosse, &c. I cannot choose but laugh with *Democritus*: but when I see them whip and torture themselves, grind their soules for toyes & trifles, desperate, and now ready to die, I cannot choose but weep with *Heraclitus*. When I see a Priest say masse, with all those apish gestures, murmurings, &c. read the customes of the *Jewes* Synagogue, or *Mahometan* Mefchites, I must needs laugh at their folly, *risum teneatis amici*? But when I see them make matters of conscience of such toyes and trifles,

*Varius map-
pa componere
risum vix po-
terat.*

trifles, to adore the Divell, to endanger their soules, to offer their children to their Idols, &c. I must needs condole their misery. When I see two superstitious Orders contend *pro aris & focis*, with such have and hold, *de lana caprina*, some write such great Volumes to no purpose, take so much paines to so small effect, their Satyrs, invectives, apologies, dul and grosse fictions; when I see grave learned men raile and scold like butter-women, me thinkes 'tis pretty sport, and fit for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many murders & massacres, so many cruell battels fought, &c. 'tis a fitter subject for *Heracitus* to lament. "As *Merlin* when he sate by the lake side with *Vortiger*, and had seene the white and redde dragon fight, before he began to interpret or to speake, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant. I should first pity and bewaile this misery of humane kinde with some passionate preface, wishing mine eyes a fountaine of teares, as *Ieremy* did, and then to my task. For it is that great torture, that infernal plague of mortal men, *omnium pestium pestilentissima superstitio*, & able of it selfe alone to stand in opposition to all other plagues, miseries and calamities whatsoever, farre more cruell, more pestiferous, more grievous, more generall, more violent, of a greater extent. Other feares and sorrowes, grievances of body and minde, are troublesome for the time, but this is for ever, eternall damnation, hell it selfe, a plague, a fire: an inundation hurts one Province alone, and the losse may be recovered; but this superstition involves all the world almost, and can never bee remedied. Sicknesse and sorrowes come and goe, but a superstitious soule hath no rest, *perstitutione inbutus animus nunquam quietus esse potest*, no peace, no quietnesse. True Religion and Superstition are quite opposite, *longè diversa carnificina & pietas*, as *Lactantius* describes, the one ereares, the other dejects; *illorum pietas, mera impietas*, the one is an easie yoke, the other an intolerable burden, an absolute tyranny; the one a sure anchor, an haven, the other a tempestuous Ocean; the one makes, the other mars; the one is wisdom, the other folly, madnesse, indiscretion; the one unfained, the other a counterfeite; the one a diligent observer, the other an ape; one leads to heaven, the other to hell. But these differences will more evidently appeare by their particular symptomes. What Religion is, and of what parts it doth consist, every Catechism will tel you, what Symptomes it hath, and what effects it produceth: but for their superstitions no tongue can tell them, no pen expresse, they are so many, so diverse, so uncertaine, so unconstant, and so different from themselves. *Tot mundo superstitiones, quot caelo stellæ*, one saith, there be as many superstitions in the world, as there bee starres in heaven, or divels themselves that are the first founders of them: with such ridiculous, absurd symptomes and signes, so many severall rites, ceremonies, torments and vexations accompanying, as may well expresse and beseem the divell to be the author and maintainer of them. I will onely point at some of them, *ex ungue leonem*, guesse at the rest, and those of the chief kindes of superstition, which beside us Christians, now domineere and crucifie the world, Gentiles, Mahometans, Jewes, &c.

*Pleno videt
Calphurnius
ore, Hor.*

*u Alanus de
Insulis.*

*x Cicero 1. de
finibus.*

y In Micah
comment.

† Gall. hist. lib.

z Lactantius.

a Iuv. Sat. 15.

Of these symptoms some be generall, some particular to each private sect: generall to all, are an extraordinary love and affection they beare and shew to such as are of their owne sect, and more than *Vatini-an* hate to such as are opposite in religion, as they call it, or disagree from them in their superstitious rites, blinde zeale, (which is as much a symptome as a cause,) vaine feares, blinde obedience, needlesse works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first which is love and hate, as y *Montanus* saith, *nulla firmiter amicitia quam qua contrahitur hinc, nulla discordia major, quam qua à religione fit*, no greater concord, no greater discord than that which proceeds from Religion. It is incredible to relate, did not our daily experience evince it, what factions, *quam terribiles factiones*, (as † *Rich. Dinoth* writes) have beene of late for matters of Religion in *France*, and what hurly burles all over *Europe* for these many yeares. *Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio, siquidem pro ea omnes gentes corpora & animas devovere solent, & arctissimo necessitudinis vinculo se invicem colligere.* Wee are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably allied in the greatest bond of love and familiarity, united partakers not only of the same crosse, but coadjutors, comforters, helpers, at all times, upon all occasions: As they did in the primitive Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutuall love we have had under the ten generall persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set father against sonne, &c. In imitation of whom the Devil belike (*nam superstitio irrepsit vera religionis imitatrix*, superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and dye together: and what an innate hatred hath he still inspired to any other superstition opposit? How those old *Romans* were affected those ten persecutions may be a witnesse, and that cruel executioner in *Eusebius*, *aut lita aut morere*, sacrifice or dye. No greater hate, more continue, bitter faction, wars, persecution in all ages, than for matters of religion, no such feral opposition, father against son, mother against daughter, husband against wife, City against City, Kingdome against Kingdome: as of old at *Tentira* and *Combos*:

a *Immortale odium, & nunquam sanabile vulnus,
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, quum solos credit habendos
Esse deos quos ipse colat.* —

Immortal hate it breeds, a wound past cure,
And fury to the commons stil to endure.
Because one City to others gods as vaine
Deride, and his alone as good maintaine.

The *Turkes* at this day count no better of us than of dogs, so they commonly call us *Gaures*, infidels, miscreants, make that their maine quarrel

and

and cause of Christian persecution. If he will turne *Turke*, he shall bee entertained as a brother, and had in good esteeme, a *Muselman* or a beleever, which is a greater tie to them than any affinity or consanguinitie. The *Jewes* sticke together like so many burrees, but as for the rest whom they call Gentiles, they doe hate and abhorre, they cannot endure their *Messias* should be a common Saviour to us all, and rather as

^b *Luther* writes, then they that now scoffe at them, curse them, persecute and revile them, shall be coheires and brethren with them, or have any part of fellowship with their *Messias*, they would crucifie their *Messias* tenne times over, and God himselfe, his *Angels*, and all his creatures, if it were possible, though they endure a thousand hels for it: Such is their malice towards us. Now for *Papists*, what in a common cause for the advancement of their Religion they will endure, our Traitors and Pseudocatholicks will declare unto us, & how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the *Spanish* inquisition, the Duke of *Alva's* tyranny in the Low-countries, the *French* Massacres and Civill Wars.

^c *Tantum religio potuit suadere malorum.*

Not there onely, but all over *Europe*, we reade of bloody battels, racks and wheelles, seditions, factions, oppositions,

—† *obvia signis*

Signa, pares aquilas & pila minantia pilis,

Invectives and contentions. They had rather shake hands with a *Tew*, *Turke*, or as the *Spaniards* doe, suffer *Moorees* to live amongst them, and *Jewes* than *Protestants*; My name, (saith ^d *Luther*) is more odious to them than any thiefe or murderer. So it is with all heretickes and schismaticks whatsoever: And none so passionate, violent in their tenents, opinions, obstinate, wilfull refractory, peevisish, factious, singular and stiffe in defence of them; they doe not only persecute and hate, but pitie all other Religions, accompt them damned, blind, as if they alone were the true Church, they are the true heires, have the Fee-simple of heaven, by a peculiar donation, 'tis entayled on them and their posterities, their doctrine sound, *per funem aureum de caelo delapsa doctrina*, they alone are to be saved. The *Jewes* at this day are so incomprehensibly proud and churlish, saith ^e *Luther*, that *soli salvari, soli domini terrarum salvari volunt*. And as ^f *Buxdorsius* addes, so ignorant and selfe-willed withall, that amongst their most understanding *Rabbines* you shall finde nought but grosse dotage, horrible hardnesse of heart, and stupend obstinacie, in all their actions, opinions, conversations: and yet so zealous withall, that no man living can be more, and vindicate themselves for the elect people of *GOD*. 'Tis so with all other superstitious sects, *Mahometans*, *Gentiles* in *China*, and *Tartarie*, our ignorant *Papists*, *Anabaptists*, *Separatists*, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saved. ^g Zealous (as *Paul* saith, *Rom. 10. 2.*) without knowledge, they will endure any miserie, any trouble, suffer and doe that which the Sunne beames will not endure to see, *Religionis acti Furis*, all extremities, losses & dangers, take any paines, fast, pray, vow chastity, wilfull poverty, forsake all and follow their Idols, dye a thousand deaths, as some *Jewes* did to

^b Comment. in Michā. Ferre non possunt ut illorum Messias communis servator sit, nostrū gaudium, &c. Messias vel decem decies crucifixuri essent, ipsumque deum si id fieri posset, una cum angelis & creaturis omnibus, nec absterrentur ab hoc facto, et si mille inferna subeunda forent.
^c *Lucret.*
[†] *Lucan.*

^d *Ad Galat.* comment. Nomen odiosius meum quam ullus homicida aut fur.

^e In comment. Michā. Adeo incomprehensibilis & aspera eorum superbia, &c.
^f *Synagog. Iudaicorum* ca. 1. Inter eorum intelligentissimos Rabbinos nil prater ignorantiam & insipientiam grandem invenies, horrendam indurationem, & obstinationem, &c.

^g Great is Diana of the Ephesians, *Act. 19.*

Pilates

h Malunt cum
illis insanire,
quam cum illis
bene sentire.

* Acofta. l. 5.

† O Egypte re-
ligionis tue folæ
superfunt fabu-
le eaque incre-
dibiles posteris
tuis.

† Meditat. 19.
de cœna domini.

*Pilatus fouldiers, in like case, exertos prabentes jugulos, & manifeste præseferentes, (as Iosephus hath it) chariorem esse vitâ sibi legis patriæ observationem, rather than abjure, or deny the least particle of that Religion which their Fathers professe, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, & without farther enquiry or examination of the truth, though it be prodigiously false, they will beleieve it: they will take much more paines to goe to hell, than we shal do to heaven. Single out the most ignorant of thê, cōvince his understanding, shew him his errors, grossnesse, & absurdities of his sect, Non persuadebis etiamsi persuaseris, he will not be perswaded. As those Pagans told the Jesuites in Iapona, ^h they would doe as their fore-fathers have done; and with Ratholde the Frisian Prince, goe to hell for company, if most of their friends went thither: they wil not be moved, no perswasion, no torture can stir them. So that Papists cannot brag of their vowes, poverty, obedience, orders, merits, martyrdomes, fastings, almes, good works, pilgrimages: much and more than all this, I shall shew you, is, and hath beene done by these superstitious Gentiles, Pagans, Idolaters and Jewes: their blind zeale and idolatrous superstition in all kinds is much at one; little or no difference, and it is hard to say which is the greatest, which is the grossest. For if a man shall duly consider those superstitious rites amongst the Ethnicks in Iapan, the Bannians in Guferat, the Chinese idolaters, * Americans of old, in Mexico especially, Mahometan priests, he shall finde the same government almost, the same orders and ceremonies, or so like, that they may seem apparantly to be derived from some heathen spirit, & the Roman Hierarchie no better than the rest. In a word, this is common to all superstition, there is nothing so mad and absurd, so ridiculous, impossible, incredible, which they will not beleieve, observe, and diligently perform as much as in them lyes, nothing so monstrous to conceive, or intolerable to put in practice, so cruell to suffer, which they will not willingly undertake. So powerfull a thing is superstition. † O Egypt (as Trismegistus exclames) thy religion is fables, and such as posterity will not beleeve. I know that in true Religion it selfe, many mysteries are so apprehended alone by faith, as that of the Trinity, which Turkes especially deride, Christs Incarnation, resurrection of the body at the last day, quod ideo credendum (saith Tertullian) quod incredibile, &c. many miracles not to be controverted or disputed of. Mirari non rimari sapientia vera est, saith † Gerhardus; & in divinis (as a good Father informes us) quedam credenda, quedam admiranda, &c. some things are to be beleaved, embraced, followed with all submission and obedience, some againe admired. Though Iulian the Apostate scoffe at Christians in this point, quod captivemus intellectum in obsequium fidei, saying that the Christian Creed is like the Pythagorean Ipse dixit, wee make our will and understanding too slavishly subject to our faith, without farther examination of the truth, yet as Saint Gregory truly answers, our Creed is altioris præstantia, and much more divine; and as Thomas will, p̄de consideranti semper suppetunt rationes, ostendentes credibilitatem in mysteriis supernaturalibus, we doe absolutely beleieve it, and upon good reasons, for*

for as Gregory well informeth us; *Fides non habet meritum, ubi humana ratio quarit experimentum*; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certaine demonstration; wee must and will beleve Gods word; and if we be mistaken or erre in our general beleife, as * *Richardus de sancto Victore*, vowes hee wil say to Christ himself at the day of judgement; *Lord if we be deceived, thou alone hast deceived us*: thus we plead. But for the rest I will not justify that pontifical consubstantiation, that which * *Mahometans & Jewes* justly except at, as *Campanella* confesseth; *Atheismi triumphat. cap. 12. fol. 125. difficilimum dogma esse; nec aliud subjectum magis hereticorum blasphemis, & stultis irrisonibus politicorum reperiri*. They hold it impossible, *Deum in pane manducari*; and besides they scoffe at it, *vide gentem comedentem Deum suum, inquit quidam Maurus. † Hunc Deum musca et vermes irridunt, quum ipsum polluant et devorant, subditus est igni, aqua, et latrones furantur, pixidem auream humi prosternunt, et se tamen non defendit hic Deus. Qui fieri potest, ut sit integer in singulis hostia particulis, idem corpus numero, tam multis locis, caelo, terra? &c.* But hee that shall read the *Turkes Alcaron*, the *Jewes Talmud*, and *Papists Golden Legend*, in the meane time will sweare that such grosse fictions, fables, vaine traditions, prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of the divel himselfe, which is the Author of confusion and lies; and wonder withall how such wise men as have beene of the *Jewes*, such learned understanding men as *Averroes*, *Avicenna*, or those *Heathen Philosophers*, could ever be perswaded to beleve, or to subscribe to the least part of them: *aut fraudem non detegere*; but that as † *Vanninus* answers, *ob publica potestatis formidinem allatrare philosophi non audebant*, they durst not speake for feare of the law. But I will descend to particulars; read their severall Symptomes and then guesse.

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some againe feral to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd names, actions, offices they put upon them, their feasts, holy daies, sacrifices, adorations, and the like. The *Aegyptians* that pretended so great antiquity, 300 Kings before *Amasis*; and as *Mela* writes, 13000 years from the beginning of their Chronicles, that brag'd so much of their knowledge of old, for they invented Arithmetick, Astronomy, Geometry; of their wealth and power, that vaunted of 20000 Cities; yet at the same time their Idolatry and superstition was most grosse, they worshipped, as *Diodorus Siculus* records, Sun and Moone under the name of *Isis* and *Osiris*; and after, such men as were beneficial to them, or any creature that did them good. In the city of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and Storks, an Oxe (saith *Pliny*) † *Leekes* and Onions, *Macrobius*, * *Porrum & cape deos imponere nubibus ausi*,

Hos tu Nilc deos colis,

his vera Historia; which as † he confesseth himself was not perswasively written as a truth, but in Comickall fashion to glaunce at the monstrous

* Lib. 1. de trin. cap. 2. s. decepti sumus, &c.

* Vide Samsaris Isphecanis objectiones in monarchum milesum.

† Lege Hoffmann: Mus enteratus.

i As true as Homers Iliads, Ovids Metamorphosis, AEsops Fables.

† Dial. 52. de oraculis.

† O sanctas gentes quibus haec nascuntur in hortu Numina Juven. Sat. 14. * Prudentius. † Prefat. verbi.

† Tiguri sol.

1494.

k Rosin, antiq.

Rom. 1. 2. c. 1.

G deinceps.

† Lib. de divi-
natione & ma-
gicia prestigiis
in Mopso.† Cosmo paccio
Interpret. nihil
ab agria Caligi-
ne aut figurarū
varietate impe-
ditus meram
pulchritudinem
meruit exultans
et misericordia
motus cognatos
amicos qui ad-
huc morantur in
terra tueretur er-
rantibus suc-
currit, &c.
Deus hoc iussit
ut essent genii,
diuturniores
hominibus, bo-
nos iuvantes,
malos placentes
&c.* Sacrorū gent.
descript. non be-
ne meritos solū
sed et tyrannos
pro diis colunt
qui genus hu-
manum horren-
dum in modum
portentosa im-
manitate di-
vexant, &c.
fœdas meretri-
ces, &c.

strous fictions, and grosse absurdities of writers and nations, to deride without doubt this prodigious *Ægyptian* Idolatry, faines this story of himselfe; that when he had seene the *Elisian* fields, and was now coming away, *Radamanthus* gave him a mallow roote and bade him pray to that when he was in any perill or extremitie; which he did accordingly; for when he came to *Hydamordia* in the Iland of trecherous women, he made his prayers to his roote, and was instantly delivered. The *Syrians*, *Chaldeans* had as many proper Gods of their owne invention, see the said *Lucian de dea Syria*. *Morny cap. 22. de veritat. relig. Galiel.* † *Stuckius Sacrorum Sacrificiorumq; Gentil. descript. Peter Faber Semester. l. 3. c. 1, 2, 3.* *Selden de diis Syris*, *Purchas Pilgrimage*,^k *Rosinus* of the *Romans*, and *Lilius Giraldus* of the *Greeks*. The *Romans* borrowed from all, besides their own gods, which were *majorum* and *minorum gentium*, as *Varro* holds, certaine and uncertaine; some cœlestial select and great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscuri*, *Soteres*, and *Parastatae*, *dii tutelares* amongst the *Greeks*: gods of all sorts, for all functions, some for the Land, some for Sea; some for Heaven, some for Hel; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Felicitas*, *Strenua*, *Stimula*, *Horta*, *Pan*, *Sylvanus*, *Priapus*, *Flora*, *Cloacina*, *Stercutius*, *Pebrus*, *Pallor*, *Invidia*, *Protervia*, *Risus*, *Angerona*, *Volupia*, *Vacuna*, *Viriplaca*, *Veneranda Pales*, *Neptunia*, *Doris*. Kings, Emperours, valiant men that had done any good offices for them, they did likewise canonise and adore for Gods, and it was usually done, *usitatum apud antiquos*, as † *Iac. Boissardus* well observes, *deificare homines qui beneficiis mortales iuvarent*, and the Divel was still ready to second their intents, *statim se ingessit illorum sepulchris, statuis, templis, aris, &c.* hee crept into their temples, statues, tombes, altars, and was ready to give oracles, cure diseases, doe miracles, &c. as by *Iupiter*, *Æsculapius*, *Tiresias*, *Apollo*, *Mopsus*, *Amphiaranus*, &c. *dii & Semi-dei*. For so they were *Semi-dii*, demi-gods, some *medii inter Deos & homines*, as *Max.* † *Tyrius*, the *Platonist*, *ser. 26. & 27.* maintaines and justifies in many words. When a good man dies his body is buried, but his soule ex homine daemon evadit, becomes forthwith a *Demi-god*, nothing disparaged with malignitie of aire, or varietie of formes, rejoyceth, exults and sees that perfect beauty with his eyes. Now being deified, in commiseration hee helps his poore friends here on earth, his kindred and allies, informes, succours, &c. punisheth those that are bad, and doe amisse, as a good *Genius* to protect and governe mortall men appointed by the gods, so they will have it, ordaining some for provinces, some for private men, some for one office, some for another. *Hector* and *Achilles* assist Souldiers to this day; *Æsculapius* all sicke men, the *Dioscuri* Seafaring men, &c. and sometimes upon occasion they shew themselves. The *Dioscuri*, *Hercules* and *Æsculapius*, hee saw himselfe (or the divel in his likeness) non somnians sed vigilans ipse vidi: So farre *Tyrius*. And not good men only do they thus adore, but tyrants, monsters, divels, (as * *Stuckius* enveighes) *Nero's*, *Domitians*, *Helioables*, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assigne gods,

Et domibus, tectis, thermis, & equis soleatis

Affignare solent genios——

saith *Prudentius*. Cuna for

cradles, *Diverra* for sweeping houses, *Nodina* knots, *Prema*, *Pramunda*, *Hymen*, *Hymeneus*, for weddings; *Comus* the god of good fellows, gods of silence, of comfort, *Hebe* goddesse of youth, *Mena menstruarum*, &c. male and female gods, of all ages, sexes, and dimensions, with beards, without beards, married, unmarried, begot, not borne at all, but as *Minerva* start out of *Iupiters* head. *Hesiodus* reckons up at least 30000 gods, *Varro* 300 *Iupiters*. As *Jeremy* told them, their gods were to the multitude of Cities,

Quicquid humus, pelagus, cælum miserabile gignit

Id dixere deos, colles, freta, flumina, flammæ.

What ever heavens, sea and land begat,

Hills, seas and rivers, God was this and that.

And which was most absurd, they made gods upon such ridiculous occasions; As children make babies (so saith † *Mornæus*) their Poets make

Gods, & quos adorant in Templis ludunt in Theatris, as *Lactantius* scoffes.

Saturne a man, gelded himselfe, did eat his owne children, a cruel tyrant driven out of his kingdome by his son *Iupiter*, as good a God as

himselfe, a wicked lascivious paltry king of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too litle to relate. *Venus* a noto-

rious strumpet, as common as a barbars chaire, *Mars*, *Adonis*, *Anchises* whore, is a great shee gooddesse as well as the rest, as much renowned

by their Poets; with many such: and these gods so fabulously & foolishly made, *ceremoniis*, *Hymnis*, & *Canticis* celebrant, their errors, *luctus*

& *gaudia*, *amores* *iras* *nuptias* et *liberorum procreationes*, († as *Eusebius* well taxeth) weddings, mirth and mournings, loves, angers, and quar-

reling they did celebrate in Hymnes, and sing of in their ordinary songs, as it were publishing their villanies. But see more of their ori-

ginals? When *Romulus* was made away by the sedition of the Senators, to pacifie the people * *Iulius Proculus* gave out, that *Romulus* was taken

up by *Iupiter* into Heaven, and therefore to be ever after adored for a God amongst the *Romans*. *Syrophanes* of *Egypt* had one only sonne,

whom he dearly loved, hee erected his statue in his house, which his servants did adorne with crowns and garlands, to pacifie their masters

wrath when hee was angry, so by litle and litle he was adored for a god. This did *Semyramis* for her husband *Belus*, and *Adrian* the Em-

perour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that shee made the Common-wealth her heire, her birth day was

solemnized long after; and to make it a more plausible holiday, they made her Goddesse of flowers, and sacrificed to her amongst the rest.

The matrons of *Rome*, as *Dionysius Halicarnassæus* relates; because at their entreaty *Coriolanus* desisted from his Wars, consecrated a church

Fortune muliebri; and † *Venus Barbata* had a temple erected, for that somewhat vvvas amisse about haire, and so the rest. The Citizens of

Alabanda a smal towne in *Asia minor*, to curry favor vvith the *Romans*, (vvho then vvvarred in *Greece* vvith *Perseus* of *Macedon*, and vvvere formidable to these parts) consecrated a temple to the Citie of *Rome*, and

made

† Cap. 22. de
ver. rel. Deos
finxerunt eorum
poeta. ut in-
fantium puppas.

† Proem. lib.
Contraphilos.

* *Livius* lib. 1.
*Deus vobis in
posterum propi-
tius, Quirites.*

† *Anth. Verdure*
Imag. deorum.
‡ *Mulieris can-
dido splenden-
tes amicimine
varioque læ-
tantes gestimi-
ne verno floren-
tes conanime,
solum sternen-
tes, &c. Apu-
leius lib. 11.
de Asino aureo.*

† Magna religione queritur quæ possit adulteria plura numerare. Minut.
* Lib. de sacrificiis. Fumo inhiantes. & murturam in morem sanguinem exurgentes circum aras effusum.

† Imagines Deorum lib. sic. in script.

† De ver. relig. cap. 22. Indigni qui terram calcent, &c.

† Octaviano. in Iupiter Tragædus, de sacrificiis, & passim alias.

made her a goddesse, with annual games and sacrifices : so a towne of houses was deified, with shameful flattery of the one side to give, and intollerable arrogance on the other to accept, upon so vile and absurd an occasion. Tully writes to Atticus, that his daughter Tulliola might be made a goddesse, and adored as *Iuno* and *Minerva*, and as well she deserved it. Their Holydaies and adorations were all out as ridiculous; those *Lupercalls* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses over the smoke of sacrifices, saith * *Lucian*, and lick bloud like flies that was spilled about the altars. Their carved Idols, gilt Images of wood, iron, ivory, silver, brasse, stone, *olim truncus eram*, &c. were most absurd, as being their owne workmanship, for as *Seneca* notes, *adorant ligneos deos, et fabros interim qui fecerunt, contemnunt*, they adore worke, contemne the workeman; and as *Tertullian* follows it, *Si homines non essent diis propitii, non essent dii*, had it not beene for men, they had never beene gods, but blocks still, and stupid statues, in which mice, swallowes, birds made their nests, spiders their webbes, and in their very mouths laid their excrements. Those Images I say were al out as grosse, as the shapes in which they did represent them: *Iupiter* with a rams head, *Mercury* a dogges, *Pan* like a goat, *Hecate* with three heads, one with a beard, another without; see more in *Carterius* and † *Verdurius* of their monstrous formes & ugly pictures: and which was absurder yet, they told them these Images came from heaven, as that of *Minerva* in her temple at *Athens*, *quod è caelo cecidisse credebant accola*, saith *Pausanias*. They formed some like *Storks*, *Apes*, *Buls*, and yet seriously beleaved, and that which was impious and abominable, they made their Gods notorious whoremasters, incestuous Sodomites, (as commonly they were all, as well as *Iupiter*, *Mars*, *Apollo*, *Mercurie*, *Neptune*, &c.) theeves, slaves, drudges, (for *Apollo* and *Neptune*, made tiles in *Pbrygia*,) kept sheep, *Hercules* empty'd stables, *Vulcan* a black smith, unfit to dwell upon the earth for their villanies, much lesse in heaven, as † *Mornay* wel saith, and yet they gave them out to bee such; so weake and brutish, some to whine, lament, and roare, as *Isis* for her son and *Cenocephalus*, as also all her weeping Priests, *Mars* in *Homer* to be wounded, vexed; *Venus* run away crying, and the like: then which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas?* (which † *Minutius* objects) *Si dii cur plangitis, si mortui cur adoratis?* that it is no marvell if *Lucian*, that adamantine persecutor of superstition; and *Pliny* could so scoffe at them and their horrible Idolatry as they did: If *Diagoras* tooke *Hercules* Image, and put it under his pot to seeth his pottage, which was, as he said, his 13th labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat.* *Chrysostome advers. Gentil.* *Arnobius adv. Gentes.* *Austin. de civ. dei.* *Theodorat. de curat. Græc. affect.* *Clemens Alexandrinus*, *Minutius Fælix*, *Eusebius*, *Lactantius*, *Stuckius*, &c. Lamentable, tragicall, and fearfull those Symptomes are, that they should bee so farre forth affrighted with their fictitious Gods, as to spend their goods, lives, fortunes,

tunes, pretious time, best dayes in their honour, to * Sacrifice unto them, to their inestimable losse, such Hecatombes, so many thousand sheepe, Oxen, with gilded hornes, Goats, as † *Crasus* King of *Lydia*,ⁿ *Marcus Iulianus*, surnamed *ob crebras hostias*, *Victimarius*, & *Tauricremus*, and the rest of the *Roman* Emperours usually did with such labour and cost: and not Emperours only and great ones *pro communi bono*, were at this charge, but private men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the invention of a Geometrical Probleme, and it was an ordinary thing to sacrifice in ^a *Lucians* time, a heifer for their good health, foure Oxen for wealth, an hundred for a Kingdome, nine Bulls for their safe returne from *Troia* to *Py-lus*, &c. Every God almost had a peculiar sacrifice, the *Sun* horses, *Vulcan* fire, *Diana* a white Hart, *Venus* a Turtle, *Ceres* an hogge, *Proserpina* a blacke lambe, *Neptune* a bull, (read more in * *Stukius* at large) besides sheepe, cocks, corals, frankincense, to their undoings, as if their gods were affected with bloud or smoke. And surely (^b saith hee) if one should but repeat the fopperies of mortall men, in their sacrifices, feasts, worshipping their Gods, their rites and ceremonies, what they thinke of them, of their diet, houses, orders, &c. what prayers and vowes they make, if one should but observe their absurditie and madnesse, hee would burst out a laughing, and pitie their folly. For what can bee more absurd than their ordinary prayers, petitions, † requests, sacrifices, oracles, devotions: of which we have a taste in *Maximus Tyrius* serm. 1. *Plato's Alcibiades Secundus*, *Persius* Sat. 2. *Iuvenal.* Sat. 10. there likewise exploded, *Maestant opimas & pingues hostias deo quasi esurienti, profundum vina tanquam sitienti, lumina accendunt velut in tenebris agentis* (*Lactantius lib. 2. cap. 6*) as if their Gods were an hungrie, a thirst, in the darke, they light candles, offer meat and drinke. And what so base as to reveale their counsels and give oracles; *viscerum sterquilinis*, out of the bowels and excrementall parts of beasts, *sordidos Deos*, *Varro* truly calls them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majesticall structures: To the rooofe of *Apollo Didymeus* Temple, *ad Branchidas*, as † *Strabo* writes, a thousand okes did not suffice. Who can relate the glorious splendor, and stupend magnificence, the sumptuous building of *Diana* at *Ephesus*, *Iupiter Ammons* Temple in *Africke*, the *Pantheon* at *Rome*, the *Capitoll*, the *Sarapium* at *Alexandria*, *Apollos* Temple at *Daphne* in the Suburbs of *Antioch*. The great Temple at *Mexico* so richly adorned, and so capacious (for 10000 men might stand in it at once) that fair *Pantheon* of *Cusco*, described by *Acosta* in his *Indian History*, which eclypse both *Iewes* and *Christians*. There were in old *Ierusalem* as some write 408 Synagogues; but new *Cairo* reckons up (if * *Radzivilus* may bee beleevd) 6800 meskites. *Fessa* 400, whereof 50 are most magnificent, like *Saint Pauls* in *London*. *Helena* built 300 faire Churches in the holy Land, but one *Bassa* hath built 400 meskites. The *Mahometans* have 1000 Monks in a Monastery; the like saith *Acosta* of *Americans*; *Riccus* of the *Chinenses*, for men and women, fairely built, and more richly endowed

* 666 severall kinds of sacrifices in Egypt

Major reckons up, Tom. 2. coll. of which read more in cap. 1. of *Laurentius Pignorius* his Egypt characters, a cause of which *Sanubius* gives, sub. c. 1. 3. c. 1.

† *Herod. Clio.* Immolavit le. clapeccara ter mille Delphis, una cum lectis, phatis tritus.

n *Superstitio-* sus *Iulianus* innumeras sine parcimonia pecudes macavit. *Amianus* 25. *Boves albi M.*

Casari salu- tem, sic vice- ris perimus l. 3. *Romani obser-* vantissimi sunt ceremoniarum, bello praesentim.

a *De sacrificiis* buculam pro bona valetudine, boves quatuor pro divitiis, centum tauros pro sospite a *Troia* reditu.

&c. * *De sacris* Gentil. & sacrific. Tyg. 1596.

b *Enim vero si* quis recenseret quae stulti mortales in festis, sacrificiis, diis adorandis, &c. quae vota faciunt, quid de iis statuunt. &c.

haud scio an risurus, &c. † *Max Tyrius* ser. 1. *Crasus* regum omnium stultissimus de lebere consultis, alius de numero

arenarum, dimensione maris, &c. † *Lib. 4* * *Perigr. Hierosol.*

668

c Solinus.

d Herodotus.

e Boterus polit.
lib. 2. cap. 16.* Plutarch vit.
Crassi.* They were
of the Greeke
Church.* Lib. 5. de gestis
Scanderbegis.p In templis
immani a Idolo-
rum monstra
conspiciuntur,
marmorea, lig-
nea, lutea, &c.
Riccius.† Deum enim
placare non est
opus, quia non
noet sed demo-
nem sacrificiis
placant, &c.

some of them, then *Airas* in *Artois*, *Fulda* in *Germany*, or *S. Edmunds*. Bury in *England* with us: who can describe those curious and costlie statues, Idols, Images, so frequently mentioned in *Pausanias*? I con-
ceale their donaries, pendants, other offerings, presents, to these their
fictitious Gods daily consecrated. * *Alexander* the son of *Amyntas*, K.
of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delphos*. d *Craesus*
king of *Lydia* dedicated an hundreth golden tiles in the same place,
with a golden altar: No man came empty handed to their Shrines.
But these are base offerings in respect, they offered men them selves a-
live: The *Leucadians*, as *Strabo* writes, sacrificed every yeare a man,
averruncanda deorum ira causa, to pacifie their Gods, *de montis precipi-
tio dejecerunt*, &c. and they did voluntarily undergoe it. The *Decii* did
so sacrifice *Diis manibus*, *Curtius* did leap into the gulfe. Were they
not all strangely deluded to goe so farre to their Oracles, to bee so gul-
led by them, both in warre and peace as *Polybius* relates, (which their
Augures, Priests, vestall Virgins can witnesse) to bee so superstitious,
that they would rather loose goods and lives, then omit any ceremo-
nies, or offend their Heathen gods. *Niceas* that generous and valiant
captaine of the *Greeks*, overthrew the *Athenian* Navy, by reason of his
too much superstition, * because the *Augures* told him it was ominous
to set saile from the haven of *Syracuse* whilest the Moone was ecclyp-
sed, hee tarried so long till his enemies besieged him, hee and all his
army was overthrowne. The * *Parthians* of old were so sottish in this
kinde, they would rather loose a victorie, nay loose their owne lives,
then fight in the night, 'twas against their religion. The *Jewes* would
make no resistance on the Sabbath, when *Pompeius* besieged *Ierusalem*,
and some Jewish Christians in *Africk*, set upon by the *Gothes*, suffered
themselves upon the same occasion to be utterly vanquished. The su-
perstition of the *Dibrenses* a bordering towne in *Epyrus*, besieged by
the *Turkes* is miraculous almost to report. Because a dead dogge was
flung into the only fountaine which the citie had; they would die of
thirst all, rather then drinke of that * uncleane water, and yeeld up the
Citie upon any conditions. Though the *Prator* and chiefe Citizens
began to drinke first, using all good perswasions, their superstition
was such, no saying would serve, they must all forthwith die or yeeld
up the citie. *Vix ausum ipse credere* (saith * *Barletius*) *tantam superstiti-
onem, vel affirmare levissimam hanc causam tanta rei vel magis ridiculam,
quam non dubitem risum potius quam admirationem posteris excitaturam.*
The story was too ridiculous, he was ashamed to report it, because he
thought no body would beleeeve it. It is stupend to relate what
strange effects this Idolatry and superstition hath brought forth of the
latter yeares in the *Indies* and those bordering parts: P in what ferall
shapes the † *Divel* is adored, *ne quid mali intentent*, as they say; for in
the mountaines betwixt *Scanderone* and *Aleppo* at this day, there are
dwelling a certaine kinde of people called *Coordes* comming of the
race of the ancient *Parthians*, who worship the *Divel*, and alledge this
reason in so doing; God is a good man and wil do no harme, but the di-
vel is bad and must be pleased, lest hee hurt them. It is wonderful to
tell

tell him the diuel deludes them, how he terrifies them, how they offer men and women sacrifices unto him, an hundred at once, as they did infants in *Crete* to *Saturne* of old, the finest children, like *Agamemnons Iphigenia*, &c. At *Mexico*, when the *Spaniards* first overcame them, they daily sacrificed *viva hominum corda è viventium corporibus extracta*, the hearts of men yet living 2000 in a yeare (*Acosta lib. 5. cap. 20.*) to their Idols made of flower and mens blood, and every year six thousand infants of both sexes: And as prodigious to relate how they burie their wives with husbands deceased, 'tis fearfull to report, and harder to beleeeve,

† *Nam certamen habent lathi qua viva sequatur*

Conjugium, pudor est non licuisse mori, and burne them alive, best goods, servants, horses, when a grandie dies, 12000 at once amongst the *Tartars*, when a great *Cham* departs, or an Emperor in *America*: how they plague themselves, which abtaine from all that hath life, like those old *Pythagoreans*, with immoderate fastings, as the *Bannians* about *Surat*, they of *China*, that for superstitions sake never eat flesh nor fish all their lives, never marry, but live in deserts and by places, & some pray to their Idols 24 houres together, without any intermission, biting off their tongues when they have done, for devotions sake. Some againe are brought to that madnes by their superstitious Priests, (that tell them such vain stories of immortality, and the joyes of heaven in that other life) that many thousands voluntarily breake their owne necks, as *Cleombrotus Ambrociatus* Auditors of old, precipitate themselves, that they may participate of that unspeakable happinesse in the other world. One poisons, another strangleth himself, and the King of *China* had done as much, deluded with this vain hope, had he not been detained by his servant. But who can sufficiently tell of their severall superstitions, vexations, follies, torments? I may conclude with * *Possevinus*, *Religio facit asperos mites, homines è feris*; *superstitio ex hominibus feras*, Religion makes wild beasts civil, superstition makes wise men beasts and fooles; and the discreetest that are, if they give way to it, are no better than dizards; nay more, if that of *Plotinus* be true, *is unus religionis scopus, ut ei quem colimus similes fiamus*, that's the drift of religion to make us like him whom wee worship, what shall bee the end of Idolaters, but to degenerate into stocks and stones, of such as worship these Heathen gods, for *dii gentium damonia*, * but to become diuels themselves: 'Tis therefore *exitiosus error*, & *maximè periculosus*, a most perilous and dangerous error of all others, as *Plutarch* holds, *turbulenta passio hominem consternans*, a pestilent, a troublesome passion, that utterly undoeth men. Unhappy superstition, ² *Pliny* calls it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant are far more happie then they which are superstitious, no torture like to it, none so continueate, so generall, so destructive, so violent.

In this superstitious row, *Jewes* for antiquitie may goe next to *Gentiles*, what of old they have done, what Idolatries they have committed in their groves and high places, what their *Pharisees*, *Sadduces*, *Scribes*, *Essai*, & such sectaries have maintained, I will not so much as mention: for

q Fer Cortesius
r M Polus.

Lod. Vertoman-
nus navig. lib. 6
cap. 9. P. Mar-
tyr. Ocean. dec.

† Propertius
lib. 3. eleg. 12.
‡ Matthias à
Mathou.

† Epist. Iesuit.
ann. 1549 à
Xaverio & so:

cis. Idemque
Riccius expe-
dit. ad Sinas l.

1. pertotum
Jejunatores
apud eos toto

die carnibus
abstinent &
piscibus obre-

ligionem nocte
& die Idola co-
lentes nusquam

egredientes.
u Ad immorta-
litate morte

aspiciunt summe
magistratus,
&c. Et multi

mortales hac
insania, et præ-
postero immor-

talitate studio
laborant, & mi-
serere pereunt.

rex ipse clam-
venenum hau-
sisset nisi a ser-

vo fuisset de-
tentus.
x Cantione in

lib. 10. Bonin-
de repub. fol. 118
* Quinipius

diaboli ut ne
quitiam refe-
rant.

y Lib. de super-
stitione.
z Homini-
bus

vita finis mors
non autem su-
perstitio, pro-
fert hac suos

terminos ultra
vitæ finem.

a Buxdorfius
Synagog. Iud. c.
4. Inter pre-
candum nemo
pediculos at-
tingat, vel puli-
sem, aut per
guttur inferius
ventii emittat,
&c. Id. cap. 5.
et seq. cap. 36.
b Illic omnia
animalia, pis-
ces, aves, quos
Deus unquam
creavit, nacta
buntur, et vinu
generosum, &c.
c Cujus lapsu
cedri altissimi
300 dejecti
sunt, quumq; e
lapsu ovum fue-
rat contractum
pag. 160 inde
submersi, et al-
lusionem inun-
dati.
d Every King
of the world
shall send him
one of his
daughters to
be his wife, be-
cause it is writ-
ten Ps. 45. 10.
Kings daugh-
ters shall at-
tend on him,
&c.
e Quum qua-
dringenti ad-
huc miliaribus
ab imperatore
Leo hic abesset,
tam fortiter ru-
giebat, ut muli-
eres Romanæ
abortierint om-
nes, munique
&c.
f Strozius Cē-
cognā, omni-
mag. l. 1. c. 1.
purīda multa
recenset ex Al-
corano, de celo,
stellis, Angelis,
Lonicernis c. 21,
22. l. 1.

for the present, I presume no nation under heaven can be more sottish, ignorant, blinde, superstitious, wilful, obstinate & peevish, tying them- selves with vain ceremonies to no purpose; he that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scrip- tures, their absurd ceremonies, fables, childish tales, which they sted- fastly beleieve, wil think they be scarce rational creatures, their foolish- a customes, when they rise in the morning, & how they prepare them- selves to praier, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the ex- pectation of their *Messias*, and those figments, miracles, vaine pompe that shall attend him, as how he shal terrifie the *Gentiles*, and overcome them by new diseases; how *Misrael* the Archangel shal sound his trum- pet, how he shall gather all the scattered *Iewes* into the holy Land, and there make them a great banquet, b *Wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath beene kept in Adams cellar ever since.* At the first course shall bee served in that great Oxe in *Iob* 4. 10. that every day feeds on a thousand hills, *Ps.* 50. 10. that great *Leviathan*, and a great bird, that laid an egge so bigge, c that by chance tumbling out of the nest, it knockt downe 300 tall Cedars, and breaking as it fell, drowned 300 villages: This bird stood up to the knees in the Sea, and the Sea was so deep, that a hatchet would not fall to the bottome in seaven years: Of their *Messias* d wives and children, *Adam* & *Eve*, &c. and that one stupend fiction amongst the rest. When a Roman Prince asked of *Rabbi Iehosua ben Hanania*, why the *Iewes* God was compared to a Lyon, he made answer, he compared himself to no ordinary lion, but to one in the wood *Ela*, which when hee desired to see, the Rabbin prai'd to God he might, and forthwith the Lyon set forward, e *But when hee was 400 miles from Rome, he so roared that all the great bellied women in Rome made aborts, the citie walls fell downe, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himselfe fell downe dead, and so the Lion went backe.* With an infinite number of such lies and forgeries, which they verily beleieve, feede themselves with vain hope, and in the mean time will by no perswasions bee diverted, but still crucifie their soules with a company of idle ceremonies, live like slaves and vagabonds, will not be relieved or reconciled.

Mahometans are a compound of *Gentiles*, *Iewes*, and *Christians*, and so absurd in their ceremonies, as if they had taken that which is most sot- tish out of every one of them, full of idle fables in their superstitious law, their *Alcoran* it selfe a gallimaufrie of lies, tales, ceremonies, traditi- ons, precepts, stole from other sects, & confusedly heaped up to delude a company of rude & barbarous clownes. As how birds, beasts, stones, saluted *Mahomet* when he came from *Mecha*, the Moone came downe from heaven to visit him, f how God sent for him, spake to him, &c. vvith a company of stupend figments of the angels, sun, moone, & stars, &c. Of the day of judgement, and three sounds to prepare to it, vvhich must last 50000 years, of Paradise, vvhich vvholly consists in coeundi & comedendi voluptate, and pecorinis hominibus scriptum, bestialia beatitudo,

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* Gregor. Hom.

Monastery, because there was more worke; in populous Cities, they would sweare and forswear, lye, falsifie, deceive fast enough of themselves, one divell could circumvent a thousand; but in their religious houses a thousand divels could scarce tempt one silly Monke. All the principall Divels I thinke busie themselves in subverting *Christians*, *Jewes*, *Gentiles*, and *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance, * *eos enim pulsare negligit, quos quieto jure possidere se sentit*, they are his owne already; but *Christians* have that shield of faith, sword of the spirit to resist, and must have a great deale of battery before they can be overcome. That the Divell is most busie amongst us that are of the true Church, appears by those severall oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of *Rome* especially, wherein *Antichrist* himselfe now sits and playes his prize. This mystery of iniquity began to worke even in the Apostles time, many *Antichrists* and Heretickes were abroad, many sprung up since, many now present, and will be to the worlds end, to dementate mens mindes, to seduce and captivate their soules. Their symptomes I know not how better to expresse, than in that twofold division of such as lead, and are led. Such as lead are Heretickes, Schismatickes, false Prophets, impostors, and their ministers: they have some common symptomes, some peculiar. Common, as madnesse, folly, pride, insolency, arrogancy, singularity, peevishnesse, obstinacy, impudence, scorne and contempt of all other sects:

Nullius addicti jurare in verba magistri,

They will approve of nought but what they first invent themselves, no interpretation good but what their infallible spirit dictates; none shall be in *secundis*, no not in *tertiis*, they are onely wise, onely learned, in the truth, all damned but they and their followers, *eadem scripturarum faciunt ad materiam suam*, faith *Tertullian* they make a slaughter of Scriptures, and turne it as a nose of wax to their owne ends. So irrefragable in the meane time, that what they have once said, they must and will maintaine, in whole Tomes, duplications, triplications, never yeeld to death, so selfe-conceited, say what you can. As *Bernard* (erroniously some say) speakes of *P. Aliardus*, *omnes patres sic, atque ego sic*. Though all the Fathers, Councils, the whole world contradict it, they care not, they are all one: and as *Gregory* well notes of such as are vertiginous, they thinke all turnes round and moves, all erre; when as the error is wholly in their owne braines. *Magallianus* the Iesuite in his comment on the first of *Timothy* cap. 16. vers. 20. and *Alphonsus de Castro* lib. 1. adversus *haereses*, gives two more eminent notes, or probable conjectures to know such men by, (they might have taken themselves by the noses when they said it) 1. *First they affect novelties and toys, and preferre falsehood before truth;* 2. *secondly, they care not what they say, that which rashnesse and folly hath brought out, pride afterward, peevishnesse & contumacie shall maintaine to the last gasp.* Peculiar symptomes are prodigious paradoxes, new doctrines, vaine phantasmes, which are many and divers as they themselves. *Nicholaites* of old would have wives in common; *Montanists*

o Epist. 190.

p Orat. 8. ut

vertigine correptis videntur omnia moveri, omnia iis falsa sunt, quum error in ipsum cerebrum sit.

q Res novas affeclant & inutilis, falsa veris praefertunt, 2.

quod temeritas effutierit, id superbia postmodum tuebitur & contumacia, &c.

* See more in Vincent Lirin. l. Auf. de haeresibus mulierum indifferens.

Montanists will not marry at all, nor *Tatians*, forbidding all flesh, *Severians* wine; *Adamians* goe naked,^t because *Adam* did so in Paradise; and some^u barefoot all their lives, because *God*, *Exod. 3.* and *Iosua 5.* bid *Moses* so to doe; and *Isay 20.* was bid put off his shooes: *Manichees* hold that *Pythagorian transmigration* of soules from men to beasts; ^x the *Circumcellions* in *Africke*, with a mad cruelty made away themselves, some by fire, water, breaking their neckes, and seduced others to doe the like, threatening some if they did not; with a thousand such; as you may reade in *y Austin*, (for there were fourescore and eleven heresies in his times, besides schismes and smaller factions) *Epiphanius*, *Alphonfus de Castro*, *Daneus*, *Gab. Prateolus*, &c. Of Prophets, Enthusiasts and Impostors, our Ecclesiasticall stories afford many examples; of *Elia's* and *Christs*, as our^z *Eado de stellis*, a *Brittaine* in King *Stephens* time, that went invisible, translated himselfe from one to another in a moment, fed thousands with good cheare in the wildernesse, and many such; nothing so common as mimickes, visions, revelations, prophesies. Now what these braine-sicke Heretickes once broach, and Impostors set on foot, be it never so absurd, false, and prodigious, the common people will follow and beleve. It will runne along like *Murraine* in cattle, scab in sheepe. *Nulla scabies*, as he said, *superstitione scabiosior*; as he that is bitten with a madde dogge bites others, and all in the end become mad; either out of affection of novelty, simplicity, blinde zeale, hope and feare, the giddy-headed multitude will embrace it, and without farther examination approve it.

Sed vetera querimus, these are old, *hac prius fuere*. In our dayes wee have a new scene of superstitious impostors and hereticks, a new company of Actors, of *Antichrists*, that great *Antichrist* himselfe: A rope of Popes, that by their greatnesse and authority beare downe all before them; who from that time they proclaimed themselves universall Bishops, to establish their owne kingdome, soveraignty, greatnesse, and to enrich themselves brought in such a company of humane traditions, Purgatory, *Limbus Patrum*, *Infantum*, and all that subterranean Geography, Masse, adoration of Saints, almes, fastings, bulls, indulgences, orders, Friers, Images, Shrines, mustie Reliques, Excommunications, confessions, satisfactions, blinde obediences, vovves, pilgrimages, peregrinations, with many such curious toyes, intricate subtleties, grosse errors, obscure questions, to vendicate the better and set a glosse upon them, that the light of the Gospel was quite eclipsed, darknesse over all, the Scriptures concealed, legends brought in, religion banished, hypocondriacall superstition exalted, and the Church it selfe^b obscured and persecuted: Christ and his members crucified more, saith *Benzo*, by a few Necromanticall, Atheisticall Popes, than ever it was by * *Iulian* the Apostat, *Porphyrius* the Platonist, *Celsus* the Physitian, *Libanius* the Sophister; by those heathen Emperors, *Hunnes*, *Gothes*, and *Vandals*. What each of them did, by what meanes, at what times, *quibus auxiliis*, superstition climbed to this height, traditions encreased, and *Antichrist* himselfe came to his estate, let *Magdeburgenses*, *Kemnisius*, *Osiander*, *Bale*, *Mornay*, *Fox*, *Vsher*, and many others relate. In the meane time

Rrrr z

he

^t Quod ante peccavit Adam, nudus erat.

^u Alii nudis pedibus semper ambulant.

^x Infana feritas sibi non parcunt, nam per mortes varias precipitiorum, aquarum & ignium, seipso necant, et in istum furorem alios cogunt, mortem minantes ut faciant.

^y Etenim haret, ab orbe condito,

^z Nubigenis lib. cap. 19.

^a Iovian. Pont. Ant. Dial.

^b Cum per Paganos nomen ejus persequi non poterat, sub specie religionis fraudulenter subvertere disponebat.

* That writ de professo against christians, & palestinum de iis (ut Socrates lib. 3. cap. 19.) scripturam nugiam plenam. &c. vi. de Cyrillum in Iulianum, Originem in Celsum, &c.

One Image
had one gowne
worth 400.
crownes and
more.

† As at our La-
dies church at
Bergamo in
Italy.

d Lucilius lib. 1.
cap. 22. de falsa
relig.

he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly observed, their multitude of Saints, Images, that rabble of Romish Deities, for trades, professions, diseases, persons, offices, countries, places, *S^t George for England, S^t Denis for France, Patrick, Ireland; Andrew, Scotland; Iago, Spaine; &c. Gregory for Students; Luke for Painters; Cosmus and Damian for Philosophers; Crispine, Shoemakers; Katherine, Spinners; &c. Anthony for Pigges; Gallus, Geese; Wenceslaus, Sheep; Pelagius, Oxen; Sebastian the plague; Valentine falling sicknesse; Apollonia tooth-ach; Petronella for agues, and the Virgin Mary for sea and land, for all parties, offices: he that shall observe these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages they make to them, what creeping to Crosse, our Lady of *Lauretta's* rich gownes, her donaries, the cost bestowed on Images, and number of suters; *S. Nicholas Burge* in France, our *S. Thomas Shrine* of old at *Canterbury*; those Reliques at *Rome, Ierusalem, Genua, Lions, Pratum, S. Denis*; and how many thousands come yearly to offer to them, with what cost, trouble, anxiety, superstition, (for forty severall Masses are daily said in some of their Churches, and they rise at all houres of the night to Masse, come barefoot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for 40000 yeares to come, their processions on set dayes, their strict fastings, Monkes, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrovetide, Candlemas, Palmesunday, Blase, *S. Martin, S. Nicholas* day; their adorations, exorcismes, &c. will thinke all those *Grecian, Pagan, Mahometan* superstitions, gods, idols, and ceremonies, the name, time and place, habit onely altered, to have degenerated into Christians. Whilst they preferre traditions before Scriptures, those Evangelicall Councils; poverty, obedience, vowes, almes, fasting, supererogations, before Gods Commandements, their owne ordinances in steed of his precepts, and keepe them in ignorance, blindnesse, they have brought the common people into such a case by their cunning conveiances, strict discipline and servile education, that upon paine of damnation they dare not breake the least ceremony, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, than kill a man: their consciences are so terrified, that they are ready to despaire if a small ceremony be omitted, and will accuse their owne father, mother, brother, sister, nearest and dearest friends of heresie, if they doe not as they do, will be their chiefe executioners, and help first to bring a fagot to burne them. What mulct, what penance soever is enjoyned, they dare not but do it, tumble with *S. Francis* in the mire amongst hogs, if they be appointed, goe woolward, whip themselves, build Hospitals, Abbies, &c. go to the East or West Indies, kill a King, or run upon a sword point: they performe all, without any muttering or hesitation, beleieve all.*

d *Vt pueri infantes credunt signa omnia athena
vivere, & esse homines, & sic isti omnia ficta
vera putant, credunt signis cor inesse athenis.*

As children thinke their babies live to be,
Doe they these brazen Images they see.

And whilst the ruder sort are so carried headlong with blind zeale, are so gulled and tortured by their superstitions, their owne too credulous simplicity and ignorance, their *Epicurean* Popes, and *Hypocriticall* Cardinals laugh in their sleeves, & are merry in their chambers with their Punkes, they doe *indulgere genio*, and make much of themselves. The middle sort some for private gaine, hope of Ecclesiasticall preferment, (*quis expeditur psittaco suum xuipe*) popularity, base flattery, must and will beleieve al their paradoxes and absurd tenents, without exception, and as obstinately maintaine and put in practice al their traditions and idolatrous ceremonies, (for their religion is halfe a Trade) to the death they will defend all, the golden Legend it selfe, with all the lies & tales in it: as that of S. George, S. Christopher, S. Winifred, S. Denis, &c. It is a wonder to see how Nic. Harpsfield that pharisaicall Impostor amongst the rest, *Ecclesiast. hist. cap. 22. sac. prim. sex.* puzzles himselfe to vindicate that ridiculous fable of S. Ursula and the eleven thousand Virgins, as when they lived, how they came to Cullen, by whom martyred, &c. though he can say nothing for it, yet he must and will approve it: *no-bilitavit* (inquit) *hoc t. seculum Ursula cum comitibus, cujus historia uti-* † An. 441.
nam tam mihi esset expedita & certa, quam in animo meo certum ac expedi-
tum est, eam esse cum sodalibus beatam in cælis virginem. They must and will (I say) either out of blinde zeale beleieve, vary their compasse with the rest, as the latitude of religion varies, apply themselves to the times and seasons, and for feare and flattery are content to subscribe & doe all that in them lies to maintaine and defend their present government, & slavish religious Schoolmen, Canonists, Jesuits, Friars, Priests, Orators, Sophisters, who either for that they had nothing else to doe, luxuriant wits knew not otherwise how to busie themselves in those idle times, for the Church then had few or no open adversaries, or better to defend their lies, fictions, miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c. with glorious shewes, fair pretences, big words, & plausible wits, have coined a thousand idle questions, nice distinctions, subtleties, Obs and Sols, such tropologicall, allegorical expositions, to salve all appearances, objections, such quirks and quiddities, *Quodlibetaries*, as Bale saith of Ferribrigge and Strode, instances, ampliatiions, decrees, glosses, canons, that in stead of sound Commentaries, good preachers, are come in a company of mad sophisters, *primo secundo secundarii*, sectaries, Canonists, Sorbonists, Minorites, with a rabble of idle controversies and questions, *an Papa sit Deus, an quasi Deus? An participet utramque Christi naturam?* Whether it be as possible for God to be a Humble Bee, or a Gourd as a man? Whether hee can produce respect without a foundation or tearme, make a Whore a Virgin? Perch Trajans soule from hell, and howe with a rable of questions about hell fire: whether it be a greater sinne to kill a man, or to clout shooes upon a Sunday? Whether God can make another God like unto himselfe? Such, saith Kemnissus, are most of your Schoolmen, (meere Alchymists) 200 Commentators on Peter Lombard, Scotists,

e Hospinian
Osiander. An
hec propositio
Deus sit cucur-
bita vel scara-
beus sit æque
possibilis ac De-
us & homo.
An possit respe-
ctum producere
sine fundamento
& termino.
An levius sit
hominem jugu-
lare quam die
dominico cal-
ceum consue-

676

* De doct. Christi-
stian.

Scotists, Thomists, Reals, Nominals, &c. and so perhaps that of Saint * *Austin* may be verified, *Indocti rapiunt cælum, docti interim descendunt ad infernum*. Thus they continued in such error, blindness, decrees, sophismes, superstitions; idle ceremonies and traditions were the sum of their new coyned holiness and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified soules, and if it were possible the very elect. In the mean time the true Church, as wine and water mixt, lay hid and obscure to speake of, till *Luthers* time, who began upon a sudden to defecate, and as another Sun to drive away those foggy mists of superstition, to restore it to that purity of the Primitive Church. And after him many good and godly men, divine spirits have done their endeavors, and still doe.

* *Daniels*

* *And what their ignorance esteem'd so holy,
Our wiser ages doe accompt as folly.*

But see the diuel that will never suffer the Church to be quiet or at rest: no garden so wel tilled but some noxious weeds grow up in it, now heat but it hath some tares; wee have a mad giddy company of Precisians, Schismatics, and some Hereticks even in our own bosomes in another extreme,

Dum vitant stulti vitia in contraria currunt

That out of too much zeale in opposition to Antichrist, humane traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Crosse in Baptisme, kneeling at Communion, no Church musick, &c. no Bishops Courts, no Church government, raile at all our Church discipline, will not hold their tongues, and all for the peace of thee O *Sion*. No not so much as degrees some of them will tolerate, or Universities, al humane learning, (tis cloaca diaboli) hoods, habits, cap and surplesse, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhorre, hate, and snuffe at, as a stone horse when he meets a Beare: they make matters of conscience of them, and will rather forsake their livings than subscribe to them. They will admit of no Holidayes, or honest recreations, as of hawking, hunting, &c. no Churches, no bells some of them because Papists use them: no discipline, no ceremonies but what they invent themselves: no interpretations of Scriptures, no Comments of Fathers, no Councils, but such as their owne phantasticall spirits dictate, or *Reſta ratio*, as *Socinians*, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turne Prophets, have secret revelations, will be of privy counsell with God himselfe, and know all his secrets, *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi*. A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish, where they shall sit in heaven, interpret Apocalypses, (*Commentatores precipites & vertiginosos*, one calls them, as well he might) and those hidden mysteries to private persons, times, places, as their own spirit informes them, private revelations shall suggest, and precisely set downe when the world shall come to an end, what yeare, what moneth, what day. Some of them again have such strong faith, so presumptuous, they will

goe

† *Agrip. ep. 29.*

goe into infected houses, expell divels, and fast forty daies, as Christ himselfe did; some call God and his attributes into question, as *Vorstius* and *Socinus*; some Princes, civill Magistrates, and their authorities, as *Anabaptists*, will doe all their own private spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many private spirits. It is a wonder to reveale what passages *Sleidan* relates in his Commentaries, of *Cretinke*, *Knipperdoling*, and their associates, those mad men of *Munster* in *Germany*; what strange Enthusiasmes, sottish Revelations they had, how absurdly they caried themselves, deluded others; and as prophane *Machiavel* in his politicall disputations holds of Christian religion, in generall it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines*, breeds nothing so couragious souldiers as that *Romane*: we may say of these peculiar sects, their Religion takes away not spirits onely, but wit and judgement, & deprives them of their understanding: for some of them are so farre gone with their private Enthusiasmes and revelations, that they are quite mad, out of their wits. What greater madnesse can there be, than for a man to take upon him to be God, as some doe: to bee the holy Ghost, *Elias*, and what not? In *Poland* 1518 in the reigne of King *Sigismund*, one said he was Christ, and got him 12 Apostles, came to judge the world, and strangely deluded the Commons.^h One *David George* an illiterate painter, not many yeares since, did as much in *Holland*, tooke upon him to be the *Messias*, and had many followers. *Benedictus Victorinus Faventinus* consil. 15. writes as much of one *Honorius*, that thought hee was not onely inspired as a Prophet, but that he was a God himselfe, and had a familiar conference with God and his Angels. *Lavat. de spect. c. 2. part. 8.* hath a story of one *Iohn Sartorius* that thought hee was the Prophet *Elias*, & cap. 7. of divers others that had conference with Angels, were Saints, Prophets. *Wierus lib. 3. de Lamiis c. 7.* makes mention of a prophet of *Groning* that said he was God the Father; of an *Italian* and *Spanish* Prophet that held as much. We need not rove so farre abroad, we have familiar examples at home; *Hacket* that said he was Christ, *Coppinger* and *Arthington* his disciples: ^k *Burchet* and *Hovatus* burned at *Norwich*. We are never likely seven years together without some such new prophets that have severall inspirations, some to convert the Jewes, some fast forty dayes, goe with *Daniel* to the lions den, some foretell strange things, some for one thing, some for another. Great precisians of mean conditions & very illiterate, most part by a preposterous zeale, fasting, meditation, melancholy, are brought into those grosse errors and inconveniences. Of those men I may conclude generally, that howsoever they may seeme to be discreet, and men of understanding in other matters, discourse wel, *lesum habet imaginationem*, they are like comets, round in al places but only where they blaze, *cetera sani*, they have impregnable wits many of them, and discreet otherwise but in this their madnesse & folly breaks out beyond measure, in *infinitum erumpit stultitia*. They are certainly far gone with melancholy, if not quite mad, & have more need of phylick than many a man that keepes his bed, more need of Hellebor than those that are in Bedlam.

g Alex Gaguin
22 Discipulis
ascitis mirum in
modum populum
decepit.

h Guiciard. de
scrip. Belg com.
plures habuit
affectas, ab iis
dem honoratus.

i Hen. Nicholas
at Leiden 1580
such a one.

k See Camdens
Annals fo. 242
& 285.

SUBSECT. 4.

Prognostickes of Religious Melancholy.



You may guesse at the Prognostickes, by the Symptomes. What can these signes foretell otherwise than folly, dorage, madnesse, grosse ignorance, despaire, obstinacy, a reprobate sense, ¹a bad end? What else can superstition, heresie produce, but warres, tumults, uprores, torture of soules, and despaire, a desolate land, as *Ieremy* teacherh, *cap. 7. 34.* when they commit Idolatry, and walk after their owne wayes: how should it be otherwise with them? What can they expect but *blasting, famine, dearth*, and all the plagues of *Egypt*, as *Amos* denounceth, *cap. 4. vers. 9. 10.* to be led into captivity? If our hopes be frustrate, we sow much and bring in little, eate and have not enough, drinke and are not filled, clothe and bee not warme, &c. *Haggai 1. 6.* we looke for much and it comes to little, whence is it? His house was waste, they came to their owne houses, *vers. 9.* therefore the heaven staid his dew, the earth his fruit: Because we are superstitious, irreligious, we doe not serve God as we ought, all these plagues and miseries come upon us, what can wee looke for else but mutuall warres, slaughters, fearfull ends in this life, and in the life to come eternall damnation? What is it that hath caused so many ferall battles to bee fought, so much Christian blood shed, but superstition? That *Spanish Inquisition*, Racks, Wheelles, Tortures, Torments, whence doe they proceed? from superstition. *Bodine* the *Frenchman* in his *m^m method. hist.* accounts *Englishmen* Barbarians, for their civill warres: but let him but read those *Pharſalian* fields ^a fought of late in *France* for Religion, their *Massacres*, wherein by their owne relations in 24 yeares, I know not how many millions have beene consumed, whole families and cities, and he shall find ours to have beene but velitations to theirs. But it hath ever been the custome of hereticks & idolaters, when they are plagued for their finnes, and Gods just judgement come upon them, not to acknowledge any fault in themselves, but still impute it unto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on Christians, (and so they did ever in the primitive Church, as appeares by the first booke of *† Arnobius*) ^o that there were not such ordinary showers in Winter, the ripening heat in Summer, so seasonable Springs, fruitfull Autumnes, no marble mines in the mountaines, lesse gold and silver than of old; that husbandmen, seamen, souldiers, all were scantied, justice, friendship, skill in Arts, all was decayed, and that through Christians default, and all their other miseries from them, *quod dii nostri à vobis non colantur*, because they did not worship their gods. But *Cyprian* retorts all upon him againe, as appeares by his Tract against him. 'Tis true the world is miserably tormented and shaken with warres, dearth, famine, fire, inundations, plagues, and many ferall diseases rage amongst us, *sed non ut in quereris ista accidunt quod dii vestri à nobis non colantur*,

1 Ariz his bowels burst,
Montanus hanged himselfe,
 &c. *Eudo de*
stellis his disciples,
ardere potius quam ad vi-
tam corrigi m-
tuerunt, tanta
vis infixi semel
erroris; they
 died blaspheming,
Nubri-
gens c. 9 lib. 1.
Jer. 7. 23.
Amos 5. 5.

m 3. Cap.

n. Popliarius
Lerius pref. hist.
Rich. Dinot.

† Adversus gentes
lib. 1. postquam
in mundo Chri-
stiana gēs cepit
terrarum orbem
perisse, & mul-
tis malis affe-
ctum esse genus
humanum vide-
mus.

o Quod nec hy-
eme, nec æstate
tanta imbrium
copia nec frugi-
bis torrendis
solita flagran-
tia, nec vernali
temperie sata
etiam leta sint,
nec arboreis fo-
tibus autumni
fecundi. minus
de montibus
marmor erua-
tur, minus au-
tum, &c.

colantur, sed quod à vobis non colatur Deus, à quibus nec queritur, nec timetur, Not as thou complaineſt, that wee doe not worſhippe your Gods, but becauſe you are Idolaters, and doe not ſerve the true God, neither ſeek him, nor feare him as you ought. Our Papiſts object as much to us, and account us heretiques, we them; the *Turks* eſteeme of both as Infidels, and wee them as a company of Pagans, Jewes againſt all: When indeed there is a generall fault in us all, and ſome thing in the very beſt, which may juſtly deſerve Gods wrath, and pull theſe miſeries upon our heads. I will ſay nothing here of thoſe vaine cares, torments, needleſſe workes, pennance, pilgrimages, pſeudomartyredome, &c. We heap upon our ſelves unneceſſary troubles, obſervations; we puniſh our bodies, as in *Turkie* (ſaith *P. Busbequius leg. Turcic. ep. 3.*) one did, that was much affected with Muſick, and to heare Boyes ſing, but very ſuperſtitious; an old Sybil comming to his houſe, or an holy woman (as that place yeelds many) tooke him downe for it, and told him, that in that other world hee ſhould ſuffer for it; thereupon he flung his rich and coſtly Inſtruments which hee had bedeckt with Jewels, all at once into the fire. Hee was ſerved in ſilver plate, and had goodly houſhold-ſtuffe: a little after, another religious man reprehended him in like ſort, and from thenceforth hee was ſerved in earthen veſſels. Laſt of all, a decree came forth, becauſe *Turkes* might not drinke wine themſelves, that neither Iew nor Chriſtian then living in *Conſtantinople*, might drink any wine at all. In like ſort amongſt Papiſts, faſting, at firſt was generally propoſed as a good thing; after, from ſuch meats at ſet times, and then laſt of all ſo rigorouſly propoſed, to binde the conſciences upon paine of damnation. Firſt Fryday, ſaith *Erasmus*, then Saturday, & nunc periclitatur dies Mercurii, and Wednesday now is in danger of a faſt. ¶ And for ſuch like toys, ſome ſo miſerably afflict themſelves, to deſpaire, and death it ſelfe, rather then offend, and think themſelves good Chriſtians in it, when as indeed they are ſuperſtitious Jewes. So ſaith *Leonardus Fuchſius*, a great Phyſician in his time, ¶ Wee are tortured in Germany with theſe Popiſh edicts, our bodies ſo taken downe, our goods ſo diminiſhed, that if God had not ſent Luther, a worthy man, in time to redreſſe theſe miſchiefes, wee ſhould have eaten hay with our horſes before this. ¶ As in faſting, ſo in all other ſuperſtitious edicts, we crucifie one another without a cauſe, barring our ſelves of manie good and lawfull things, honeſt diſports, pleaſures and recreations, for wherefore did God create them but for our uſe? Feaſts, mirth, muſick, hauking, hunting, ſinging, danceing, &c. non tam neceſſitatibus noſtris Deus inſervit, ſed in delitiis amamur, as *Seneca* notes, God would have it ſo. And as *Plato 2. de legibus* gives out, Deos laborioſam hominum vitam miſeratos, the gods in commiſeration of humane eſtate ſent *Apollo*, *Bacchus*, and the *Muſes*, qui cum voluptate tripudia & ſaltationes nobis ducant, to bee merry with mortalls, to ſing and dance with us. So that he that will not rejoyce and enjoy himſelfe, making good uſe of ſuch things as are lawfully permitted, non eſt temperatus, as he will, ſed ſuperſtitioſus. There is nothing better for a man, than that hee ſhould eat and drinke, and that hee ſhould make his Soule enjoy good in his labour, *Eccleſ. 2. 24.* And as * one ſaid of hauking and hunting, tat ſolatia in hac agri

p Solitudo erat
oblectare ſe ſolitu-
tate, et voce mu-
ſicæ canentium
ſed hoc omne
ſublato Sybil-
le cuſuſdam in-
terventu, &c.
Inde quicquid
erat inſtrumen-
torum Sympho-
nicorum, auræ
gemmiſque e-
gregio opere
diſtinctorum
comminuit, &
in ignem iniecit
&c.

q Ob id genua
obſervatium-
culas videmus
homines miſe-
re affligi, &
denique mori, et
ſibi ipſi Chriſti-
anos videri
quam revera
ſint Judæi.
r Ita in corpora
noſtra, fortu-
naſque decretis
ſuis ſerviit ut
parum obſervas
niſi Deus Lu-
therum, virum
perpetua me-
moriam digniſſi-
mum excitaverit
quin nobis ſano
mox communi
cum jumentis
cibo utendum
ſuiſſet.

s The Gen-
tiles in India
will eat no
ſenſible crea-
tures, or ought
that hath blood
in it.

* Vandormilium
de ſucupia.
c. 27.

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* Some explode all humane authors, arts, and sciences, Poets, hystories, &c. so precise their zeale, overruns their wits, and so stupid they oppose all humane learning, because they are ignorant themselves, and illiterate, nothing must

be read but Scriptures; but these men deserve to be pitied, rather than confused. Others are so strict they will admit of no honest game and pleasure, no dancing, singing, other playes, recreations, and games, hauking, hunting, Cock-fighting, Bear-baiting, &c. because to see one beast kill another is the fruit of our rebellion against God, &c. *Nuda ac trementunda cruentis irrepet genibus si candida jussit Ino, Iuvenalis, Sect. 6. † Munster Cosmog. lib. 3. cap. 444. Incidit in cloacam, unde se non possit eximere, implorat opem sociorum, sed illi negant.* *De benefic. 7. 2.*

orbis calamitate mortalibus tediis Deus obicit, I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfort us. But wee are some of us too sterne, too rigid, too precise, too grossely superstitious, and whilst we make a conscience of every toy, with touch not, taste not, &c. as those *Pythagorians* of old, & some *Indians* now that will eat no flesh, or suffer any living creature to be killed, the *Bannians* about *Guzzerat*, we tyrannize over our brothers soule, lose the right use of many good gifts, honest * sports, games and pleasant recreations, * punish our selves without a cause, lose our liberties, and sometimes our lives. *Ann. 1270*, at † *Magdeburge* in *Germany*, a Jew fell into a Privie upon a Saturday, and without helpe could not possibly get out; hee called to his fellows for succour, but they denied it, because it was their Sabbath, *non licebat opus manuum exercere*, the Bishop hearing of it, the next day forbade him to be pulled out, because it was our Sunday: In the meane time the wretch died before Monday. We have myriads of examples in this kinde, amongst those rigid Sabbatharians, and therefore not without good cause, *Intolerabilem perturbationem*, *Seneca* calls it, as well hee might, an intollerable perturbation, that causeth such deare events, folly, madnesse, sicknesse, despaire, death of body and soule, and hell it selfe.

SUBSECT. 5.

Cure of Religious Melancholy.



O purge the world of Idolatrie and superstition, will require some monster-taming *Hercules*, a divine *Asculapius*, or CHRIST himselfe to come in his owne person, to raigne a thousand years on earth before the end, as the millenaries will have him. They are all generally so retractorie, self conceited, obstinate, so firmly addicted to that religion, in which they have beene bred & brought up, that no perswasion, no terror, no persecutiō can divert them. The consideration of which, hath induced many common-wealths to suffer them to injoy their consciences as they will themselves, a tolleratiō of *Jews* is in most Provinces of *Europe*: In *Asia* they have their Synagogues: *Spaniards* permit *Moors* to live amongst them: the *Mogullians*, *Gentiles*; the *Turks* all religions. In *Europe*, *Poland* and *Amsterdam*, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what religiō he wil, he may be saved, as *Cornelius* was formerly accepted, *Jew*, *Turk*, *Anabaptists*, &c. If he be an honest man, live soberly and civilly in his profession, (*Calhelius*, *Orellius*, and the rest of the *Socinians*, that now nestle

nestle themselves about Crakowe and Rakowe in Poland, have renewed this opinion) serve his own God, with that feare and reverence as hee ought. *Sua cuiq; civitati (Lati) religio sit, nostra nobis*, Tully thought fit every city should be free in this behalfe, adore their owne *Custodes & Topicos Deos*, tutelar and local gods, as *Symmachus* calls them. *Isocrates* adviseth *Demonicus*, when he came to a strange citie, to worship by all meanes the Gods of the place, & *unumquemq; Topicum deum sic coli oportere, quomodo ipse praeceperit*; which *Cecilius* in *† Minutius* labours, and would have every nation, *sacrorum ritus gentiles habere, & deos colere municipales*, keepe their owne ceremonies, worship their peculiar gods, which *Pomponius Mela* reports of the *Africans*, *Deos suos patrio more venerantur*, they worship their owne gods according to their owne ordination. For why should any one nation, as he there pleads, challenge that universalitie of God, *Deum suum quem nec ostendunt, nec vident, discurrentem scilicet & ubique presentem in omnium mores, actus, & occultas cogitationes inquirentem, &c.* as Christians do? Let every Province enjoy their libertie in this behalt, worship one God, or all as they will, and are informed. The Romans built Altars *Diis Asia, Europa, Libia, diis ignotis et peregrinis*; others otherwise, &c. *Plinius Secundus* as appears by his Epistle to *Traian*, would not have the Christians so persecuted, and in some time of the raigne of *Maximinus*, as we find it registered in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose, *Nullus cogatur invitus ad hunc vel illam deorum cultum*, and by *Constantine* in the 19 yeare of his reigne, as *† Barontus* enformeth us, *Nemo alteri exhibeat molestiam, quod cuiusque animus vult, hoc quisque transigat*, new gods, new lawgivers, new Priests will have new ceremonies, customs and religions, to which every wise man as a good Formalist should accommodate himselfe.

† Numen venerare praesertim quod civitas colit.

† Orazio dial.

† Annal. tom. 3. ad annum 324. 1.

* *Saturnus periit perjerunt & sua jura,*

* *Ovid.*

Sub Iove nunc mundus, jussa sequare Iovis.

The said *Constantine* the Emperour, as *Eusebius* writes, flung downe and demolished all the heathen gods, silver gold, statues, altars, Images and temples, and turned them all to Christian Churches, *infestus gentiliū monumentis ludibrio exposuit*, the Turke now converts them againe to *Mahometan Meskites*. The like Ediēt came forth in the raigne of *Arcadius* and *Honorius*, y *Symachus* the Orator in his dayes, to procure a generall tolleration used this argument, ^z Because God is immense and infinite, and his nature cannot perfectly be knowne, it is convenient he should be as diversly worshipped, as every man shall perceive or understand. It was impossible hee thought for one religion to bee universall, you see that one small Province can hardly be ruled by one law civil or spirituall, and how shall so many distinct and vast Empires of the world, bee united into one? It never was, never will bee. Besides, if there be infinite planetary and firmamentall worlds, as *† some* will, there be infinite *Genii* or commanding Spirits belonging to each of them; and so per consequens, (for they will be all adored) infinite religions. And therefore let every Territory keep their proper rites and ceremonies, as their *dii tutelares* will, so *Tyrius* calls them, and according to the quarter they hold, their owne institutions,

y In epist. Sym.

z Quia deus immensum quiddam est, & infinitum cuius natura perfecte cognosci non potest, equum ergo est, ut diversaratione colatur prout quisque aliquid de Deo percipit aut intelligit.

† Campanella, Calcaginus, and others.

a *Aeternae beatitudinis confortes fore, qui sancte, innocenterque hanc vitam traduxerint, quamcumque illi religionem sequuti sunt.*
 b *Comment. in C. Tim. 6. ver. 20. et 21. severitate cum hereticis agendum, et non aliter.*
 c *Quod silentium hereticis indixerit.*
 † *Prefat. hyst.*
 d *Ignem et fustem potius agendum cum hereticis quam cum disputationibus, ut alia loquens, &c.*

e *Quidam conqueſtus eſt mihi de hoc morbo, et deprecatus eſt ut ego illum curarem, ego quaſi ab eo quid ſentiret reſpondit, ſemper imaginor et cogito de Deo et angelis, &c. et ita demerſus ſum hac imaginatione, ut nec edam nec dormiam, nec negotiis &c. Ego curavi medicina et perſuaſione, et ſic plures alios.*

revelations, orders, Oracles, which they dictate to from time to time, or teach their Priests or Ministers. This tenent was stiffly maintained in *Turkie* not long ſince, as you may read in the third Epistle of *Busbequius*,^a that all those should participate of eternall happineſſe, that lived an holy and innocent life, what religion ſoever they professed: *Ruſtan Baſſa* was a great Patron of it; though *Mahomet* himſelte was sent *virtute gladii*, to enforce all, as he writes in his *Alcoran*, to follow him. Some againe will approve of this for *Jewes*, *Gentiles*, *Infidels*, that are out of the fold, they can bee content to give them all respect and favour, but by no meanes to such as are within the precincts of our own Church, and called *Christians*, to no *Heretiques*, *Schismaticques*, or the like. let the *Spaniſh Inquiſition*, that fourth *Fury* ſpeak of ſome of them, the civil wars and *Maſſacres* in *France*, our *Marian times*.^b *Magallianus* the *Ieſuite* will not admit of conference with an heretique, but ſeverity & rigour to be uſed, *non illis verba reddere, ſed furcas figere oportet*; and *Theodoſius* is commended in *Nicephorus lib. 12. cap. 15*.^c That he put all *Heretiques* to ſilence. *Bernard. Epist. 190* will have club law, fire & ſword for *Heretiques*, *compell them, ſtop their mouths not with diſputations, or refute them with reaſons, but with fiſts*; and this is their ordinary praſtiſe. Another companie are as milde on the other ſide, to avoid all heart-burning, and contentious wars and uproares, they would have a generall toleration in every kingdome, no mulct at all, no man for religion or conſcience bee put to death. which † *Thuanus* the *French* *Historian* much favours: our late *Sorinians* defend, *Vaticanus* againſt *Calvin* in a large Treatiſe in behalfe of *Servetus*, vendicates; *Caſtalius*, &c. *Martin Baſius* and his companions, maintained this opinion not long ſince in *France*, whoſe error is confuted by *Beza* in a juſt Volume. The medium is beſt, and that which *Paul* preſcribes, *Gal. 1*. If any man ſhall fall by occaſion, to reſtore ſuch a one with the ſpirit of meekneſſe, by all faire meanes, gentle admonitions; but if that will not take place, *Post unam & alteram admonitionem hereticum devota*, he muſt be excommunicate, as *Paul* did by *Hymeneus*, delivered over to *Satan*. *Immediabile vulnus enſe recidendum eſt*: As *Hypocrates* ſaid in *Phyſick*, I may well ſay in *Divinitie*, *Quae ferro non curantur, ignis curat*. For the vulgar reſtraine them by lawes, mulcts, burne their books, forbid their conventicles: for when the cauſe is taken away, the effect will ſoone ceaſe. Now for *Prophets*, *dreamers*, and ſuch rude ſilly fellowes, that through faſting, too much meditation, *precifenefſe*, or by *Melancholy* are diſtempered; the beſt meanes to reduce them *ad ſanam mentem*, is to alter their courſe of life, and with conference, threats, promiſes, perſwaſions, to entermixe *Phyſick*. *Hercules de Saxonia* had ſuch a Prophet committed to his charge in *Venice*, that though hee was *Elias*, and would faſt as he did, he dreſſed a fellow in *Angels attire*, that ſaid hee came from heaven to bring him divine food, and by that meanes ſtaid his faſt, adminiſtered his *Phyſick*; ſo by the meditation of this forged Angel he was cured. ^e *Rhaſis* an *Arabian*, *cont. lib. 1. cap. 9*. ſpeakes of a fellow that in like caſe complained to him, and deſired his helpe: I asked him (ſaith he) what the matter was, he replied, I am continually meditating

ditating of heaven and hell, and methinks I see and talke with fierie spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eat, nor sleep, nor go about my businesse: I cured him (saith Rhasis) partly by perswasion, partly by Physick, and so have I done by many others. Wee have frequently such prophets and dreamers amongst us, whom wee persecute with fire and fagot, I thinke the most compendious cure for some of them at least, had beene in Bedlem. *Sed de his satis.*

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MEMB. 2. SUBSECT. I.

Religious Melancholy in defect, parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious persons, Impenitent sinners, &c.

IN that other extreame, or defect of this love of God, knowledge, faith, feare, hope, &c are such as erre both in doctrine and manners, Sadduces, Herodians, Libertines, polititians, all manner of Atheists, Epicures, Infidels, that are secure, in a reprobate sence, fear not God at al, and such are too distrustfull and timorous, as desperate persons bee: That grand sinne of Atheisme, or impietie, ⁱ *Melancthon* calls it, *monstrosam melancholiam*, monstrous melancholy; or *venenatam melancholiam*, poysoned melancholy. A company of Cyclopes or Giants, that war with the gods, as the Poets fained, Antipodes to Christians, that scoffe at all religion, at God himselte, deny him and all his attributes, his wisdom, power, providence, his mercy and judgement.

*De animâ, cap.
de humoribus.*

g *Esse aliquos manes, & subterranea regna,
Et contum, & Stygio ranas in gurgite nigras,
Atq; unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum are lavantur.*

g *Juvenal.*

That there is either Heaven or hell, resurrection of the dead, paine, happinesse, or world to come, *credat Iudeus Apella*, for their parts they esteeme them as so many Poets tales, Bugbeares, *Lucians Alexander*, *Moses*, *Mahomet* and *Christ* are all as one in their creed. When those bloody warres in France for matters of Religion, (saith * *Richard Dinnoth*) were so violently pursued betwixt *Hugenotes* and *Papists*, there was a company of good fellows laughed them all to scorne, for being such superstitious fooles, to loose their lives and fortunes, accounting faith, religion, immortality of the soule, meere fopperies and illusions. Such lose † *Atheisticall spirits* are too predominant in all kingdomes. Let them contend, pray, tremble, trouble themselves that will, for their parts, they feare neither God nor divel; but with that *Cyclops* in *Euripides*,

* *Lib. 5. gal. bist.*
*quampulrimè
reperi sunt quâ
tor pericula sub-
cunctes irride-
bant et qua de
fide, religionè,
&c dicebant
ludibrio habe-
bant, nihil eorû
admittentes de
futura vita.*
† 50000 *Athe-
ists* at this day
in *Paris* *Mer-
cennus* thinks

*Haud ulla numina expavescunt calitum,
Sed victimas uni deorum maximo,
Ventre offerunt, deos ignorant cæteros.*
They feare no God but one,
They sacrifice to none,

SSS 3

But

But belly, and him adore,
For Gods they know no more.

*Their God is their belly, as Paul saith, Sancta mater saturitas ;
quibus in solo vivendi causa palato est.*

The Idoll which they worship and adore, is their Mistris, with him in *Plantus, malleme hac mulier me amet quam dii*, they had rather have her favour then the Gods. Satan is their guide, the flesh is their instructor, Hypocrisie their Counsellour, Vanity their fellow-souldier, their will their law, Ambition their captaine, Custome their rule; temerity, boldnesse, impudence their Art, toyes their trading, damnation their end. All their endeavours are to satisfie their lust & appetite, how to please their *Genius*, and to bee merry for the present,

Ede, lude, bibe, post mortem nulla voluptas.

The same condition is of men and of beasts, as the one dieth, so dieth the other. *Eccles. 3. 19. the world goes round,*

† *Hor. l. 2. od. 18*

* *Luke 17.*

—† *truditur dies die,*

Novaeque pergunt interire Luna :

* they did eat

h *Wis. d. 2. 2.*

and drinke of old, marry, bury, bought, sold, planted, built, and will do still. *Our life is short and tedious, and in the death of a man there is no recovery, neither was any man knowne that hath returned from the grave, for we are borne at all adventure, and we shall bee hereafter as though wee had never beene ; for the breath is as smoke in our nostrils, &c. and the spirit vanisheth as the soft aire.* † Come let us enjoy the pleasures that are present, let us chearfully use the creatures as in youth, let us fill our selves with costly wine and ointments, let not the flower of our life passe by us, let us crowne our selves with rose buds before they are withered, &c. * *Vivamus mea Lesbia et amemus,* &c. † Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot.

i *Vers. 6. 7. 8.*

* *Catullus*

† *Prov. 7. 8.*

Tempora labuntur tacitisq; senescimus annis, For the rest of heaven and hell, let children and superstitious fooles beleieve it for their parts, they are so far from trembling at the dreadful day of judgement, that they wish with *Nero, Me vivo fiat*, let it come in their times; so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as *Paterculus* said of some Caitiffes in his time in *Rome, Quod nequiter ausi, fortiter executi*; it shall not bee so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, feare and shame, temporall punishment, and their owne infamy, they would *Lycaon*-like exenterate, as so many *Cannibals* eat up, or *Cadmus* souldies, consume one another. These are most impious, and commonly professed Atheists, that never use the name of God, but to swear by it; that expresse naught else but Epicurisme in their carriage, or hypocrisie; with *Pentheus* they neglect and contemne these rites and religious ceremonies of the Gods, they will bee Gods themselves, or at least *socii deorum*;

Divisum imperium cum Iove Caesar habet.

* *Lib. 1.*

Aproyis an Egyptian tyrant, grew, saith * *Herodotus*, to that height of pride, insolency and impietie, to that contempt of God and men, that hee held his kingdome so sure, *ut à nemine deorum aut hominum sibi eripi posset,*

posset, neither God nor men could take it from him. † A certaine blasphemous King of Spaine (as * *Lausius* relates) made an edict, that no subject of his for ten years space, should beleve in, call on, or worship any god. And as * *Iovius* relates of *Mahomet the second*, that sacked Constantinople; he so behaved himselfe, that he beleev'd neither Christ nor Mahomet, and thence it came to passe, that hee kept his word and promise no farther than for his advantage, neither did he care to commit any offence to satisfie his lust. I could say the like of many Princes, many private men (our stories are full of them) in times past, this present age, that love, feare, obey, and performe all civil duties, as they shall finde them expedient or behoveful to their owne ends. *Securi adversus Deos, securi adversus homines, votis non est opus*, which † *Tacitus* reports of some Germans, they need not pray, feare, hope, for they are secure to their thinking; both from God and men. *Bulco Opiliensis*, sometimes Duke of Silesia, was such a one to an haire, he lived (saith ^k *Aeneas Sylvius*) at † *Vratislavia*, and was so mad to satisfie his lust, that he beleev'd neither heaven nor hell, or that the soule was immortall, but married wives, and turned them up as hee thought fit, did murder and mischief, and what hee list himselfe. This Duke hath too many followers in our dayes: say what you can, dehort, exhort, perswade to the contrary, they are no more moved

— *quam si dura silex aut steter Marpesia cantes,*

then so many stockes, and stones, tell them of Heaven and hell, 'tis to no purpose, *lateram lavas*, they answer as *Ataliba* that Indian Prince did Frier Vincent, ^m when he brought him a booke, and told him all the mysteries of salvation, heaven and hell were contained in it: hee looked upon it, and said he saw no such matter, asking withall how he knew it: they will but scoffe at it, or wholly reject it. *Petronius* in *Tacitus* when hee was now by Nero's command bleeding to death, *audiebat amicos nihil referentes de immortalitate anima, aut sapientum placitis, sed levia carmina & faciles versus*, in stead of good counsel & divine meditations, he made his friends sing him bawdy verses and scurrile songs. Let them take heaven, paradise, and that future happinesse that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conversion, they are in a reprobate sense, meere carnalists, fleshly minded men, which howsoever they may be applauded in this life by some few parasites, and held for worldly wise men, ⁿ *They seeme to me* (saith *Melanchthon*) to bee as mad as *Hercules* was when hee raved and killed his wife and children. A milder sort of these Atheisticall spirits there are that professe religion, but *timide & hesitantè*, tempted therunto out of that horrible consideration of diversity of Religions, which are, and have beene in the world, (which argument *Campanella*, *Atheismi Triumphati* cap. 9. both urgeth and answers) besides the coverousnesse, imposture and knavery of Priests, *qua faciunt* (as *Postellus* observes) *ut rebus sacris minus faciant fidem*; and those religions some of them, so phantastically, exorbitant, so violently maintained with equal constancie and assurance; whence they inferre, that if there bee so many religious sects and denyed by the rest, why may they not be all false? or why should

this

† *M. Montan.*

l. i. c. 4.

* *Orat: Cont:*

Hispan. neproximi

decennio deit

adarent, &c.

* *Talem se exhibuit, ut nec in*

Christum, nec

Mahometem

credideret, unde

effectum, ut

promissa nisi

quatenus in su-

um commodum

cederent mini-

me fervaret,

nec ullo scelere

peccatum statu-

eret, ut suis de-

sideriis satisfac-

eret.

† *Lib de mor,*

Germ.

† *Or Breslaro.*

k Vique adeo

insanus ut nec

inferos nec

superos esse di-

cat, anima/que

cum corporibus

interire credat

&c.

† *Europa deser:*

cap. 24.

^m *Fratres &*

Bry Amer. par.

6. librum &

Vincenzio mo-

nacho datum,

abiecit, nihil se

videre ibi hu-

iusmodi dicens,

rogan/que unde

hec sciret, quid

de celo et Tar-

taro contineri

ibi diceret.

ⁿ *Non minus bz*

furent quam

Hercules, quicq.

jugè, et liberos

interfecit: habet

hec aras plura

hujusmodi

portentosa

monstra

* *De orbis con:*

l. i. c. 7.

† Nonne Roma-
ni sine Deo ve-
stro regnant
& fruuntur
orbe toto, et vos
et Deos vestros
captivos tenent
&c. Minutius
Octaviano.

† Comment. in
Genesin copio-
sus in hoc sub-
jecto.

† Ecce pars ve-
strum & major
et melior alget,
fame laborat, et
dew patitur,
dissimulat, non
vult non potest
opitulari suis, et
vel invalidus
vel iniquus est.
Cecilius in Mi-
nut. Dum rapi-
ant mala fata
bonos, ignorete
falso, sollicitor
nullos esse pu-
tare deos.

Ovid,
Vidi ego diu
fretos, multos
decipi, Plautus
Casina act. 2.
scen. 5.

* Martial. l. 4.
Epig. 21.

* Ser. 30. in 5.
cap. ad Ephes.
hic fractus est
pedibus, alter
fuit, alius ad
extremam se-
nectam progres-
sus omnem vi-
tam paupertate
peragit, ille
morbus gravi-
simus: sunt hec
providentie
opera? hic sur-
dus, ille mutus
&c.

this or that be preferred before the rest? The Scepticks urge this, and amongst others it is the conclusion of *Sextus Empericus lib. 8. advers. Mathematicos*; after many Philosophicall arguments and reasons pro and con that there are Gods, and againe that there are no Gods, hee so concludes, *cum tot inter se pugnent, &c. Vna tantum potest esse vera*, as Tully likewise disputes; Christians say, they alone worship the true God, piety all other sects, lament their case; and yet those old Greeks and Romans that worshipped the Divel, as the *China's* doe now, and *Deos Topicos* their owne Gods; as *Iulian* the Apostate, † *Cecilius* in *Minutius*, *Celsus* and *Porphyrus* the Philosopher object; and as *Machiavel* contends, were much more noble, generous, victorious, had a more flourishing common-wealth, better cities, better souldiers, better schollers, better wits. Their Gods often overcame our Gods, did as many miracles, &c. St *Cyri*, *Arnobius*, *Minutius*, with many other ancients of late *Lessius*, *Morneus*, *Grotius de verit. Relig. Christiana*, *Savonarola de verit. fidei Christiana*, well defend, but *Zanchius*, † *Campanella*, *Marinus Marcennus*, *Bozius*, and *Gentilletius* answer all these Atheisticall arguments at large. But this againe troubles many as of old, wicked men genererally thrive, professed Atheists thrive,

* *Nullos esse Deos, inane cælum,*

Affirmat Seli; probatque, quod se
Factum, dum negat hac, vides beatum;

There are no Gods, heavens are toys,

Seli in publique justifies;

Because that whil' st he thus denyes

Their Deities he better thrives.

This is a prime argument, and most part to your most sincere, upright, honest, and † good men are depressed, *The race is not to the swift, nor the battle to the strong*, (*Eccles. 9. 11.*) nor yet bread to the wise, favour nor riches to men of understanding, but time and chance comes to all. There was a great plague in *Athens* (as *Thucydides lib. 2.* relates) in which at last every man with great licentiousnesse, did what he list, not caring at all for Gods or mens laws. Neither the feare of God nor lawes of men (saith hee) awed any man, because the plague swept all away alike, good and bad, they thence concluded it was alike to worship or not worship the Gods, since they perished all alike. Some cavil and make doubts of Scripture it selfe, it cannot stand with Gods mercy, that so many should be damned, so many bad, so few good, such have and hold about religions, all stiffe on their side, factious alike, thrive alike, and yet bitterly persecuting and damning each other, It cannot stand with Gods goodnesse, protection and providence (as * St *Chrisostome* in the Dialect of such discontented persons) to see and suffer one man to bee lame, another mad, a third poore and miserable all the daies of his life, a fourth grievously tormented with sicknesse and aches, to his last houre. Are these signes and works of Gods providence, to let one man bee deafe, another dumbe? A poore honest fellow lives in disgrace, woe and want, wretched he is; when as a wicked Caitiffe abounds in superfluitie of wealth, keeps whores, parasites, and what hee will him selfe, *Audis Iupiter hoc? Talia multa connectentes, longum reprehensionis sermonem erga dei provi-*
dentiam

dentiam contexunt. Thus they mutter and object, (see the rest of their arguments in *Marcennus in Genesin*, and in *Campanella*, amply confuted) with many such vaine cavils, well knowne, not worthy the recapitulation or answering, whatsoever they pretend, they are *interim* of little or no religion.

Cosin Germans to these men, are many of our great Philosophers, and Deists, who though they be more temperate in this life, give many good morall precepts, honest, upright, and sober in their conversation; yet in effect they are the same, (accompting no man a good scholler that is not an Atheist) *nimis altum sapiunt*, too much learning makes them madde. Whiles they attribute all to naturall causes, ° contingency of all things, as *Melancthon* calls them, *Pertinax hominum genus*, a peevish generation of men, that misse-led by Philosophy, and the divels suggestion, their owne innate blindnesse, deny God as much as the rest, hold all religion a fiction, opposite to reason and philosophy, though for feare of magistrates, saith † *Vaninus*, they durst not publickly professe it. Ask one of them of what religion hee is, hee scoffingly replies, a Philosopher, a *Galenist*, an *Averroist*, and with *Rablais* a Physician, a Peripateticke, an Epicure. In spirituall things God must demonstrate all to sense, leave a pawne with them, or else seeke some other creditor. They will acknowledge nature and fortune, yet not God: though in effect they grant both: for as *Scaliger* defines, *Nature* signifies Gods ordinary power; or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may be called unnaturall: *Fortune* his unrevealed will; and so we call things changeable that are beside reason and expectation. To this purpose † *Minutius in Octavio*, and *P. Seneca* well discourseth with them *lib. 4. de beneficiis cap. 5. 6. 7.* they doe not understand what they say, what is nature but God? call him what thou wilt, *Nature*, *Jupiter*, he hath as many names as offices: it comes all to one passe, God is the fountaine of all, the first giver and preserver, from whom all things depend, *a quo, & per quem omnia*.

Nam quodcumque vides Deus est quocumque moveris,

God is all in all, God is every where, in every place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himselfe, as mad himselfe, for hee holds *fatum Stoicum*, that inevitable necessity in the other extreme, as those *Chaldean Astrologers* of old did, against whom the Prophet *Jeremy* so often thunders, and those heathen Mathematicians, *Nigidius Figulus*, *Magicians*, and *Priscilianists*, whom *S. Austin* so eagerly confutes, those *Arabian questionaries*, *Novem Indices*, *Albunazer*, *Dorotheus*, &c. and our countryman *Estuידus*, that take upon them to define out of those great conjunctions of starres, with *Ptolomeus* the periods of kingdomes, or religions, of all future accidents, warres, plagues, schismes, heresies, and what note all from starres, and such things, saith *Maginus*, *Qua sibi & intelligentis suis reservavit Deus*, which God hath reserved to himselfe and his Angels, they will take upon them to foretell, as if starres were immediate, inevitable causes of all future accidents. *Caspar Vaninus* in his booke *de admirandis natura Arcanis dial. 52. de oraculis*, is

° *Omnia contingenter fieri volunt.* Melancthon in preceptum primum: † *Dial. 1. lib. 4. de admir. nat. Arcanis.*

† *Deum unum multis designant nominibus, &c. p. Non intelligis te quum haec dicis negare te ipsum nomen dei: quidem enim est aliud natura quod Deus, &c. tot habet appellationes quot munera.*
q *Austin.*
† *Principio Ephemer.*

more free, copious and open in the explication of this Astrological Tenent of *Ptolomy*, than any of our moderne writers, *Cardan* excepted; a true disciple of his master *Pomponatius*, according to the doctrine of *Peripateticks*, he referres all apparitions, prodigies, miracles, oracles, accidents, alterations of religions, kingdomes, &c. (for which hee is soundly lashed by *Marinus Marcennus*, as well hee deserves) to naturall causes, (for spirits he will not acknowledge) to that light, motion, influences of heavens and starres, and to the intelligences that move the orbes. *Intelligentia quæ movet orbem mediante cælo, &c.* Intelligences doe all: and after a long discourse of miracles done of old, *si hæc demones possint, cur non & intelligentia cælorum morrices?* And as these great conjunctions, aspects of planets beginne or end, vary, are verticall and predominant, so have religions, rites, ceremonies, and kingdomes their beginning, progresse, periods, in *Vrbibus, Regibus, Religionibus*, ac in particularibus hominibus hæc vera ac manifesta sunt, ut *Aristoteles innuere videtur, & quotidiana docet experientia, ut historias perlegens videbit, quid olim in Gentili lege love sanctius & illustrius? Quid nunc vile magis & execrandum? Ita cælestia corpora pro mortalium beneficio religiones adificant, & cum cessat influxus, cessat lex, &c.* And because according to their Tenents the world is eternall, intelligences eternall, influences of starres eternall, Kingdomes, Religions, alterations shall bee likewise eternall, and run round after many ages; *atque iterum ad Troiam magnus mittetur Achilles; renascentur Religiones & Ceremonia, res humana in idem recident, nihil nunc quod non olim fuit, & post sæculorum revolutiones alias est, erit, &c. idem specie, saith Vaninus, non individuo quod Plato significavit.* These (saith mine * author) these are the decrees of *Peripateticks*, which though I recite, in obsequium *Christiana fidei detestor*, as I am a Christian I detest and hate. Thus *Peripateticks* and *Astrologians* held in former times, and to this effect of old in *Rome*, saith *Dionysius Halicarnassensis lib. 7.* when those meteors and prodigies appeared in the ayre, after the banishment of *Coriolanus*, *Men were diversly affected, some said they were Gods just judgements for the execution of that good man, some referred all to naturall causes, some to starres, some thought they came by chance, some by necessity decreed ab initio, and could not be altered. The two last opinions of necessity and chance, were, it seemes of greater note than the rest.*

* *Vaninus dial. 52. de oraculis.*
Varie homines affecti, alii dei iudicium ad tam pii exitium, alii ad naturam referrebant, nec ab indignatione dei, sed humanis causis, &c.
 12. *Natural. quæst. 33. 39.*
 * *Iuv. Sat. 13.*
 † *Epist. ad C. Cæsar. Roman. olim putabant fortunam regna et imperia dare: Credebant antea mortales fortunam solam opes & honores largiri, idque duabus de causis, primum quod indignus quisque dives honoratus, potens; alterum, vix quisquam perpetuo bonis suis frui visus. Possent prudentiores didicere fortunam suam quemque fingere.*

* *Sunt qui in Fortunæ jam casibus omnia ponunt, Et mundum credunt nullo rectore moveri, Natura volvente vices, &c.*

For the first of Chance, as † *Salust* likewise informeth us, those old *Romanes* generally received. They supposed Fortune alone gave Kingdomes and Empires, wealth, honours, offices, and that for two causes; first, because every wicked, base unworthy wretch was preferred, rich, potent, &c. Secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after they beganne upon better advice to thinke otherwise, that every man made his owne fortune. The last of necessity was *Seneca's* tenent, that God was alligatus causis secundis, so tyed to second causes, to that inexorable necessity, that he could alter nothing of that

that which was once decreed, *sic erat in fati*, it cannot be altered, *semel iussit, semper paret Deus, nulla vis rumpit, nulla preces, nec ipsum fulmen*, God hath once said it and it must for ever stand good, no prayers, no threats, nor power, nor thunder it selfe can alter it. *Zeno, Chrysippus*, and those other Stoickes, as you may read in *Tully 2. de divinatione, Gellius lib. 6. cap. 2. &c.* maintained as much. In all ages there have beene such, that either deny God in all, or in part, some deride him, they could have made a better world, and rule it more orderly themselves, blaspheme him, derogate at their pleasure from him. 'Twas so in * *Plato's* time, *Some say there be no gods, others that they care not for men; a middle sort grant both. Si non sit deus, unde bona, si sit deus, unde mala?* So *Cotta* argues in *Tully*, why made he not all good, or at least renders not the welfare of such as are good? As the woman told *Alexander*, if hee bee not at leasure to heare causes, and redresse them, why doth hee reigne? * *Sextus Empericus* hath many such arguments. Thus perverse men cavill. So it will ever be, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarme, libertines, atheists, &c. They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or beleave any: They thinke in the meane time, (which † *Celsus* objects, and whom *Origen* confutes) *we Christians adore a person put to death with no more reason, than the barbarous Getae worshipped Zamolxis, the Cilicians Mopsus, the Thebanes Amphiaraus, and the Lebadians Trophonius; one religion is as true as another, new fangled devices, all for humane respects; great witted Aristotles workes are as much authenticall to them as Scriptures, suble Seneca's Epistles as canonicall as Saint Pauls, Pindarus Odes as good as the Prophet Davids Psalmes, Epictetus Enchiridion equivalent to wise Solomons Proverbs. They doe openly and boldly speake this and more, some of them, in all places and companies.* † *Claudius the Emperour was angry with heaven because it thundred, and challenged Iupiter into the field: with what madnesse, saith Seneca? he thought Iupiter could not hurt him, but he could hurt Iupiter. Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius,*

* 10. de legib.
Alii negant esse
deos, alii deos nō
curare res hu-
manas, alii u-
traque concedit.

* Lib. 8. ad ma-
them.

† Origines con-
tra Celsum l. 3.
hos immerito no-
biscum conferra-
fuisse declarat.

* Crucifixum
deum ignominia-
ose Lucianus
vita peregrinū
Christum vocat.
n De ira 16. 34
Iratum caelo quod
obstreperet, ad
pugnam vocare
Iovem, quanta
dementia, puta-
vit sibi nocere
non posse, et se
nocere tamen
Iovi posse.

Contemptorque Deū Mezentius,
professed Atheists all in their times: though not simple Atheists nei-
ther, as *Cicogna* proves lib. 1. cap. 1. they scoffed onely at those pagan
gods, their plurality, base and fictitious offices. *Gilbertus Cognatus* la-
bours much, and so doth *Erasmus*, to vindicate *Lucian* from scandall,
and there be those that apologize for *Epicurus*, but all in vaine, *Lucian*
scoffes at all, *Epicurus* he denyes all, and *Lucretius* his scholler defends
him in it,

* *Humana ante oculos fadē cum vita jaceret,
In terris oppressa gravi cum religione,
Quae caput à cæli regionibus ostendebat,
Horribili super aspectu mortalibus instans, &c.*

x Lib. 1. l.

When humane kinde was drencht in superstition,
With gastly looks aloft, which frighted mortall men, &c.

† Idem status
post mortem, ac
fuit antequam
nascere mur. &
Seneca Idem e-
rit post me quod
ante me fuit.

* Lucerna eadē
conditio quum
extinguitur, ac
fuit antequam
accenderetur
ita & hominis.
y Differt cum
nunc fider.

* Campanella
cap. 18. Athe-
ism. triumphat.

† Comment. in
Genes. cap. 7.

† So that a man
may meet an
Atheist as soon
in his study as
in the street.

* Simonis reli-
gio incerto an-
thore Craconia
edit. 1588. con-
tufio libri est.
Ede itaque, bibe,
lude, &c. Iam
deus figmentum
est.

e Lib. de immor-
tal animæ.

† Pag. 645. an.
1238. ad finem
Henrici tertii.
Idem Piffertius
pag. 743. in
compilat. sua.

He alone as as another *Hercules*, did vindicate the world from that monster. Vnkle † *Pliny lib. 2. cap. 7. nat. hist. & lib. 7. cap. 55.* in expresse words denies the immortality of the soule. * *Seneca* doth little lesse, *lib. 7. epist. 55. ad Lucilium*, & *lib. de consol. ad Martiam*, or rather more. Some Greeke Commentators would put as much upon *Iob*, that hee should deny resurrection, &c. whom *Pineda* copiously confutes in *cap. 7. Iob. vers. 9.* *Aristotle* is hardly censured of some both Divines and Philosophers. St *Iustine* in *Paranetica ad gentes*, *Greg. Nazianzen.* in *disput. adversus Eun. Theodoret. lib. 5. de curat. grac. affec. Origen. lib. de principiis.* *Pomponatius* justifies in his Tract (so stiled at least) *De immortalitate Anima*; *Scaliger*, (who would forswear himselfe at any time, saith *Patritius*, in defence of his great master *Aristotle*) and *Dandinus lib. 3. de animâ*, acknowledge as much. *Averroes* oppugnes all spirits & supreme powers; of late *Brunus*, (*infelix Brunus*, y *Kepler* calls him) *Machiavel*, *Cesar Vanninus* lately burned at *Toulouse* in *France*, and *Pet. Aretine*, have publikely maintained such Atheisticall paradoxes; * with that Italian *Bocace*, with his fable of three rings, &c. ex quo infert haud posse inter nosci, qua sit verior Religio, Iudaica, Mahometana, an Christiana, quoniam eadem signa, &c. † *Marinus Mercennus* suspects *Cardan* for his subtleties, *Campanella*, and *Charrons* booke of wisdom, with some other tracts to favour of † *Atheisme*: but amongst the rest that pestilent booke *de tribus mundi impostoribus, quem sine horrore (inquit) non legas, & mundi Cymbalum dialogis quatuor contentum, Anno 1538. auctore Peresio, Parisiis excusum* * &c. And as there have been in all ages such blasphemous spirits, so there have not beene wanting their patrons, protectors, disciples and adherents. Never so many Atheists in *Italy* and *Germany*, saith *Colerus*, as in this age: the like complaint *Mercennus* makes in *France*, 50000 in that one City of *Paris*. *Fredericke* the Emperour, as † *Matthew Paris* records, *licet non sit recitabile* (I use his owne words) is reported to have said, *tres prastigiatore Moses, Christus, & Mahomet, uti mundo dominarentur, totum populum sibi contemporaneum seduxisse.* (*Henry* the *Lansgrave* of *Hessen* heard him speake it) *Si principes imperii institutioni meae adharerent, ego multo meliorem modum credendi & vivendi ordinarem.*

To these professed Atheists we may wel adde that impious and carnall crew of worldly minded men, impenitent sinners, that goe to hell in a lethargie, or in a dream, who though they be professed Christians, yet they will *Nulla pallefcere culpa*, make a conscience of nothing they doe, they have cauterized consciences, and are indeed in a reprobate sense, *past all feeling, have given themselves over to wantonnesse, to worke all manner of uncleannesse, even with greedinesse, Ephes. 4. 19.* They doe know there is a God, a day of Judgement to come, and yet for all that, as *Hugo* saith, *Ita comedunt ac dormiunt, ac si diem iudicii evasissent, ita ludunt ac rident, ac si in cælis cum Deo regnarent*: they are as merry for all the sorrow, as if they had escaped all dangers, and were in heaven already,

† Virg.

† *maius omnes, & inexorabile fatum*
Subjecit pedibus, strepitumque Acherontis avari.

Those

Those rude idiots and ignorant persons, that neglect and contemn the meanes of their salvation, may march on with these, but above all others, those *Herodian* temporizing statesmen, politicke Machiavillians and Hypocrites, that make a shew of religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, that fashion themselves to this world, which ^z Paul forbids, and like *Mercury* the Planet, are good with good, bad with bad. When they are at Rome, they doe there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines*, *Formalists*, *Ambodexters*, lukewarme *Laodiceans*. ^a All their study is to please, and their God is their commodity, their labour to satisfie their lusts, and their endeavours to their owne ends. Whatsoever they pretend, or in publike seeme to do,

z Rom. 12. 2.

a Omnis Aristippum docuit color & status & res.

b Psal. 13. 1.

^b With the foole in their hearts, they say there is no God.

Hec tu — de Iove quid sentis?

Their words are as soft as oyle, but bitternesse is in their hearts, like ^c Alexander the 6. so cunning dissemblers, that what they thinke they never speake. Many of them are so close, you can hardly discern it, or take any just exceptions at them; they are not factious, oppressours as most are, no bribers, no simoniackall contracters, no such ambitious, lascivious persons as some other are, no drunkards, *sobrii solem vident orientem*, *sobrii vident occidentem*, they rise sober, and goe sober to bed, plaine dealing, upright honest men, they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in religion, very charitable, meeke, humble, peacemakers, keepe all duties, very devout, honest, well spoken of, beloved of all men: but hee that knowes better how to judge, hee that examines the heart, saith they are Hypocrites, *Cor dolo plenum*, *sonant vitium percussa maligne*, they are not sound within. As it is with writers ^d oftentimes, *Plus sanctimonia in libello, quam libelli autore*, more holinesse is in the booke than in the author of it: So 'tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choosẽ but laugh at, and will now and then dare *operum Augustino*, reade *Austin*, frequent Sermons, and yet professed Usurers, meere Gripes, *tota vita ratio Epicurea est*; all their life is Epicurisme and Atheisme, come to Church all day, and lye with a *Curtezan* at night.

c Guicciardine?

d Erasmus?

Qui carios simulant & Bacchanalia vivunt,

They have *Esaus* hands, and *Iacobs* voice. Yea and many of those holy Friers, sanctified men, *Cappam*, saith *Hierom*, *& cilicium induunt, sed intus latronem regunt*. They are wolves in sheepes clothing,

Introrsum turpes, speciosi pelle decorâ,

Faire without, and most foule within. ^e *Latet plerumque sub tristi amictu lascivia, & deformis horror vili veste tegitur*; oftentimes under a mourning weed lyes lust it selfe, and horrible vices under a poore coat. But who can examine all those kindes of Hypocrites, or dive into their hearts? If we may guesse at the tree by the fruit, never so many as in these dayes, shew me a plaine dealing true honest man? *Et pudor, & probitas, & timor omnis abest*. Hee that shall but looke into their lives, and see such enormous vices, men so immoderate in lust, unspeakable in

e Hierome.

^a Senec. consol.
ad Polib. ca. 21.

malice, furious in their rage, flattering and dissembling (all for their owne ends) will surely thinke they are not truly religious, but of an obdurate heart, most part in a reprobate sense, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall bee called to an account, their melancholy is at hand, they pull a plague and curse upon their owne heads, *thesaurisant iram Dei*. Besides all such as are *in deos contumeliosi*, blaspheme, contemne, neglect God, or scoffe at him, as the Poets feigne of *Salmo-neus*, that would in derision imitate *Iupiters* thunder, he was precipitated for his paines, *Iupiter intonuit contra, &c.* so shall they certainly rue it in the end, (* *in se spuit, qui in caelum spuit*) their doome's at hand, and hell is ready to receive them.

Some are of opinion, that it is in vaine to dispute with such Atheistick spirits in the meane time, 'tis not the best way to reclaime them. Atheisme, Idolatry, Heresie, Hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different, they have divers symptomes, occasions, and must have severall cures and remedies. 'Tis true some deny there is any God, some confesse, yet beleeeve it not; a third sort confesse and beleeeve, but will not live after his lawes, worship and obey him: others allow God and Gods subordinate, but not one God, no such generall God, *non talem deum*, but severall Topicke gods for severall places, and those not to persecute one another for any differences, as *Socinus* will, but rather love and cherish.

To describe them in particular, to produce their arguments and reasons would require a just volume, I referre them therefore that expect a more ample satisfaction, to those subtile and elaborate treatises, devout and famous Tracts of our learned Divines (schoolemen amongst the rest, and Caluists) that have abundance of reasons to prove there is a God, the immortality of the soule, &c. out of the strength of wit and Philosophy bring irrefragable arguments to such as are ingenious and well disposed, at the least, answer all cavils and objections to confute their folly and madnesse, and to reduce them, *si fieri posset, ad sanam mentem*, to a better mind, though to smal purpose many times. Amongst others consult with *Iulius Caesar Lagalla* professour of Philosophy in Rome, who hath written a large volume of late to confute Atheists: of the immortalitie of the soule, *Hierom. Montanus de immortalitate Animæ*: *Lelius Vincentius* of the same subject: *Thomas Giaminus*, and *Franciscus Collius de Paganorum animabus post mortem*, a famous Doctor of the *Ambrosian* Colledge in *Millaen*. Bishop *Fotherby* in his *Atheomastix*, Doctor *Dave*, Doctor *Iackson*, *Abernethy*, *Corderoy*, have written well of this subject in our mother tongue: In Latine, *Colerus*, *Zanchius*, *Paleareus*, *Illiricus*, † *Philippus*, *Faber Faventinus*, &c. But *instar omnium*, the most copious confuter of Deists, is *Marinus Mercennus* in his commētaries on *Genesis*: * with *Campanella's Atheismus Triumphatus*. He sets downe at large the causes of this brutish passion (seventene in number I take it) answers all their arguments and sophismes, which he reduceth totwenty fixe heads, proving withall his owne assertion;

† Disput. 4. Philosophiæ adver.
Atheos Venetiis
1627. 40.
* Edit. Romæ
fol. 163 r.

There

There is a God, such a God, the true and sole God, by 35 reasons. His Colophon is how to resist and repress Atheisme, and to that purpose hee addes foure especiall meanes or wayes, which who so will may profitably peruse.

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SUBJECT. 2.

Despaire.

Despaire, Equivocations, Definitions, parties
and parts affected.

Here be many kindes of desperation, whereof some be holy, some unholy, as ^fone distinguisheth, that unholy he defines out of Tully, to be *Aegritudinem animi sine ulla rerum expectatione meliore*, a sicknesse of the soule without any hope or expectation of amendment: which commonly succeeds feare; for whilst evill is expected we feare, but when it is certaine, we despaire. According to Thomas 2. 2. a. distinct. 40. art. 4. it is *Recessus à re desiderata, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtaine what they would, they become desperate, and many times either yeeld to the passion by death it selfe, or else attempt impossibilities, not to bee performed by men. In some cases this desperate humor is not much to bee discommended, as in warres it is a cause many times of extraordinary valour; as Ioseph. lib. 1. de bello Iud. cap. 14. L. Danaus in Aphorif. polit. pag. 226. and many politicians hold. It makes them improve their worth beyond it selfe, and of a forlorne impotent company become conquerors in a moment.

f Abernethy ed.
24. of his phyl-
sicke of the
Soule.

Vna salus victis nullam sperare salutem.

In such courses when they see no remedy, but that they must either kill or be killed, they take courage, and often times *præter spem*, beyond all hope vindicate themselves. Fifteene thousand *Locrenses* fought against 100000 *Crotanienses*, and seeing now no way but one, they must all die, † thought they would not depart unrevenged, and thereupon desperately giving an assault, conquered their enemies. *Nec alia causa victoria* (saith Iustine mine author) *quàm quòd desperaverant*. William the conqueror when he first landed in England, sent backe his ships, that his souldiers might have no hope of retyring backe. & Bodine excuseth his countymens overthrow at that famous battell at Agencourt, in Henry the fift his time, (*cui simile*, saith Frossard, *tota historia producere non possit*, which no history can parallel almost, wherein one handfull of Englishmen overthrew a Royall army of Frenchmen) with this refuge of despaire, *pauca desperati*, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many Divels, and gives a caution, that no souldiers hereafter set upon desperate persons, which † after Frontinus and Vegetius, Guicciardine likewise admonisheth,

† *Omissa spe victoria in destinatam mortem conspirant, tantusque ardor singulos cepit, ut victores se putarent si non inulti morerentur.* Iustin. l. 20. g Method. hist. cap. 5.

† *Hosti abire volenti iter minime interscindas.* &c.

† *Posler. volum.*

h *Superpræ-
ptum primum
de Relig. &
partibus ejus.
Non loquor de
omni desperatio-
ne, sed tantum
de ea qua despe-
rare solent homi-
nes de deo, oppo-
nitur spei & est
peccatum gra-
vissimum, &c.*

i *Lib. 5. tit. 21.
de regis institut.
Omnium per-
turbationum de-
terrima.
k Reprobi usque
ad finem perti-
naciter persistit
Zanchius.
l Vitium ab in-
fidelitate profi-
ciscens.*

m *Abernethie.*

eth, *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any suit, or in despaire of better fortune, *Desperatio facit Monachum*, as the saying is, and desperation causeth death it selfe; how many thousands in such distresse have made away themselves, and many others? For he that cares not for his owne is master of ano-
ther mans life. A *Tuscan Southlayer*, as † *Paterculus* tels the story, per-
ceiving himselfe and *Fulvius Flaccus* his deare friend, now both caried
to prison by *Opimius*, and in despaire of pardon, seeing the young man
weepe, *quin tu potius hoc inquit facis.* do as I doe, and with that knockt
out his braines against the doore cheeke as he was entring into prison,
protinusque illiso capite in carceris januam effuso cerebro expiravit, and so
desperately died. But these are equivocall, unproper. When I speake
of despaire, saith^h *Zanchie*, I speake not of every kinde, but of that alone
which concernes God. It is opposite to hope, and a most pernicious sinne,
wherewith the Devill seekes to entrap men. *Musculus* makes foure kindes
of desperation, of God, our selves, our neighbour, or any thing to be
done; but this division of his may bee reduced easily to the former:
all kindes are opposite to hope, that sweet moderator of passions, as
Simonides calls it, I doe not meane that vaine hope which phantasti-
call fellowes faine to themselves, which according to *Aristotle* is in-
somnium vigilantium, a waking dreame; but this divine hope which
proceeds from confidence, and is an anchor to a floating soule, *spes alit
agricolas*, even in our temporall affaires hope revives us, but in spi-
rituall it farther animateth; and were it not for hope we of all others
were the most miserable, as *Paul* saith in this life, were it not for hope the
heart would breake, for though they bee punished in the sight of men, (*Wis-
dome 3. 4.*) yet is their hope full of immortality: yet doth it not so reare,
as despaire doth deject; this violent and lowre passion of Despaire,
and is of all perturbations most grievous, asⁱ *Patritius* holds. Some
divide it into finall and temporall, ^k finall is incurable which befall-
eth reprobates, temporall is a rejection of hope and comfort for a
time, which may befall the best of Gods children, and it commonly
proceeds^l from weaknesse of faith, as in *David* when hee was oppressed
he cried out, *O Lord thou hast forsaken me*, but this for a time. This
ebbes and flowes with hope and feare, it is a grievous sinne howsoe-
ver: although some kind of Despaire bee not amisse, when, saith *Zan-
chius*, wee despaire of our owne meanes, and rely wholly upon God:
but that species is not here meant. This pernicious kind of desperation
is the subject of our discourse, *homicida anima*, the murderer of the
soule, as *Austin* termes it, a fearfull passion, wherein the party oppres-
sed thinkes he can get no ease but by death, and is fully resolved to of-
fer violence unto himselfe, so sensible of his burthen, and impatient of
his crosse, that hee hopes by death alone to bee freed of his calamity
(though it prove otherwise) and chuseth with *Iob 6. 8. 9. 17. 5.* Rather
to be strangled and die, than to bee in his bonds. ^m The part affected is the
whole soule, and all the faculties of it, there is a privation of joy, hope,
trust, confidence, of present and future good, and in their place succeed
feare,

fear, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the mind eclipsed with blacke fumes, arising from those perpetuall terrours.

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MEMB. 3.

Causes of despaire, the Diuell, melancholy, meditation, Distrust, weaknesse of faith, rigid Ministers, misunderstanding Scriptures, guilty consciences, &c.

He principall agent and procurer of this mischiefe, is the Di-
vel, those whom God forsakes, the Diuel by his permissi-
on layes hold on. Sometimes he persecutes them with that
worme of conscience, as hee did *Judas*, *Saul*, and others.
The Poets call it *Nemesis*, but it is indeed Gods just judgement, *sero sed* n 1 Sam. 2. 16.
serio, he strikes home at last, and setteth upon them as a thiefe in the
night, *1 Thes. 2.* ° This temporary passion made *David* cry out, Lord *o Psal 38.*
rebuke mee not in thine anger, neither chasten mee in thine heauie displea-
sure, for thine arrowes haue light upon mee, &c. There is nothing sound
in my flesh, because of thine anger. Againe, I roare for the very griefe of
my heart, and Psalme 22. My God, my God, why hast thou forsaken mee, vers. 9.
and art so farre from my health, and the words of my crying. I am like
to water powred out, my bones are out of joynt, mine heart is like waxe, that
is molten in the midst of my bowels. So Psal. 88. 15. and 16. vers. and vers. 14.
Psal. 102. I am in misery at the point of death, from my youth I suffer thy
terrors, doubting for my life; thine indignations haue gone over mee, and
thy feare hath cut mee off. Job doth often complaine in this kinde, and
those God doth not assist, the Diuell is ready to try and torment, still
seeking whom he may deuoure. If he finde them merry, saith Gregory, hee
tempts them forthwith to some dissolute act; if pensive and sad, to a desperate
end. Aut suadendo blanditur, aut minando terret, sometimes by faire
meanes, sometimes again by foule, as he perceives men severally incli-
ned. His ordinary engine by which he produceth this effect, is the me-
lancholy humour it self, which is balneum Diaboli, the Diuels bath; and
as in Saul, those evil spirits get in as it were, and take possession of us. p Immiscet se
maligni, Lem.
lib. 1. cap. 16.
Black colour is a shooing horne, a bait to allure them, in so much that
many writers make melancholy an ordinary cause, and a symptome of
despaire, for that such men are most apt by reason of their ill disposed
temper, to distrust, fear, griefe, mistake, and amplifie whatsoever they
preposterously conceive, or falsely apprehend. Conscientia scrupulosa
nascitur ex vitio naturali, complexionem melancholia (saith *Navarrus cap. 27.*
num. 282. Tom. 2. cas. conscient.) The body workes upon the minde, by
obfuscating the spirits and corrupted instruments, which *q Perkins* illu-
strates by simile of an Artificer, that hath a bad toole; his skill is good,
abilitie correspondent, ^{but} by reason of ill tooles, his work must needs be
lame and imperfect. But melancholy and despaire though often, doe
not alwaies concurre; there is much difference; melancholy fears with-
out a cause; this upon great occasion; melancholy is caused by fear and
griefe,

V v v v

† Tract. Melan.
cap. 3. et 34.
† Cap. 3. de men-
tis alien. Deo
minus se curā
esse, nec ad sa-
lutem prædesti-
natos esse.
Ad desperatio-
nem sepe ducit
hæc melanco-
lia, et est fre-
quentissima ob
supplicii metū
æternūque
judicium, meror
et metus in des-
perationem ple-
rumque desi-
nunt.
† Comment. in
1 cap. gen. artic.
3. quia impii
florent boni op-
primuntur &c.
alius ex confi-
deratione huius
seria despera-
timus.
* Lib. 20. c. 17.
† Dammum se
putavit, et per
quatuor menses
gehennæ penam
sentire.
u 1566, ob tri-
ticum diutius
servatum con-
scientiæ stimu-
lis agitur,
&c.
* Tom. 2. c. 27.
num. 282. con-
versatio cum
scrupulosis, vi-
giliæ, jejunia.
† Solitarios et
superstitiosos
plerumque exa-
gitat conscientia,
non mercatores,
lenones,
caupones, fene-
ratores, &c.
largiore ubi
nati sunt con-
scientiam, Iu-
venes plerumque
conscientiam
negligunt, senes
autem, &c.

grief, but this torment procures them and all extremitie of bitterness, much melancholy is without affliction of conscience, as † Bright & Perkins illustrate by foure reasons; and yet melancholy alone againe may be sometimes a sufficient cause of this terror of conscience. † Felix Plater so found it in his observations, *de melancholicis alii damnatos se putant, Deo curæ non sunt, nec prædestinati, &c.* They thinke they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious, and 'tis common to be seene, *Melancholy for feare of Gods judgement and hell fire, drives men to desperation; fear and sorrow, if they bee immoderate, end often with it.* Intolerable paine and anguish, long sickness, captivitie, miserie, losse of goods, losse of friends, and those lesser griefs doe sometimes effect it, or such dismall accidents. *Si non statim relevatur,* saith † Mercennus, *dubitant an sit Deus,* if they bee not eased forthwith, they doubt whether there be any God, they rave, curse, and are desperately mad, because good men are oppressed, wicked men flourish, they have not as they thinke to their desert, and through impatience of calamities are so misaffected. Democritus put out his eies, *ne malorum civium prosperos videret successus,* because he could not abide to see wicked men prosper, and was therefore ready to make away himselfe, as * Agellius writes of him. Felix Plater hath a memorable example in this kinde, of a Painters wife in Basil, that was melancholy for her sons death, and from melancholie became desperate, she thought God would not pardon her sins, † *and for foure months, still raved, that shee was in hell fire, already damned.* When the humour is stirred up, every smal object aggravates and incenseth it, as the parties are addicted. † The same author hath an example of a merchant man, that for the losse of a little wheat, which he had over long kept, was troubled in conscience, for that he had not sold it sooner, or given it to the poore, yet a good Scholler & a great Divine; no perswasion would serve to the contrary, but that for this fact he was damned; in other matters very judicious and discreet. Solitariness, much fasting, divine meditations, and contemplations of Gods judgements, most part accompanie this melancholy, & are main causes, as * Navarrus holds, to converse with such kinde of persons so troubled, is sufficient occasion of trouble to some men. *Nonnulli ob longas inedia, studia. & meditationes cælestes, de rebus sacris & religione semper agitant, &c.* Manie (saith P. Forestus) through long fasting, serious meditations of heavenly things, fall into such fits; and as Lemnius adds, lib. 4. cap. 21. * *If they bee solitarie given, superstitious, precise, or very devout: seldome shall you finde a Merchant, a Souldier, an Inne-keeper, a Bawd, an Host, an Usurer so troubled in minde, they have cheeverell consciences that will stretch, they are seldome moved in this kinde or molested: young men and middle age are more wild, and lesse apprehensive; but old folkes, most part, such as are timorous and religiously given.* Pet. Forestus. observat. lib. 10. cap. 12. *de morbis cerebri,* hath a fearfull example of a Minister, that through precise fasting in Lent, and overmuch meditation contracted this mischiefe, and in the end became desperate, thought he saw divels in his chamber, and that he could not be saved, he smelled nothing, as he said, but fire and brimstone, was already in hell, and would

would ask them still, if they did not y smell as much. I told him he was melancholy, but he laughed me to scorne, and replied that hee saw diuels, talked with them in good earnest, would spit in my face, and ask me if I did not smell brimstone, but at last he was by him cured. Such another story I finde in *Plater observat. lib. 1.* A poore fellow had done some foule offence, and for fourteene dayes would eat no meat, in the end became desperate, the Divines about him could not ease him, but so he died. Continual meditation of Gods judgements troubles many, *Multi ob timorem futuri iudicii, saith Guatinerius cap. 5. tract. 15. & suspicionem desperabundi sunt: David* himselfe complains that Gods judgements terrified his Soule, *Psal. 119. part. 16. vers. 8. My flesh trembleth for feare of thee, and I am afraid of thy judgements. Quoties diem illum cogito* (saith *Hierome*) *toto corpore contremisco, I tremble as often as I thinke of it. The terrible meditation of hell fire & eternal punishment much torments a sinfull silly soule. What's a thousand years to eternitie? Vbi maror, ubi fletus, ubi dolor sempiternus. Mors sine morte, finis sine fine; a finger burnt by chance we may not endure, the paine is so grievous, we may not abide an houre, a night is intolerable; and what shal this unspeakable fire then be that burnes for ever, innumerable infinite millions of years, in omne aenum, in aeternum. O eternitie.*

y Annon sentis sulphur inquit?

z Desperabundus misere perit.

a In 27. Iohannis. Non pauci se cruciant, & excarnificant intantum, ut non parum absint ab infania, neq; ramentum hac mentis anxietate efficiunt, quam ut diabolo potestatem faciant ipsos per desperationem ad inferos producenti.

* Draxellus Nicer. lib. 2. cap. 11.

** Aeternitas est illa vox, Tormenta nulla territant,
Vox illa fulminatrix, Qua finiuntur annis,
Tonitruis minator, Aeternitas, aeternitas
Fragoribusq; cæli, Versat coquitq; pectus,
Aeternitas est illa vox, Auger hac penas indies,
meta carens & ortu, &c. Centuplicatq; flammæ, &c.*

This meditation terrifies these poore distressed soules, especially if their bodies be predisposed by melancholy, they religiously given, & have tender consciences, every smal object affrights them, the very inconsiderate reading of Scripture it self, and mis-interpretation of some places of it, as, *Many are called, few are chosen. Not every one that saith Lord. Feare not little flocke. Hee that stands let him take heed lest hee fall. Worke out your salvation with feare and trembling. That night two shall bee in a bed, one received, the other left. Straight is the way that leads to heaven, and few there are that enter therein. The parable of the seed and of the sower, some fell on barren ground, some was choaked. Whom he hath predestinated hee hath chosen. Hee will have mercy on whom he will have mercy. Non est volentis nec currentis sed misereantis Dei.* These and the like places terrifie the soules of many, election, predestination, reprobation, preposterously conceived offend divers, with a deal of foolish presumption, curiositie, needlesse speculation, contemplation, sollicitude, wherein they trouble and puzzle themselves about those questions of grace, free-will, perseverance, Gods secrets, they will know more than is revealed by God in his word, humane capacitie, or ignorance can apprehend, and to importunate enquire after that which is revealed; mysteries, ceremonies, observation of Sabbaths, lawes, duties, &c. with many such which the Casuists discusse, and Schoolemen broach, which divers mistake, misconster, misapply to themselves, to their owne undoing,

b Ecclesiast. l. i.
 Haud scio an
 majus disci-
 men ab his qui
 blandiuntur, an
 ab his qui terri-
 rant, ingens u-
 trinq; periculū:
 alii ad securita-
 tem ducunt alii
 afflictionum
 magnitudine
 mentem absor-
 bent, & in de-
 sperationem
 trahunt.
 c Bern. sup. 16.
 Cant. i. alterum
 sine altero pro-
 ferre non expe-
 dit: recordatio
 solius Judicii
 in desperationē
 precipitat, &
 misericordie
 fallax ostenta-
 tio pessimam ge-
 nerat securita-
 tem.
 d In Luc. hom.
 103. exigunt
 ab aliis charita-
 tem, beneficen-
 tiam, cum ipsi
 nil spectent pra-
 ter libidinem,
 invidiam, aua-
 ritiam.
 e Leo decimus,

doing, and so fall into this gulfe. They doubt of their Election, how they shall know it, by what signes. And so far forth, saith Luther, with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gap to the Divell by Desperation to carry them to hell; but the greatest harme of all proceeds from those thundering Ministers, a most frequent cause they are of this malady: ^b and do more harme in the Church (saith Erasmus) then they that flatter; great danger on both sides, the one lulls them asleep in carnall securitie, the other drives them to despair. Whereas ^c S. Bernard well adviseth, Wee should not meddle with the one without the other, nor speak of judgement without mercy, the one alone brings Desperation, the other security. But these men are wholly for judgement, of a rigid disposition themselves, there is no mercy with them, no salvation, no balsome for their diseased soules, they can speake of nothing but reprobation, hell fire, and damnation, as they did; Luke 11. 46. lade men with burdens grievous to bee borne, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, to ^d require charitie, as Brentius observes, of others, bountie, meeknesse, love, patience; when they themselves breath nought but lust, envy, covetousnesse. They teach others to fast, give almes, doe penance, and crucifie their minde with superstitious observations, bread and water, haire cloathes, whips, and the like, when they themselves have all the dainties the world can afford, ly on a downe bed with a Curtesan in their armes: Heu quantum patimur pro Christo, as ^e hee said, what a cruell tyranny is this, so to insult over and terrifie mens soules. Our indiscreet Pastors many of them come not farre behind, whilest in their ordinary sermons they speake so much of election, predestination, reprobation *ab aeterno*, subtraction of grace, praeterition, voluntary permission, &c. by what signes and tokens they shall discern and try themselves, whether they bee Gods true children elect, *an sint reprobi, predestinati, &c.* with such scrupulous points, they still aggravate sinne, thunder our Gods judgements without respect, intempestively raile at and pronounce them damned, in all auditories, for giving so much to sports and honest recreations, making every small fault and thing indifferent, an irremissible offence, they so rent, teare and wound mens consciences, that they are almost mad, and at their wits ends.

f De futuro ju-
 dicio, de damna-
 tione horrendū
 crepant, & a-
 maras illas po-
 tiones in ore:
 semper habent,
 ut multos inde
 in desperatio-
 nem cogant.

These bitter potions (saith ^f Erasmus) are still in their mouthes, nothing but gall and horror, and a mad noyse, they make all their auditors desperate: many are wounded by this meanes, and they commonly that are most devout and precise, have been formerly presumptuous, and certain of their salvation; they that have tender consciences, that follow sermons, frequent lectures; that have indeed least cause, they are most apt to mistake, and fall into these miseries. I have heard some complaine of Parsons Resolution, and other books of like nature (good otherwise) they are too tragicall, too much dejecting men, aggravating offences; great care and choice, much discretion is required in this kinde.

The last and greatest cause of this malady, is our owne conscience,
 lense

sense of our sinnes, and Gods anger justly deserved, a guilty conscience
for some foule offence formerly committed,

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† ——— O miser Oreste, quid morbi te perdit?

† Euripides.

Or: Conscientia, Sum enim mihi conscius de malis perpetratis.

A good conscience is a continuall feast, but a galled conscience is as great
a torment as can possibly happen, a still baking oven, (so *Pierius* in his
Hieroglyph. compares it) another hell. Our conscience which is a great
ledgier booke, wherein are written all our offences; a register to lay
them up, (which those *g* Egyptians in their *Hieroglyphicks* expressed by
a mill, as well for the continuance, as for the torture of it) grinds our
soules with the remembrance of some precedent sinnes, makes us re-
flect upon, accuse and condemne our owne selves. *h* Sinne lies at doore,
&c. I know there bee many other causes assigned by *Zanchius* & *Muscu-*
lus, & the rest, as incredulity, infidelity, presumption, ignorance, blind-
nesse, ingratitude, discontent; those five grand miseries in *Aristotle*, Ig-
nomy, need, sicknesse, enmity, death, &c. but this of conscience is
the greatest, *k* *Instar ulceris corpus jugiter percellens*: This scrupulous con-
science (as *Peter Forestus* calls it) which tortures so many, that either
out of a deep apprehension of their unworthinesse, and consideration
of their owne dissolute life, *accuse themselves and aggravate every small*
offence, when there is no such cause; misdoubting in the meane time Gods mer-
cies, they fall into these inconveniences. The Poets call them *m* Furies, Dire,
but it is the conscience alone which is a thousand witnesses to accuse
us, ** Nocte dieq; suum gestant in pectore testem.*

A continuall testor to give in evidence, to empanell a iurie to examine
us, to cry guilty, a persecutor with hue and cry to follow, an apparitor
to summon us, a bayliffe to carry us, a Serjeant to arrest, an Attourney to
plead against us, a gaolour to torment, a Iudge to condemne, still accu-
sing, denouncing, torturing and molesting. And as the statue of *Iuno*
in that holy citie neare *Euphrates* in ** Assyria* will looke still towards
you, sit where you will in her temple, shee stares full upon you, if you
go by, she follows with her eye; in all sites, places, conventicles, acti-
ons, our conscience will bee still ready to accuse us. After many plea-
sant daies, and fortunate adventures, merrie rides, this conscience at
last doth arrest us. Well he may escape temporal punishment, *n* bribe a
corrupt Iudge, and avoid the censure of law, and flourish for a time, for
o who ever saw (saith *Chrysostome*) a covetous man troubled in minde when he
is telling of his mony; an adulterer mourne, with his mistress in his armes;
wee are then drunke with pleasure, and perceive nothing: yet as the prodi-
gall Son had daintie fare, sweet musicke at first, merry companie, jo-
vial entertainmēt; but a cruel reckoning in the end, as bitter as worme-
wood; a fearfull visitation commonly follows. And the diel that
then told thee that it was a light sin, or no sin at all; now aggravates
on the other side, and telleth thee, that it is a most irremissible offence;
as he did by *Cain* and *Iudas*, to bring them to despaire; every small cir-
cumstance before neglected and contemned, will now amplifie it self,
rise up in judgement and accuse; the dust of their shooes; dumbe crea-
tures, as to *Lucians* tyrant, *lectus & candela* the bed and candle did bear

V v v v 3

witness,

g *Pierius.*

h *Gen. 4.*

i *9. Causes*

Musculus

makes.

k *Plutarch.*

i *Alios misere*

castigat plena

scrupulis con-

scientia; nodum

in scirpo qua-

runt & ubinul-

la causa subest

miseri cordie

divinae diffiden-

tes. se orco de-

sinant.

m *Caelius lib. 6.*

** Juvenal.*

** Lucian de dea*

Syria.

Si adstiteris, te

aspicit, si tran-

seas, visu te se-

quitur.

n *Prima haec est*

ultio, quod se

Judice nemo

nocens absolvi-

tur, improba

quamvis gratia

fallaci praetoris

vicerit urnam.

Juvenal.

o *Quis unquam*

vidit avarum

ringi, dum lu-

crum adest, a-

dulterum dum

potitur voto,

lugere in per-

petrando scelo-

re, volupate

sumus ebrii,

proinde

non sentimus

&c.

^a Buchanan, lib.

6. Hist. Scot.

^b Animus con-

scientia sceleris

inquietus, nullū

admisit gaudi-

um, sed semper

vexatus noctu

& interdū per

sonum visis

horrore plenis

perterritus, &c.

^c De bello Ne-

apol.

^q Thireus de lo-

cus infestis part.

1 cap. 2. Nero's

mother was

still in his eyes.

^r Psal. 44. 7.

^f Regina causa-

rum & arbitra

rerum nunc e-

rectas cervices

opprimit, &c.

^r Alex. Gagui-

ni catal. reg.

pol.

witnesse, to torment their soules for their sins past. Tragical examples in this kinde, are too familiar and common: *Adrian, Galba, Nero, Otho, Vitellius, Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, injuries, that they were weary of their lives, and could get no body to kill them. ^a *Kennetus* King of *Scotland*, when he had murdered his Nephew *Malcolme* King *Duffes* sonne, Prince of *Cumberland*, and with counterfeit teares and protestations dissembled the matter a long time, ^b at last his conscience accused him, his unquiet soule could rest day nor night, hee was terrified with fearefull dreames visions, and so miserably tormented all his life. It is strange to read what *Comineus* hath written of *Lewes* the 11, that French King; of *Charles* the 8; of *Alphonsus* King of *Naples*, in the fury of his passion how he came into *Sicily*, and what pranks he plaid. *Guicciardine* a man most unapt to beleeeve lies; prelates how that *Ferdinand* his fathers ghost who before had died for griefe, came and told him, that he could not resist the French King, he thought every man cried *France, France*; the reason of it (saith *Comineus*) was because he was a vile tyrant, a murderer, an oppressour of his subjects, he bought up all commodities, and sold them at his owne price, sold Abbies to Iews and Falkoners, both *Ferdinand* his father, and hee himselte, never made conscience of any committed sin; and to conclude saith he, it was impossible to do worse then they did. Why was *Pausanias* the *Spartan* Tyrant, *Nero, Otho, Galba*, so persecuted with spirits in every house they came, but for their murders which they had committed. Why doth the diuel haunt many mens houses after their deaths, appear to them living, & take possession of their habitations, as it were, of their pallaces, but because of their several villanies? why had *Richard* the 3 such fearefull dreames, saith *Polidor*, but for his frequent murders? Why was *Herod* so tortured in his mind? because he had made away *Mariamne* his wife. Why was *Theodoricus* the King of the *Gothes* so suspitious, and so affrighted with a fish head alone, but that he had murdered *Symmachus*, and *Boethius* his son in law, those worthy *Romans*? *Calius* lib. 27. cap. 22. See more in *Plutarch*, in his tract *De his qui sero à Numine puniuntur*, and in his booke *De tranquillitate animi*, &c. Yea, and sometimes God himselfe hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (divine temptation *Perkins* calls it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sinnes, God the avenger, as *David* tearmes him, *ultor à tergo Deus*, his wrath is apprehended of a guilty soule, as by *Saul* and *Indas*, which the Poets expressed by *Adrastia*, or *Nemesis*:

Assequitur Nemesisq; virum vestigia servat,

Ne male quid facias.

And she is, as *Ammianus* lib. 14. describes her, the *Queene of causes*, & moderator of things, now she pulls down the proud, now shee reares and encourageth those that are good, he gives instance in his *Eusebius*; *Nicophorus* lib. 10. cap. 35. eccles. hist. in *Maximinus* and *Iulian*. Fearfull examples of Gods just judgement, wrath & vengeance are to be found in all histories, of some that have been eaten to death with Rats & Mice, as *Popelius* the second King of *Poland*, ann. 830, his wife and children, the

the like story is of *Hatto* Archbishop of *Meniz*, *Ann.* 969, so devoured by these vermine, which howsoever *Serrarius* the Jesuite *Mogunt. rerum lib. 4. cap. 5.* impugne by 22 arguments, *Tritemius*, *u Munster, Magdeburgenses*, and many others relate for a truth. Such another example I finde in *Geraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not?

u Cosmog. Munster. & Magde.

And yet for all these terrors of conscience, affrighting punishments which are so frequent; or whatsoever else may cause or aggravate this fearfull malady in other religions. I see no reason at all why a Papist at any time should despaire, or be troubled for his sins; for let him be never so dissolute a catiffe, so notorious a villain, so monstrous a sinner, out of that Treatise of Indulgences, and merits of which the Pope is dispensator, hee may have free pardon and plenary remission of all his finnes. There bee so many generall pardons for ages to come, 40000 yeares to come, so many Iubilies, so frequent gaole-deliveries out of Purgatory for all souls, now living, or after dissolution of the body, so many particular Masses daily said in severall Churches, so many Altars consecrated to this purpose, that if a man have either mony or friends, or will take any paines to come to such an Altar, hear a Masse, say so many *Pater. nosters*, undergoe such and such penance, hee cannot do amisse, it is impossible his mind should be troubled, or he have any scruple to molest him. Besides that *Taxa Camera Apostolica*, which was first published to get money in the daies of *Leo decimus* that sharking Pope, and since divulged to the same ends, sets down such easie rates and dispensations for all offences, for perjurie, murder, incest, adultery, &c. for so many grosses or dollers (able to invite any man to sinne, and provoke him to offend, me thinkes, that otherwise would not) such comfortable remission, so gentle & parable a pardon, so ready at hand, with so small cost and sute obtained, that I cannot see how he that hath any friends amongst them (as I say) or money in his purse, or wil at least to ease himselfe, can any way miscarry or be misaffected, how hee should be desperate, in danger of damnation or troubled in minde. Their ghostly fathers can so readily apply remedies, so cunninglie string and unstring, winde and unwind their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage settle and remove, erect with such facilitie and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.

SUBJECT. 4.

Symptomes of Despaire, Fear, Sorrow, Suspition, Anxietie, Horror of conscience, fearfull dreames and visions.

AS Shoemakers doe when they bring home shooes, still cry, Leather is dearer and dearer; may I justly say of those melancholy Symptomes: these of despaire are most violent, tragicall and grievous, farre beyond the rest; not to bee expressed but negatively; as it is privation of all happinesse, not to be endured, for a wounded

† Plinius cap. 10
lib. 35 Consum-
ptū affectibus,
Agamemnonis
caput velavit,
ut omnes quem
posset, maximū
mœrorem in
virginis patre
cogitarent.

x Cap. 15. in 9.
Rhafis.

y Iuv. Sat. 13:

z Mentem eri-

pit timor hic,

vultum, totam-

que corporis

habitum inma-

rat, etiam in

delictis, in tri-

pudiis, in sym-

positis, in am-

plexu conjugis

carnificinam

exercet, lib. 4.

cap. 21.

a Non finit con-

scientia tales

homines recta

verba proferre,

aut rectis quen-

quam oculis as-

picere, ab omni

hominum catu

eosdem exter-

minat, & dor-

mientes perter-

refacit Philost.

lib. 1 de vita

Apollonii.

b Eusebius, Ni-

cephorus eccles.

hist. lib. 4. c. 17.

c Seneca lib. 18

epist. 106. Con-

scientia aliud

agere non pati-

tur perturba-

ram vitam a-

gunt, nunquam

vacant, &c.

wounded spirit who can beare it? Prov. 18. 19. What therefore † *Timanthes* did in his picture of *Iphiginia*, now ready to be sacrificed; when he had painted *Chalcas* mourning, *Vlysses* sad, but most sorrowfull *Mene-laus*; and shewed al his art in expressing variety of affections; he covered the maids father, *Agamemnon*s head with a vaile, & left it to every spectator to conceive what he would himselfe; for that true passion & sorrow in summo gradu, such as his was, could not by any art be deciphred. What he did in his picture, I will doe in describing the Symptomes of Despaire; imagine what thou canst, feare, sorrow, furies, grieve, paine, terror, anger, dismall, gastly, tedious, irksome, &c. it is not sufficient, it comes farre short; no tongue can tell, no heart conceive it. Tis an Epitome of hel, an extract, a quintessence, a compound, a mixture of all fe-ral maladies, tyrannical tortures, plagues and perplexities. There is no sicknesse almost but Physick provideth a remedy for it; to everie sore, Chirurgery will provide a salve: friendship helps poverty; hope of libertie easeth imprisonment; sute and favour revoke banishment; authority and time wear away reproach: but what Physick, what Chirurgery, what wealth, favour, authoritie can relieve, bear out, assuage, or expell a troubled conscience? A quiet minde cureth all them, but al they cannot comfort a distressed soul: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, durum, pestilens, atrox, ferum*, concurre in this, it is more than melancholy in the highest degree; a burning feaver of the soul; so mad, faith *x Iacchi-nus*, by this misery; feare, sorrow and despaire hee puts for ordinary symptomes of Melancholy. They are in great paine & horror of mind, distraction of soule, restlesse, full of continuall feares, cares, torments, anxieties, they can neither eat, drink, nor sleep for them, take no rest,

† Perpetua impietas, nec mensa tempore cessat,

Exagitat vesana quies, somniq; furentes.

Neither at bed, nor yet at bord,

Will any rest Despaire afford.

Fear takes away their content, & dries the bloud, wasteth the marrow, alters their countenance, even in their greatest delights, singing, dancing, dalliance they are still (faith *z Lemnius*) tortured in their soules. It consumes them to naught, *I am like a Pelican in the wilderness* (faith *David* of himselfe, temporally afflicted) an Owle because of thine indignation. Psal. 102. vers. 8, 10. and Psal. 55. 4. My heart trembleth within mee, and the terrours of death have come upon me; feare and trembling are come upon me, &c. at deaths dore, Psal. 107. 18. Their soule abhorres all manner of meats. Their *a* sleep is (if it be any) unquiet, subject to fearfull dreams and terrors. *Peter* in his bonds, slept secure, for hee knew God protected him; and *Tully* makes it an argument of *Roscius Amerinus* innocency, that hee killed not his father, because he so securely slept. Those Martyres in the Primitive Church were most *b* chearfull and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can thinke of naught that is pleasant, *c* their conscience will not let them bee quiet; in perpetual feare, anxiety; if they bee not yet apprehended, they

are

are in doubt still they shall be ready to betray themselves, as Cain did, he thinks every man will kill him: And roare for the griefe of heart, Psal. 38. 8. as David did, as Iob did, 20. 3. 21. 22. &c. Wherefore is light given to him that is in miserie, and life to them that have heavie hearts? Which long for death, and if it come not, search it more then treasures, and rejoyce when they can finde the grave. They are generally wearie of their lives; a trembling heart they have, a sorrowful minde, and little or no rest.

Terror ubiq; tremor, timor undiq; et undiq; terror.

Feares, terrors and affrights in all places, at all times and seasons. *Cibum & potum pertinaciter aversantur multi, nodum in scirpo queritantes, & culpam imaginantes ubi nulla est*, as Wierus writes de Lamis lib. 3. c. 7. they refuse many of them meat and drinke; cannot rest, aggravating still and supposing grievous offences, where there are none. Gods heavie wrath is kindled in their soules, and notwithstanding their continuall praier and supplications to Christ Iesus, they have no release or ease at all; but a most intolerable torment, and insufferable anguish of conscience; and that makes them through impatience to murmur against God many times; to rave, to blaspheme, turne Atheists, and seek to offer violence to themselves. Deut. 28. 65, 66. *In the morning they wish for evening, and for morning in the evening; for the sight of their eyes which they see, and feare of hearts.* † Marinus Mercennus in his comment on Genesis, makes mention of a desperate friend of his, whom amongst others hee came to visit, and exhort to patience; that broke out into most blasphemous Atheistickall speeches, too fearfull to relate; when they wished him to trust in God, *Quis est ille Deus (inquit) ut serviam illi, quid proderit si oraverim, si prasens est cur non succurrit, cur non me carcere, inedia, squalore confectum liberat, quid ego feci? &c. absit à me huiusmodi Deus.*

Another of his acquaintance brake out into like Atheistickall blasphemies, upon his wives death raved, cursed, said and did, hee car'd not what. And so for the most part it is with them all; many of them in their extremitie, think they hear and see visions, outcries, confer with divels, that they are tormented, possessed, & in hell fire, already damned, quite forsaken of God; they have no sense or feeling of mercy, or grace, hope of salvation, their sentence of condènation is already past, and not to be revoked, the divel will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distresse of mind, no hope, no faith; past cure, reprobate, continually tempted to make away themselves: Something talks with them, they spit fire & brimstone, they cannot but blaspheme, they cannot repent, beleeve, or thinke a good thought, so far carried, *ut cogantur ad impia cogitandum etiam contra voluntatem*, faith^d Felix Plater, *ad blasphemiam erga deum, ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fits and desperate humours, to offer violence to others, their familiar & dear friends sometimes; or to meere strangers, upon very small or no occasion: For hee that cares not for his owne, is master of another mans life. They thinke evill against their wils; that which they abhorre themselves, they must needs think, doe, and speake. He gives instance in a patient of his, that when hee would

X x x

pray,

† Artic. 3. cap. 1
fol. 230. quod
horrendum di-
ctu desperabun-
tus quidam me
presente cum
ad patientiam
hortaretur, &c.

d Lib. 1. obser:
cap. 3.

*e Ad maledi-
sendum Deo.*

f Goulart.

*g Dum hæc
scribo implorat
opem meam mo-
nachæ, in reli-
quis sana, &
judicio recta,
per 5 annos me-
lancholica dam-
natam se dicit,
conscientiæ sti-
mulis oppressa,
&c.
h Alios conque-
rentes audivisse
esse ex damna-
torum numero,
Deo non esse cu-
ræ, aliæque in-
finita quæ pro-
ferre non aude-
bant, vel abhor-
rebant.*

pray, had such evil thoughts still suggested to him, & wicked meditations. Another instance he hath of a woman, that was often tempted to curse God, to blaspheme and kill her selfe. Sometimes the Divell (as they say) stands without and talks with them, sometimes hee is within them, as they think, and there speaks and talks as to such as are possessed; so *Apollidorus* in *Plutarch*, thought his heart spake within him. There is a most memorable example of *f Francis Spira* an Advocate of *Padua*, ann. 1545, that being desperate, by no counsel of learned men could be comforted; he felt (as he said) the pains of hell in his soul; in all other things he discoursed aright; but in this most mad. *Frismelica*, *Bullovat*, and some other excellent Physitians, could neither make him eat, drink, or sleep, no perswasion could ease him. Never pleaded any man so well for himself, as this man did against himself; & so he desperately died: *Springer* a Lawyer hath written his life. Cardinal *Crescence* died so likewise desperate at *Verona*; still hee thought a black dog followed him to his death-bed; no man could drive the dog away. *Sleidan.com. 23. cap. lib. 3.* Whilst I was a writing this Treatise, saith *Montaltus cap. 2. de mel. 3* A Nun came to me for helpe; well for all other matters; but troubled in conscience for five years last past; shee is almost mad, and not able to resist; thinks she hath offended God, and is certainly damned. *Felix Plater* hath store of instances of such as thought themselves damned, h forsaken of God, &c. One amongst the rest, that durst not goe to Church, or come near the *Rhine*, for feare to make away himselfe; because then he was most especially tempted. These and such like Symptoms, are intended and remitted, as the malady it self is more or lesse, some will hear good counsel, some will not; some desire help, some reject all, and will not be eased.

SUBJECT. 5.

Prognostiques of Despaire, Atheisme, Blasphemy, violent death, &c.

*i Musculus,
Patritius, ad
vim sibi inse-
rendam cogit
homine s.
k 3 De mentis
alienat. observ.
lib. 1.
l Vxor Merca-
toris diu vexa-
tionibus tenta-
ta, &c.*

m Abernethie.

Most part these kind of persons make away themselves; some are mad, blaspheme, curse, deny God; but most offer violence to their own persons, and sometimes to others. A wounded spirit who can bear, *Prov. 18. 14.* As *Cain*, *Saul*, *Achitophel*, *Judas*, blasphemed & died. *Bede* saith; *Pilat* died desperate 8 years after Christ. *k Felix Plater* hath collected many examples, *l A Merchants wife* that was long troubled with such temptations, in the night rose from her bed, and out of the window broke her necke into the street: another drowned himselfe desperate as hee was in the *Rhine*; some cut their throats, many hang themselves. But this needs no illustration. It is controverted by some, whether a man so offering violence to himself, dying desperate; may be saved I or no? If they die so obstinately and suddenly, that they cannot so much as wish for mercie; the worst is to be suspected, because they die impenitent. *m* If their death had been a little more lingring; wherein they might have some leasure in their hearts to cry for mercy; charity may judge the best; divers have beene recovered

recovered out of the very act of hanging & drowning themselves, and so brought *ad sanam mentem*, they have beene very penitent; much abhorred their former fact; confessed that they have repented in an instant, & cryed for mercy in their hearts. If a man put desperate hands upon himselfe, by occasion of madnesse or melancholy, if hee have given testimony before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as ⁿ *Turks* doe, that thinke all fooles and mad men go directly to heaven.

n *Busbequius*.

SUBJECT. 6.

Cure of Despaire by Physick, good counsell, comforts, &c.

EXperience teacheth us that though many die obstinate, and wilfull in this malady, yet multitudes again are able to resist and overcome, seek for help and find comfort, are taken *de faucibus Erebi*, from the chops of hell, and out of the divels pawes, though they have by ^o obligation given themselves to him. Some out of their own strength, and Gods assistance, *Though he kill mee (saith Iob) yet will I trust in him*, out of good counsel, advice, & Physick. *P Bellorvacus* cured a Monke by altering his habit, and course of life: *Plater* many by Physick alone. But for the most part they must concur, and they take a wrong course that think to overcome this feral passion by sole Physick; and they are as much out, that thinke to worke this effect by good advice alone, though both be forcible in themselves, yet *vis unita fortior*, they must go hand in hand to this disease:

o *John Maior*
vitis patrum
quidam nega-
vit Christum,
per Chirogra-
phum post resti-
tutus.
p *Trinca velius*
lib. 3. consil. 46.

alterius sic altera poscit opem.

For Physick, the like course is to be taken with this as in other melancholie; diet, aire, exercise; all those passions and perturbations of the minde, &c. are to be rectified by the same meanes. They must not bee left solitary, or to themselves; never idle, never out of company. Counsel, good comfort is to bee applyed, as they shall see the parties inclined; or to the causes, whether it be losse, fear, grief, discontent, or some such feral accident; a guiltie conscience, or otherwise by frequent meditation, too grievous an apprehension, & consideration of his former life: by hearing, reading of Scriptures, good Divines, good advice & conference, applying Gods word to their distressed soules: it must be corrected and counter-poyssed. Many excellent exhortations, parneticall discourses are extant to this purpose, for such as are any way troubled in minde, *Perkins, Greenham, Hayward, Bright, Abernethy, Bolton, Culmannus, Hemmingius, Caelius secundus, Nicholas Laurentius*, are copious in this subject: *Azorius, Navarrus, Sagnus*, &c. and such as have written cases of conscience amongst our Pontificall writers. But because these mens works are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some [†] friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, advice, tending

† My brother
George Burton
M. James
Whitehall,
Rector of
Checkly in Staf-
fordshire my
quondam cham-
ber fellow, and
late fellow stu-
dent in Christi-
Church Oxon.

^a Scio quam
vana sit & in-
efficax humano-
rum verborum
penes afflictos
consolatio, nisi
verbum Dei
audiarur, & quo
vita, refrige-
ratio, solatium,
penitentia,
^b Antid adver-
sus desperatio-
nem.

^c Tom. 2. cap. 27
num. 282.
^d Aversio cogi-
tationis à re
scrupulosa con-
traventio scrupulorum.

to this subject, and out of Gods word, knowing, as *Culmannus* saith upon the like occasion, ^a how unavailable and vaine mens counsels are to comfort an afflicted conscience, except Gods word concurre and be annexed, from which comes life, ease, repentance, &c. Presupposing first that which *Beza*, *Greenham*, *Perkins*, *Bolton*, give in charge, the parties to whom counsel is given be sufficiently prepared, humbled for their sins, fit for comfort, confessed, tried how they are more or lesse afflicted, how they stand affected, or capable of good advice, before any remedies be applyed: To such therefore as are so thoroughly searched and examined, I ad-dresse this following discourse.

Two main Antidotes ^b *Hemmingius* observes opposite to Despaire, good Hope out of Gods word, to be embraced, perverse securitie and presumption, from the divels treacherie, to be rejected, *Illa salus anima, hac pestis*; one saves, the other kils, *occidit animam*, saith *Austin*, and doth as much harme as Despaire it selfe. ^c *Navarrus* the Casuist, reckons up ten special cures out of *Anton. 1. part. Tit. 3. cap. 10. 1. God, 2. Physick. 3. d avoiding such objects as have caused it. 4. Submission of himself to other mens judgements. 5 Answer of all objections, &c. All which *Caictan*, *Gerson lib. de vit. spirit. Sayrus lib. 1. cas. conf. cap. 14.* repeat and approve out of *Emanuel Roderiques, cap. 5 1. & 5 2. Grenham* prescribes 6 speciall rules, *Culmannus* 7. First to acknowledge all help come from God. 2. That the cause of their present misery is sin. 3. To repent and be heartily sorry for their sins. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens advise. 6. Physick. 7. To commend themselves to God, and rely upon his mercy: others otherwise, but all to this effect. But foras-much as most men in this malady are spiritually sicke, void of reason almost, overborne by their miseries, and too deep an apprehension of their sinnes, they cannot apply themselves to good counsell, pray, be-leeve, repent, we must as much as in us lies occur and help their pecu-liar infirmities, according to their severall causes and Symptomes, as we shall finde them distressed and complaine.*

The main matter which terrifies and torments most that are trou-bled in mind, is the enormitie of their offences, the intolerable burden of their sins, Gods heavy wrath & displeasure so deeply apprehended, that they account themselves reprobates, quite forsaken of God, already damned, past all hope of grace, incapable of mercy, *diaboli mancipia*, slaves of sin, and their offences so great they cannot be forgiven. But these men must know there is no sin so haynous which is not pardona-ble in it self, no crime so great, but by Gods mercy it may be forgiven. Where sin aboundeth, grace aboundeth much more, *Rom. 5. 20.* And what the Lord said unto *Paul* in his extremitie, *2 Cor. 11. 9. My grace is suf-ficient for thee, for my power is made perfect through weaknesse*; concernes e-very man in like case. His promises are made indefinite to al beleevers, generally spoken to all touching remission of sinnes that are truly pe-nitent, grieved for their offences, and desire to be reconciled, *Matth. 9. 12, 13. I came not to call the righteous, but sinners to repentance*, that is, such as are truly touched in conscience for their sinnes. Againe, *Mat.*

11. 28. Come unto mee all ye that are heavy laden, and I will ease you, Ezek. 18. 27. At what time soever a sinner shall repent him of his sinnes, from the bottome of his heart, I will blot out all his wickednesse out of my remembrance saith the Lord, Isay 43. 25. I even I am hee that put away thine iniquities: for mine owne sake, and will not remember thy sinnes. As a father (saith David, Psal. 103. 13.) hath compassion on his children, so hath the Lord compassion on them that feare him. And will receive them againe as the prodigall sonne was entertained, Luk. 15. If they shall so come with teares in their eyes and penitent heart. *Peccator agnoscat, Deus ignoscat.* The Lord is full of compassion and mercy, slow to anger, of great kindnesse, Psal. 103. 8. Hee will not alwaies chide, neither keepe his anger for ever, 9. As high as the heaven is above the earth, so great is his mercy towards them that feare him. 11. As farre as the East is from the West, so farre hath he removed our sinnes from us, 12. Though Cain cry out in the anguish of his soule, my punishment is greater than I can bear, 'tis not so, Thou liest Cain (saith *Austin*) Gods mercy is greater then thy sins. His mercy is above all his works, Psal. 145. 9. able to satisfie for all mens sinnes, *antilation*, 1 Tim. 2. 6. His mercy is a panacea, a balsome for an afflicted soule, a Sovereigne medicine, an alexipharmacum for all sinne, a charme for the Divell, his mercy was great to Solomon, to Manasses, to Peter, great to all offenders, and whosoever thou art, it may be so to thee. For why should God bid us pray (as *Austin* infers) Deliver us from all evill, *nisi ipse misericors perseveraret*, if hee did not intend to help us? He therefore that doubts of the remission of his sins, denies Gods mercy, and doth him injurie, saith *Austin*. Yea but thou replyest, I am a notorious sinner, mine offences are not so great as infinite. Heare *Fulgentius*, *f* Gods invincible goodnesse cannot be overcome by sinne, his infinite mercy cannot be terminated by any, the multitude of his mercie is equivalent to his magnitude. Heare *Chrysostome*, Thy malice may bee measured, but Gods mercie cannot bee defined, thy malice is circumscribed, his mercies infinite. As a drop of water is to the Sea, so are thy misdeeds to his mercy, nay there is no such proportion to be given; for the Sea though great, yet may be measured, but Gods mercie cannot be circumscribed. Whatsoever thy sinnes bee then in quantitie or quality, multitude or magnitude, feare them not, distrust not, I speake not this, saith *Chrysostome*, to make thee secure and negligent, but to cheere thee up. Yea but thou urgest againe, I have little comfort of this which is said; it concernes mee not; *Inanis pœnitentia quam sequens culpa coinquinat*, 'tis to no purpoe for me to repent and to doe worse then ever I did before; to persevere in sinne, and to returne to my lusts as a dog to his vomit, or a swine to the mire; to what end is it to aske forgiveness of my sinnes, and yet daily to sinne againe and againe; to doe evill out of an habit; I dailie and hourelie offend in thought, word, and deed, in a relapse by mine owne weaknesse and wilfulnesse; my *bonus Genius*, my good protecting angel is gone; I am false from that I was, or would bee, worse and worse; my latter end is worse then my beginning: *Si quotidie peccas, quotidie*, saith *Chrysostome*, *pœnitentiam age*, If thou dailie offend, dailie repent: *k* if twice, thrice, an

e Magnam injuriam Deo facit qui diffidit de ejus misericordia.

f Bonitas invicti non vincitur infiniti misericordia non finitur.

g Rom 3 De pœnitentia: Tua quidem malitia mensuram habet. Dei autem misericordia mensuram non habet. Tua malitia circumscripta est, &c.

h Non ut inferiores vos faciam, sed ut alacriores reddam i Pro peccatis veniam postulare, & mala de novo iterare.

k Si bis, si ter, si centies, si centies milies, toties pœnitentiam age.

† Conscientia
inea meruit di-
nationem, peni-
tentia non suffi-
cit ad satisfac-
tionem sed tua
misericordia su-
perat omnem
offensionem.
l Multo effica-
cior Christi
mors in bonum,
quam peccata
nostra in ma-
lum Christus
potentior ad sa-
luandum, quam
demon ad per-
dendum.
m Peritus me-
dicus potest om-
nes infirmitates
sanare, si mise-
ricors, vult.
n Omnipotente
medico nullus
langor in sana-
bilis occurrit, tu
tantum doceri
re sine manu
ejus ne repelle,
nec quid agat
nec tantum de-
lecteris, cum fo-
ret, sed toleres
quum secat.
o Chrys. hom. 3.
de penit.
p Spes salutis
per quam pecca-
tores salvan-
tur Deus admi-
sericordiam
provocat, et fi-
dor. omnia li-
gata tu solvis,
contrita sanas
confusa lucidas,
desperata ani-
mas.
q Chrys. hom. 5.
non fornicato-
rem abnuat, non
ebrium aver-
rit non super-
bum repellit,
non aversatur
Idolatram, non
adulterum, sed
omnes suscipit,
omnibus com-
municat.

hundredth, an hundredth thousand times, twice, thrice, an hundredth thousand times repent. As they doe by an old house that is out of repaire, still mend some part or other; so do by thy foule; still reforme some vice, repaire it by repentance, call to him for grace and thou shalt have it; for we are freely justified by his grace, Rom. 3. 24. If thine enemy repent, as our Saviour enjoined Peter, forgive him 77 times, and why shouldst thou thinke God will not forgive thee? Why should the enormitie of thy finnes trouble thee? God can doe it, he will doe it. My conscience (saith † Anselme) dictates to me, that I deserve damnation, my repentance will not suffice for satisfaction, but thy mercy, O Lord, quite overcomes all my transgressions. The gods once (as the Poets faine) with a gold chaine would pull Iupiter out of Heaven, but all they together could not stirre him, and yet hee could draw and turne them as he would himself, maugre all the force and furie of these infernall feinds, & crying finnes, his grace is sufficient. Conferre the debt and the payment, Christ and Adam, sin and the cure of it; the disease and the medicine; confer the sick man to the Physician, and thou shalt soone perceive that his power is infinitely beyond it. God is better able, as Bernard entormeth us, to helpe, then sinne to doe us hurt; Christ is better able to save, then the Divell to destroy. m If hee bee a skilfull Physician, as Fulgentius addes, hee can cure all diseases, if mercifull, he will. Non est perfecta bonitas a qua non omnis malitia vincitur, his goodnesse is not absolute and perfect, if it bee not able to overcome all malice. Submit thy selfe unto him, as Saint Austin adviseth, n hee knoweth best what hee doth, and hee not so much pleased when hee sustaines thee, as patient when hee corrects thee; hee is Omnipotent and can cure all diseases when hee sees his owne time. Hee looks downe from heaven upon earth, that hee may heare the mourning of prisoners, and deliver the children of death, Psal. 102. 19, 20. and though our finnes bee as red as scarlet hee can make them as white as snow, Isay 1. 18. Doubt not of this, or aske how it shall be done; he is all-sufficient that promiseth, qui fecit mundum de immundo, saith Chrysostome, he that made a faire world of nought, can do this and much more for his part; doe thou onelie beleve, trust in him, relie on him, bee penitent and heartily sorrie for thy finnes. Repentance is a soveraigne remedie for all finnes; a spirituall wing to erear us, a charme for our miseries, a protecting Amulet to expell finnes venome, an attractive loadstone to draw Gods mercy and graces unto us. o Peccatum vulnus, penitentia medicinam, sin made the breach, repentance must help it, howsoever thine offence came, by error, sloath, obstinacie, ignorance, exitur per penitentia, this is the sole meanes to be relieved. p Hence comes our hope of safetie, by this alone sinners are saved, God is provoked to mercie. This unlooseth all that is bound, enlightneth darknesse, mends that is broken, puts life to that which was desperately dying: Makes no respect of offences, or of persons. q This doth not repell a fornicator, reject a drunkard, resist a proud fellow, turne away an Idolater, but entertaines all, communicates it selfe to all. Who persecuted the Church more then Paul; offended more then Peter? and yet by repentance saith Chrysologus) they got both Magisterium & ministri-
sterium

sterium sanctitatis, the magistery of holynesse. The prodigall sonne went farre, but by repentance he came home at last. [†] *This alone will*

[†] Chrys. hom. 5.

turne a wolfe into a sheepe, make a Publican a Preacher, turne a thorne into an Olive, make a debauched fellow religious, a blasphemers sing Halleluia, make Alexander the Copper-smith truly devout, make a Divil a saint.

[†] And him that polluted his mouth with calumnies, lying, swearing and filthy tunes and tones, to purge his throat with divine Psalmes. Repentance will effect prodigious cures, make a stupend metamorphosis. An hauke came into the Arke, and went out againe an hauke, a Lyon came in, went out a Lyon; Bear, a Bear; a wolfe, a wolfe; but if an hauke come into this sacred temple of repentance, he will goe forth a dove, (saith [†] Chrysostome) a wolfe goe out a sheep, a Lyon a lambe. [†] *This gives sight to the blinde, legges to the lame, cures all diseases, conferres grace, expells vice, inserts vertue, comforts and fortifies the soule.* Shall I say, let thy sinne bee what it will, doe but repent it is sufficient.

[†] Qui turpibus cantilenis aliquando inquinavit os, divinis hymnis animu purgare.

[†] Hom. 5. Introivit hic quis accipiter columba exit, introivit lupus ovium egreditur, &c. [†] Omnes languores sanat, cecis visum claudis gressum, gratiam confert, &c. [†] Seneca.

[†] *Quem poenitet peccasse pene est innocens.*

'Tis true indeed and all sufficient this, they doe confesse, if they could repent; but they are obdurate, they have cauterized consciences, they are in a reprobate sence, they cannot think a good thought, they cannot hope for grace, pray, beleeve, repent, or be sorry for their sins, they find no gricfe for sinne in themselves, but rather a delight; no groaning of spirit, but are carried headlong to their own destruction, heaping wrath to themselves against the day of wrath, Rom. 2. 5. 'Tis a grievous case this I doe yeeld, and yet not to be despaired; God of his bountie & mercy calls all to repentance, Rom. 2. 4. thou maist be called at length; restored, taken to his grace as the theefe upon the Crosse, at the last houre, as Mary Magdalen and many other sinners have been, that were buried in sin. God (saith [†] Fulgentius) is delighted in the conversion of a sinner, hee sets no time; *prolixitas temporis Deo non praejudicat, aut gravitas peccati,* differring of time or grievousnes of sinners do not prejudicat his grace; things past and to come are all one to him, as present; 'tis never too late to repent. [†] *This haven of repentance is still open for all distressed soules;* and howsoever as yet no signes appeare, thou maist repent in good time. Heare a comfortable Ipeech of S. Austin, [†] *Whatsoever thou shalt do, how great a sinner soever, thou art yet living, if God would not help thee, he would surely take thee away; but in sparing thy life, hee gives thee leasure, and invites thee to repentance.* Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelyhood of it in thy selfe; patiently abide the Lords good leasure, despaire not, or thinke thou art a reprobate; he came to call sinners to repentance, Luk. 5. 32. of which number thou art one; hee came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith bee cold and dead, and thou wholly averse from all divine functions; yet it may revive, as trees are dead in winter but flourish in the spring: these vertues may lye hid in thee for the present; yet hereafter shew themselves; and peradventure already bud, howsoever thou dost not perceive it. 'Tis Satans policie to plead against, suppress and aggravate, to conceale those sparkes of faith in thee. Thou dost not beleeve

[†] Delectatur Deus conversione peccatoris, omne tempus vitae conversioni deputatur, pro praesentibus habentur tam praeterita quam futura.

[†] Austin. Semper poenitentiae porius apertus est ne desperemus.

[†] Quicquid feceris, quantumcunque peccaveris, adhuc in vita es, unde te omnino si sanare te nolle Deus, auferret, parcendo clamas ut redeas, &c.

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^a Matth. 6. 23.
^b Rev. 21. 6.

^c Abernethie,
Perkins.

^d Non est peni-
tentia, sed Dei
misericordia
annexa.

beleeve thou saist; yet thou wouldst beleeve if thou couldst; 'tis thy desire to beleeve; then pray, ^a *Lord helpe mine unbeleeve*; and hereafter thou shalt certainly beleeve: ^b *Dabitur scienti*, It shall be given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a blacke cloud of sin as yet obnubilates thy soule, terrifies thy conscience; but this cloude may conceive a rainebow at the last, and bee quite dissipated by repentance. Be of good cheere, a child is rational in power, not in act; and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartilie sorrie; comfort thy self, no time is overpast, 'tis never too late. A desire to repent is repentance it self, though not in nature, yet in Gods acceptance; a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousness*, Mat. 5. 6. He that is destitute of Gods grace, and wisheth for it shall have it. *The Lord (saith David, Psal. 10. 17.) will heare the desire of the poore*, that is, of such as are in distresse of bodie and minde. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith; I yeeld, yet canst thou grieve; thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard; thou wouldst have it otherwise; 'tis thy desire to grieve, to repent and beleeve. Thou lovest Gods children and Saints in the meane time; hatest them not, persecutest them not, but rather wishest thy selfe a true professor, to bee as they are, as thou thy selfe hast beene heretofore; which is an evident token thou art in no such desperate case. 'Tis a good signe of thy conversion; thy sins are pardonable; thou art, or shalt surely be reconciled. *The Lord is neere them that are of a contrite heart*, Luk. 4. 18. ^c A true desire of mercie in the want of mercy, is mercie it selfe; a desire of grace in the want of grace, is grace it selfe; a constant and earnest desire to beleeve, repent, and to be reconciled to God, if it bee in a touched heart, is an acceptation of God, a reconciliation; faith and repentance it selfe. For it is not thy faith and repentance, as ^d *Chrysostome* truelie teacheth, that is vailable; but Gods mercie that is annexed to it; hee accepts the will for the deed: So that I conclude, to feele in our selves the want of grace, and to be grieved for it is grace it selfe. I am troubled with feare my finnes are not forgiven, *carelesse objects*, but *Bradford* answers, they are; *For God hath given thee a penitent and beleeving heart, that is, an heart which desireth to repent and beleeve; for such a one is taken of him (hee accepting the will for the deed) for a truly penitent and beleeving heart.*

All this is true thou replyest; but yet it concernes not thee; 'tis verified in ordinarie offenders, in common sins; but thine are of an higher straine, even against the Holy Ghost himselfe; irremissible sins, sins, of the first magnitude, written with a pen of iron, engraven with the point of a diamond. Thou art worse than a Pagan, Infidell, Iew, or Turke; for thou art an Apostate and more; thou hast voluntarily blasphemed, renounced God and all religion; thou art worse then *Judas* himselfe, or they that crucified Christ: for they did offend out of ignorance; but thou hast thought in thine heart there is no God. Thou hast given thy soule to the divel, as Witches and Conjurers doe, *explicitè* and

and *implicitè*, by compact, band, and obligation (a desperate, a fearfull case) to satisfie thy lust, or to be revenged of thine enemies; thou didst never pray; come to Church; heare, read, or doe any divine duties with any devotion; but for formality and fashion sake, with a kinde of reluctancie; 'twas troublesome and painefull to thee, to performe any such thing, *prater voluntatem*, against thy will. Thou never madst any conscience of lying, swearing, bearing false witness, murder, adultery, bribery, oppression, theft, drunkenness, idolatry; but hast ever done all duties for feare of punishment, as they were most advantageous, and to thine owne ends; and committed all such notorious sinnes, with an extraordinary delight; hateing that thou shouldst love, and loving that thou shouldst hate. In stead of Faith, fear and love of God, repentance, &c. blasphemous thoughts have beene ever harboured in his minde; even against God himselfe, the blessed Trinitie: the * Scripture false, rude, harsh, immethodicall: Heaven, hell, resurrection, meere toyes and fables * incredible, impossible, absurd, vaine, ill contrived; Religion, Policie, and humane invention, to keepe men in obedience, or for profit, invented by Priests and Law-givers to that purpose. If there bee any such supream power, hee takes no notice of our doings, hears not our prayers, regardeth them not; will not, cannot helpe, or else hee is partiall, an excepter of persons, authour of sinne, a cruell, a destructive God, to create our soules, and destinate them to eternall damnation; to make us worse then our dogges and horses; why doth he not govern things better; protect good men, root out wicked livers? why doe they prosper and flourish? as shee raved in the † tragedy *pellices calum tenent*, there they shine,

* *Cecilius M. nurio, Omnia ista fgmenta malefana religionis, & incepta solatia a poetis inventa, vel ab aliis ob commodum, superstitiosa miseria &c.*

* These temptations and objections are well answered in Iohn Doves nam christi an warfare. † Seneca.

Suaq; Persens aureas stellas habet, where is his providence? how appeares it?

Marmoreo Licinus tumulto jacet, at Cato parvo, he suffer Turks to overcome Christians, the enemy to triumph over his Church, Paganisme to domineere in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloody wars, murders, massacres, plagues, ferall diseases, why doth hee not make us all good, able, sound, why makes hee † venomous creatures, rocks, sands, deserts, this earth it selfe the muckhill of the world, a prison, an house of correction,

† *Mentimur regnare Iovem, &c.* with many such horrible and execrable conceits, not fit to bee uttered; *Terribilia de fide, horribilia de Divinitate.* They cannot some of them, but thinke evill, they are compelled *volentes nolentes*, to blaspheme, especially when they come to Church and pray, read, &c. such fowle and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, *temptationes feda & impia*, yet in this case, he or they that shall bee tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times; the most divine spirits have bin

† *Vid. Campanella cap. 6. Atheis. Triumphat: & cap. 2. ad argumentum 12 ubi plura. Si Deus bonus unde colum. &c.* † *Lucan.*

so tempted in some sort; evil custom, omission of holy exercises, ill company, idleness, solitariness, melancholy, or depraved nature, and the diuel is still ready to corrupt, trouble, and divert our soules, to suggest such blasphemous thoughts into our phantasies; ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearfull and violent, the parties cannot avoid them; they are more frequent, I say, and monstrous when they come; for the diuel he is a spirit, and hath meanes and opportunitie to mingle himselfe with our spirits, and sometimes more slyly, sometimes more abruptly and openly, to suggest such diuelish thoughts into our hearts, he insults & domineers in melancholy distempered phantasies & persons especially: Melancholy is *balneum diaboli*, as *Serapio* holds, the diuels bath, & invites him to come to it. As a sick man frets, raves in his fits, speakes and doth he knows not what, the diuel violently compels such crazed soules, to think such damned thoughts against their wils, they cannot but do it, sometimes more continueate, or by fits, he takes his advantage, as the subject is lesse able to resist, he aggravates, extenuates, affirms, denies, damnes, confounds the spirits, troubles heart, brain, humors, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves such thoughts, they are remisse & moderate, not so violent and monstrous, not so frequent. The diuel commonly suggests things opposite to nature, opposite to God & his word, impious, absurd, such as a man would never of himselfe, or could not conceive, they strike terror & horror into the parties own hearts. For if hee or they bee asked whether they doe approve of such like thoughts or no, they answer (and their own soules truly dictate as much) they abhorre them as Hell and the Diuel himselfe, they would faine think otherwise if they could, he hath thought otherwise, & with all his soul desires so to think again, he doth resist, & hath some good motions intermixt now and then: So that such blasphemous, impious, uncleane thoughts, are not his own, but the Diuels; they proceed not from him, but from a crazed phantasie, distempered humors, blacke fumes which offend his braine, they are thy crosses, the Diuels sins, and hee shall answer for them, he doth enforce thee to doe that which thou dost abhorre, and didst never give consent to: And although he hath sometimes so slyly set upon thee, and so far prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhorre, Therefore bee not overmuch troubled and dismaid with such kinde of suggestions, at least if they please thee not, because they are not thy personall finnes, for which thou shalt incurre the wrath of God, or his displeasure; contemne, neglect them, let them goe as they come, strive not too violently, or trouble thy self too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan*, I detest thee and them. *Satane est malum ingerere* (saith *Austin*) *nostrum non consentire*, as Satan labours to suggest, so must wee strive not to give consent, and it wil be sufficient, the more anxious and sollicitous thou art, the more perplexed, the more thou shalt

shalt otherwise be troubled, and intangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous finnes, they are pardonable yet, through Gods mercy and goodnesse they may be forgiven, if they bee penitent and sorry for them. *Paul* himselfe confesseth, *Rom. 7. 19.* *He did not the good he would do, but the evill which he would not do; 'tis not I, but sinne that dwelleth in mee.* 'Tis not thou, but Satans suggestions, his craft and subtilty, his malice: comfort thy selfe then if thou be penitent and grieved, or desirous to bee so, these hainous finnes shall not be laid to thy charge, Gods mercy is above all finnes, which if thou doe not finally contemne, without doubt thou shalt bee saved. ^f *No man finnes against the Holy Ghost, but he that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation, from which grievous sinne, God of his infinite mercy deliver us.* Take hold of this to bee thy comfort, and meditate withall on Gods word, labour to pray, to repent, to be renewed in minde, keep thine heart with all diligence, *Prov. 4. 13.* resist the Divil and hee will fly from thee, powre out thy soule unto the Lord with sorrowful *Hannah*, pray continually, as *Paul* injoynes, and as *David* did, *Psal. 1.* meditate on his law day and night.

Yea but this meditation is that that mars all, & mistaken makes many men far worse, misconceiving all they read or hear, to their owne overthrow; the more they search and read Scriptures, or divine Treatises, the more they pusse themselves, as a bird in a net, the more they are intangled & precipitated into this preposterous gulf, *Many are called, but few are chosen, Mat. 20. 16. and 22. 14.* with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they be of this number or no, Gods eternal decree of predestination, absolute reprobation, & such fatall tables they forme to their owne ruine, and impinge upon this rocke of despaire. How shall they bee assured of their salvation, by what signes? *If the righteous scarcely be saved, where shall the ungodly and sinners appeare? 1 Pet. 4. 18.* Who knowes, saith *Solomon*, whether he bee elect. This grinds their souls, how shall they discern they are not reprobates? But I say againe, how shal they discern they are? From the divel can be no certainty, for he is a lyar from the beginning, if he suggest any such thing, as too frequently hee doth, reject him as a deceiver, an enemy of humane kinde, dispute not with him, give no credit to him, obstinately refuse him, as *S. Anthony* did in the wildernesse, whom the Divil set upon in several shapes, or as the *Collier* did, so doe thou by him. For when the divel tempted him with the weaknesse of his faith, and told him he could not be saved, as being ignorant in the principles of religion: and urged him moreover to know what hee beleaved, what he thought of such and such poynts & mysteries, the *Collier* told him, he beleaved as the Church did; but what (said the Divil again) doth the Church beleever as I do (said the *Collier*) and what's that thou beleevest? as the Church doth, &c. when the divel could get no other answer, hee left him. If Satan summon thee to answer, send him to Christ; he is thy liberty, thy protector a-

^f *Hemingius.*
Nemo peccat in
spiritum sanctum
nisi qui finaliter
& voluntarie
renunciat Chri-
sto, eumq; & e-
jus verbum
extreme con-
temnit, sine quo
nulla salus, &
quo peccato, li-
beret nos Do-
minus Iesus
Christus. Amen

gainst cruell death, raging sinne, that roaring Lyon, he is thy righteoulnesse, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine owne still,

— *hic murus abeneus esto,*

Let this bee as a bulwarke, a brasen wall to defend thee, stay thy self in that certainty of faith; let that bee thy comfort, CHRIST will protect thee, vindicate thee, thou art one of his flocke, hee will triumph over the law, vanquish death, overcome the diuell, and destroy hell. If hee say thou art none of the elect, no beleever, reject him, defie him, thou hast thought otherwise, and maist so be resolved againe, comfort thy selfe, this perswasion cannot come from the divell, and much lesse can it bee grounded from thy selfe, men are lyers, and why shouldest thou distrust? A denying *Peter*, a persecuring *Paul*, an adulterous cruel *David*, have been received, an Apostat *Solomon* may bee converted, no sin at all but impenitency, can give testimony of final reprobation. Why shouldest thou then distrust, misdoubt thy selfe, upon what ground, what suspition? This opinion alone of particularity? Against that, and for the certainty of Election and salvation on the other side, see Gods good will toward men, hear how generallie his grace is proposed to him, and him, and them, each man in particular, and to all.

1 Tim. 2. 4. God will that all men be saved, and come to the knowledge of the truth. 'Tis an universall promise, *God sent not his Sonne into the world to condemne the world, but that through him the world might be saved, Iohn 3. 17.* He then that acknowledgeth himself a man in the world, must likewise acknowledge hee is of that number that is to bee saved: *Ezek. 33. 11. I will not the death of a sinner, but that hee repent and live:* But thou art a sinner, therefore hee will not thy death. *This is the will of him that sent mee, that every man that beleeveth in the Sonne, should have everlasting life, Iohn 6. 40.* He would have no man perish, but all come to repentance, *2 Pet. 3. 9.* Besides, remission of sins is to bee preached, not to a few, but universally to all men. *Goe therefore and tell all Nations, baptizing them, &c. Matth. 28. 19.* Goe into all the world, and preach the Gospel to every creature, *Mark 16. 15.* Now there cannot be contradictory wils in God, he will have all saved, and not all, how can this stand together, be secure then, beleever, trust in him, hope well and be saved. Yea that's the main matter, how shall I beleever or discerne my security from carnal presumption, my faith is weak and faint, I want those signes, and fruits of sanctification, & sorrow for sinne, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sinne, endeavour of new obedience, charity, love of God, perseverance. Though these signes bee languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified, the effects of the faith and spirit are not yet so fully felt in thee, conclude not therefore thou art a reprobate, or doubt of thine election, because the Elect themselves are without them, before their conversion. Thou maist in the Lords good time be converted, some are called at the 11th houre: Use, I say, the meanes of thy conversion, expect

pect the Lords leasure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

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Notwithstanding all this which might be said to this effect, to ease their afflicted minds, what comfort our best Divines can afford in this case, *Zanchius, Beza, &c.* This furious curiosity, needlesse speculation, fruitlesse meditation about election, reprobation, free will, grace, such places of Scripture preposterously conceived, torment still, and crucifie the souls of too many, and set all the world together by the ears. To avoid which inconveniences, and to settle their distressed mindes, to mitigate those divine Aphorismes, (though in another extream some) our late *Arminians* have revived that plausible doctrine of universall grace, which ^h many Fathers, our late *Lutherans* and moderne Papists doe still maintaine, that we have free-will of our selves, and that grace is common to all that will beleeve. Some againe though lesse orthodoxall, will have a far greater part saved, then shall bee damned, (as ⁱ *Celius secundus* stily maintaines in his booke, *De amplitudine regni celestis*, or some impostor under his name) *beatorum numerus multo major damnatorum.* ^k He calls that other Tenent of speciall [†] Election and Reprobation, a prejudicate, envious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c. Hee opposeth some opposite parts of Scripture to it, *Christ came into the world to save sinners, &c.* And foure especiall arguments he produceth, one from Gods power. If more be damned then saved, he erroneously concludes, ^l the divell hath the greater soveraigntie, for what is power but to protect? and Majestie consists in multitude, *If the divell have the greater part where is his mercy, where is his power? how is he Deus Optimus Maximus misericors? &c. where is his greatnesse, where his goodnesse?* Hee proceeds, ^m *Wee account him a murderer that is accessary onely, or doth not helpe when hee can, which may not bee supposed of God without great offence, because hee may doe what hee will, and is otherwise accessary, and the author of sin. The nature of good is to be communicated, God is good, and will not then be contracted in his goodnesse, for how is hee the Father of mercy and comfort: if his good concerne but a few, O envious and unthankfull men to thinke otherwise.* [†] *Why should wee pray to God that are Gentiles, and thanke him for his mercies and benefites, that hath damned us all innocuous for Adams offence, one mans offence, one small offence, eating of an apple, why should wee acknowledge him for our governour that hath wholly neglected the salvation of our soules, condemned us, and sent no Prophets or instructors to teach us, as hee hath done to the Hebrewes; So Iulian the Apostat objects. Why should these Christians (Celius urgeth) reject us and appropriate God unto themselves, Deum illum suum unicum, &c. but to returne to our forged Celius. At last he comes to that, hee will have those saved that never heard of, or beleaved in Christ ex puris naturalibus, with the Pelagains, and proves it out of Origen and others. They (saith ⁿ Origen) that never heard Gods word, are to bee excused for their ignorance, wee may not thinke God will bee so hard, angry, cruell or injust as to condemne any man indi-*

^h See whole books of these arguments.

^k Lib. 3. fol. 122. *præjudicata opinio, invidia, maligna, et apta ad impellendos animos in desperationem.*

[†] See the Antidote in Charniers. Tom. 3. lib. 7. Downams Christian warfare, &c.

^l *Potentior est Deo diabolus et mundi princeps, et in multitudine hominum fita est majestas.*

^m *Homicida qui non subvenit quum potest, hoc de Deo sine scelere cogitari non potest. utpote quum quod vult licet Bonæ naturæ communicari. Bonus.*

Deos quomodo misericordie pater, &c.

[†] *Vide Cyrillum lib. 4. adversus Iulianum, qui poterimus illi gratias agere qui nobis non misit Moysen et prophetas, et contempsit bonæ animarum nostrarum.*

ⁿ *Venia danda est iis qui non audiunt obig-*

norantiam. Non est tam iniquus Iudæus, ut quæquam indicta causa damnare velit. si solum damnantur, qui obli-

o Busbequius
Lonicerus Tus.
hist. To. 1. l. 2.
p Clem. Alexan.
q Paulus Iovi-
us Elog. vir.
i Rust.

r Non homines
sed & ipsi de-
mones aliquan-
do servandi.
† Vid. Pelfi
Harmoniam
art. 22. p. 2.

Etâ causâ. They alone (he holds) are in the state of damnation that re-
fuse Christs mercy and grace, when it is offered. Many worthy *Greeks*
and *Romans*, good morall honest men, that kept the law of nature, did
to others as they would be done to themselves, are certainly saved, he
concludes, as they were that lived uprightly before the law of *Moses*.
They were acceptable in Gods sight, as *Iob* was, the *Magi*, the Queen of
Sheba, *Darius* of *Persia*, *Socrates*, *Aristides*, *Cato*, *Curius*, *Tully*, *Seneca*, and
many other Philosophers, upright livers, no matter of what religion, as
Cornelius, out of any Nation, so that he live honestly, call on God, trust
in him, feare him, he shall be saved. This opinion was formerly main-
tained by the *Valentinian* and *Basileidian* heretiques, revived of late in
o *Turkie*, of what sect *Rustan Bassa* was patron, defended by P *Galeatius*
Martius, and some ancient fathers, and of later times favoured by
q *Erasmus*, by *Zinglius* in *exposit: fidei ad Regem Gallie*, whose *Tenet Bul-*
linger vindicates, and *Gualter* approves in a just *Apology* with many ar-
guments. There be many *Iesuites* that follow these *Calvinists* in this
behalfe, *Franciscus Buchsius Moguntinus*, *Andradus Consil. Trident*, many
schoolemen that out of the 1 *Rom. v. 18, 19.* are verily perswaded that
those good works of the *Gentiles* did so farre please God, that they
might *vitam eternam promereri*, and be saved in the end. *Sesellius*, and
Benedictus Iustinianus in his comment on the first of the *Romans*, *Ma-*
thias Ditmarsh the politician, with many others, hold a mediocrity, they
may be *salute non indigni*, but they will not absolutely decree it. *Hof-*
mannus a *Lutheran* professor of *Helmstad*, and many of his followers,
with most of our Church, and *Papists* are stiffe against it. *Franciscus*
Collius hath fully censured all opinions in his five bookes *de Paganorum*
animabus post mortem, and amply dilated this question, which who so
will may peruse. But to returne to my author, his conclusion is, that
not only wicked livers, blasphemers, reprobates, and such as reject
Gods grace, but that the devells themselves shall be saved at last, as r *Origen*
long since delivered in his works, and our late † *Socinians* defend, *Ostoro-*
dus cap. 41. institut: Smaltius, &c. Those termes of all and for ever
in scripture, are not eternall, but onely denotate a longer time, which
by many examples they prove. The world shall end like a *Come-*
dy, and wee shall meet at last in Heaven, and live in blisse altogether,
or else in conclusion, in *nihil enanescere*. For how can he be mercifull
that shall condemne any creature to eternall unspeakable punishment,
for one small temporary fault, all posteritie, so many myriads, for one
and an other mans offence, *quid meruistis oves?* But these absurd para-
doxes are exploded by our Church, wee teach otherwise. That this
vocation, predestination, election, reprobation, *non ex corruptâ massâ,*
prævisa fide, as our *Arminians*, or *ex prævisis operibus*, as our *Papists*, *non*
ex præteritione, but Gods absolute decree, *ante mundum creatum*, (as
many of our Church hold) was from the beginning, before the foun-
dation of the world was laid, or *homo conditus*, (or from *Adams* fall, as
others will, *homo lapsus objectum est reprobationis*) with *perseverantia san-*
ctorum, we must be certaine of our salvation, we may fall but not final-
ly, which our *Arminians* will not admit. According to his immutable,
eternall,

eternall, just decree and counsell of saving men and Angels, God calls al, and would have al to be saved according to the efficacy of vocation all are invited, but onely the elect apprehended, the rest that are unbelieving, impenitent, whom God in his just judgement leaves to be punished for their sinnes, are in a reprobate sense; yet wee must not determine who are such, condemne our selves or others, because we have an universal invitation, all are commanded to beleeve, and we know not how soone or late before our end we may be received. I might have said more of this subject, but forasmuch as it is a forbidden question, and in the Preface or Declaratiō to the Articles of the Church, printed 1633, to avoid factions & altercations, we that are Universitie Divines especially, are prohibited *all curious search, to print or preach, or draw the Article aside by our owne sense and Comments, upon paine of Ecclesiasticall censure.* I will surcease, and conclude with † *Erasmus* of such controversies; *Pugnet qui volet, ego censeo leges majorum reverenter suscipiendas, & religiose observandas, velut à Deo profectas, nec esse tutum, nec esse pium, de potestate publicā sinistram concipere aut serere suspicionem. Et si quid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quam seditiose reluctari.*

† Epist. Erasmi
de utilitate
Colloquior. ad
lectorem.

But to my former taske. The last maine torture and trouble of a distressed mind, is not so much this doubt of Election, and that the promises of grace are smothered & extinct in them, nay quite blotted out, as they suppose, but withall Gods heavy wrath, a most intolerable paine and grief of heart seafeth on them; to their thinking they are already damned, they suffer the pains of hell, and more then possibly can be expressed, they smell brimstone, talke familiarly with divels, heare and see *Chimeræes*, prodigious, uncouth shapes, Bears, Owles, Antiques, blacke dogs, feinds, hideous outcries, fearful noyses, shrieks, lamentable complaints, they are possessed, and through impatience they roare and howle, curse, blaspheme, deny God, call his power in question, abjure religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a wofull case. To such persons I oppose Gods mercy and his justice, *Judicia Dei occulta non injusta*; his secret counsel and just judgement, by which he spares some; and sore afflicts others againe in this life; his judgement is to be adored, trembled at, not to be searched or enquired after by mortall men, hee hath reasons reserved to himselfe, which our frailty cannot apprehend. He may punish all if hee will, and that justly for sinne, in that hee doth it in some, is to make a way for his mercy that they repent and be saved, to heale them, to try them, exercise their patience, and make them call upon him, to confesse their sinnes and pray unto him, as *David* did, *Psal. 119. 137. Righteous art thou, O Lord, and just are thy judgements.* As the poore *Publican*, *Luk 18. 13. Lord have mercy upon me a miserable sinner.* To put confidence and haue an assured hope in him, as *Iob* had *13. 15. Though he kill me I will trust in him: Vre, seca, occide O Domine* (saith *Austin*) *modo servas animam, kill, cut in pieces, burne my body* (O Lord) to save my soule. A smal sicknesse, one lash of affliction, a

(Vastata conscientia sequitur sensus iræ divina, (Hemmingius) fremitus cordis ingens animæ cruciatus, &c.

little miserie many times will more humiliate a man, looner covert, bring him home to know himself, than al those parænetical discourses, the whole Theory of Philosophy, law, Physick and Divinity, or a world of instances, and examples. So that this, which they take to be such an insupportable plague, is an evident signe of Gods mercie and justice, of his love and goodnesse: *periissent nisi periissent*, had they not thus beene undone, they had finally beene undone. Many a carnall man is lulled asleepe in perverse securitie, foolish presumption, is stupified in his sinnes, and hath no feeling at all of them: *I have sinned* (he saith) *and what evill shall come unto mee* Eccles. 5. 4. and *rush how shall God know it?* And so in a reprobate sense goes downe to hell. But here, *Cynthia aurem vellit*, God pulls them by the eare, by affliction, he will bring them to heaven and happinesse; *Blessed are they that mourne, for they shall be comforted*, Matth. 5. 4. a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I have beene afflicted*, Ps. 119. *before I was afflicted, I went astray: but now I keep thy word.* Tribulation works patience, *patience hope*, Rom. 5. 4. and by such like crosses and calamities we are driven from the stake of securitie. So that affliction is a Schoole or Academy, wherein the best Schollers are prepared to the Cômencements of the deity. And thogh it be most troublesome & grievous for the time, yet know this, it comes by Gods permission and providence, he is a spectator of thy groanes and tears, still present with thee, the very haire of thy head are numbered, not one of them can fall to the ground, without the expresse wil of God; he will not suffer thee to be tempted above measure, he corrects us all † *numero, pondere, & mensurâ*, the Lord will not quench the smoaking flax, or break the bruised reed, *Tentat* (saith *Austin*) *non ut obruat, sed ut coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sick and weak, not reject it, but with all tendernesse observe and keep it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all piety and compassion support and receive us; whom hee loves hee loves to the end. Rom. 8. *Whom he hath elected, those hee hath called, justified, sanctified, and glorified.* Think not then thou hast lost the spirit, that thou art forsaken of God, bee not overcome with heavinesse of heart, but as *David* said, *I will not fear though I walke in the shadowes of death.* Wee must all goe, *non à delitiis ad delitias*, but from the crosse to the crowne, by hell to heaven, as the old *Romans* put vertues Temple in the way to that of honour; wee must endure sorrow and miserie in this life. 'Tis no new thing this, Gods best servants and dearest children have beene so visited and tryed. Christ in the garden cryed out, *My God my God why hast thou forsaken mee*; his sonne by nature, as thou art by adoption and grace. *Iob* in his anguish said, *The arrowes of the Almighty God were in him*, Iob 6. 4. *His terrors fought against him, the venom dranke up his spirit*, cap. 13. 26. He saith, *God was his enemy, writ bitter things against him*, (16. 9.) *hated him.* His heavy wrath had so seized on his soule. *David* complaines, *His eyes were eaten up, sunke into his head*, Ps. 6. 7. *His moisture became as the drought in Summer, his flesh was consumed,*

† *Austin.*

sumed, his bones vexed: yet neither *Iob* nor *David* did finally despaire. *Iob* would not leave his hold, but still trust in him, acknowledging him to bee his good God. *The Lord gives, the Lord takes, blessed bee the name of the Lord, Iob 1. 21.* Behold I am vile, I abhorre my selfe, repent in dust and ashes, *Iob 39. 37.* *David* humbled himselfe, *Psal. 31.* and upon his confession received mercy. Faith, hope, repentance, are the soveraigne cures and remedies, the sole comforts in this case; confesse, humble thy selfe, repent, it is sufficient. *Quod purpura non potest saccus potest*, faith *Chrysostome*, the King of *Ninive's* Sackcloath and ashes did that, which his purple robes and crowne could not effect; *Quod diadema non potuit, cinis perfecit.* Turne to him, he will turne to thee; the Lord is neer those that are of a contrite heart, & will save such as be afflicted in spirit, *Psal. 34. 18.* He came to the lost sheep of *Israel*, *Mat. 15. 14.* Si cadentem intueretur, clementia manum protendit, he is at all times ready to assist. Nunquam spernit Deus Pœnitentiam, si sincerè & simpliciter offeratur, he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sinne; yet if he will forsake his former waies, libenter amplexatur, he will receive him. *Parcam huic homini*, faith * *Austin*, (ex persona Dei) quia sibi ipsi non pepercit, ignoscam quia peccatum agnovit. I will spare him because he hath not spared himselfe, I will pardon him, because he doth acknowledge his offence; let it be never so enormous a sin, his grace is sufficient, *2 Cor. 12. 9.* Despaire not then, faint not at all, bee not dejected, but rely on God, call on him in thy trouble, and he will heare thee, he will assist, help, & deliver thee, Draw near to him hee will draw near to thee, *Iam. 4. 8.* *Lazarus* was poore and full of boyles, and yet still he relied upon God, *Abraham* did hope beyond hope.

* Super *Psal.*
52. Convertar
ad liberandum
eum, quia con-
versus est ad
peccatum suum
ad puniendum.

Thou exceptest, these were chiefe men, divine spirits, *Deo chari*, beloved of God, especially respected; but I am a contemptible and forlorne wretch, forsaken of God, and left to the merciles fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it, thou maist performe al these duties, Christian offices, & be restored in good time. A sick man looseth his appetite, strength and ability, his disease prevaileth so far, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant rellish, yet nature lyes hid, recovereth again, and expelleth all those foeculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sick, thine heart is heavy, thy mind distressed, thou maist happily recover again, expell those dismal passions of feare and grief, God will not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end. Hope the best. *David* in his miserie praied to the Lord, remembring how he had formerly dealt with him; and with that meditation of Gods mercy confirmed his faith, & pacified his own tumultuous heart in his greatest agony. O my soule, why art thou so disquieted within me, &c. Thy soule is ecclipsed for a time, I yeeld, as the Sun is shadowed by a cloud, no doubt but those gracious beames of Gods mercy will shine upon thee againe, as they have formerly done, those embers of faith, hope and repentance, now buried

Z z z z

in

in ashes, will flame out afresh, and be fully revived. Want of faith, no feeling of grace for the present, are not fit directions, we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry. *David* a man after Gods own heart, was so troubled himself; *Awake, why sleepest thou, O Lord, arise, cast me not off, wherefore hidest thou thy face, and forgettest mine affliction and oppression. My soul is bowed downe to the dust. Arise, redeeme us, &c.* Psal. 44. 22. Hee prayed long before he was heard, *expectans expectavit*; endured much before he was relieved, Psal. 69. 3. He complains, *I am wearie of crying, and my throat is dry, mine eyes faile, whilst I wait on the Lord*; and yet he persever's. Be not dismaid, thou shalt be respected at last. God often works by contrarieties, he first kills and then makes alive, hee woundeth first and then healeth, he makes man sow in teares that he may reap in joy; 'tis Gods method: Hee that is so visited, must with patience endure and rest satisfied for the present. The Paschal Lambe was eaten with sowe hearbes; wee shall feele no sweetnesse of his bloud, till wee first feele the smart of our sinnes. Thy paines are great, intolerable for the time; thou art destitute of grace and comfort, stay the Lords lease^{ure} hee will not (I say) suffer thee to be tempted above that thou art able to beare, 1 Cor. 10. 13. but will give an issue to temptation. He workes all for the best to them that love God, Rom. 8. 28. Doubt not of thine election, it is an immutable decree; a marke never to be defaced; you have beene otherwise, you may and shal be. And for your present affliction, hope the best, it will shortly end. *Hee is present with his servants in their affliction, Ps. 91. 15. Great are the troubles of the righteous, but the Lord delivereth them out of all. Psal. 34. 19. Our light affliction which is but for a moment, worketh in us an eternall weight of glory, 2 Cor. 4. 17. Not answerable to that glory which is to come, though now in heaviness, saith 1 Pet. 1. 6. you shall rejoyce.*

Now last of all to those external impediments, terrible objects, which they hear and see many times, divels, bugbears, and Mormeluches, noysome smells, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes, as a concave glasse reflects solid bodies, a troubled braine for want of sleepe, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost; may reflect and shew prodigious shapes, as our vaine feare and crased phantasie shall suggest and faigne; as many silly weake women and children in the darke, sicke folkes, and franticke for want of repast and sleep, suppose they see that they see not: Many times such terriculaments may proceed from naturall causes, and all other senses may bee deluded. Besides, as I have said, this humour is *Balneum Diaboli*, the divels bath, by reason of the distemper of humours, and infirme Organs in us: hee may so possesse us inwardly to molest us, as hee did *Saul* and others, by Gods permission, hee is Prince of the Ayre, and can transforme himself into severall shapes, delude all our senses for a time, but his power is determined, hee may terrifie us, but not hurt; God hath given *his Angels charge over us, he is*

a wall round about his people, *Psal.* 91. 11. 12. There bee those that prescribe Phyfick in such cases, 'tis Gods instrument and not unfit. The diuel workes by mediation of humours, and mixt diseases must have mixt remedies. *Levinus Lemnius* cap. 57. & 58. *exhort. ad vit. ep. instit.* is very copious in this subject, besides that chief remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction, read *Lavater de spectris* part. 3. cap. 5. & 6. *Wierus de prestigiis demonum* lib. 5. to *Philip Melancton*, and others, and that Christi-an armour which *Paul* prescribes, hee sets downe certaine Amulets, hearbs, and pretious stones, which have marvelous vertues all *profligandis demonibus*, to drive away Divels and their illusions. *Saphyres*, *Chrysolites*, *Carbunkles*, &c. *Qua mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aereos arcendos, si veterum monumentis habenda fides.* Of hearbs, he reckons us *Penniriall*, *Rue*, *Mint*, *Angelica*, *Piony*: *Rich: Argentine de prestigiis demonum* cap. 20. addes *hypericon* or *S. Iohns wort*, *perforata herba*, which by a divine vertue drives away divels, and is therefore called *fuga demonum*: all which rightly used by their suffitus, *Demonum vexationibus obsistunt, afflictas mentes à demonibus relevant, & venenatis fumis*, which expell divels themselves, and all divelish illusions. *Anthony Musa* the Emperour *Augustus* his Physiti-an, cap. 6. de *Betonia* approves of *Betony* to this purpose, † the ancients used therefore to plant it in Church-yards, because it was held to bee an holy hearb and good against fearfull visions, did secure such places it grew in, and sanctified those persons that carried it about them. *Idem fere Mathiolus in Dioscoridem.* Others commend accurate musick, so *Saul* was helped by *Dauids* harpe. Fires to be made in such roomes where spirits haunt; good store of lights to be set up; odors, perfumes, and suffumigations, as the Angel taught *Tobias*: of brimstone and *bitumen*, thus, *myrrha*, briony root, with many such simples which *Wecker* hath collected lib. 15. de *secretis* cap. 15. 4 *sulphuris drachmam unam, recoquatur in vitis albae aqua, ut dilutius sit sulphur detur egro, nam demones, sunt morbi* (saith *Rich: Argentine* lib. de *prestigiis demonum* cap. ult.) *Vigetius* hath a farre larger receipt to this purpose, which the said *Wecker* cites out of *Wierus*. 4 *sulphuris, vini, bituminis, opoponacis, galbani, castorii, &c.* why sweet perfumes, fires and so many lights should be used in such places; *Ernestus Burgravius Lucerna vita & mortis*, and *Fortunius Lycetus* assignes this cause, *quod his boni Genii provocentur, mali arceantur*, because good spirits are well pleased with, but evill abhorre them. And therefore those old Gentiles, present Mahometans; and Papists have continuall lampes burning in their Churches all day and all night, lights at funerals and in their graves; *lucerna ar-dentes ex auro liquefacto* for many ages to endure (saith *Lazius*) *ne demones corpus ledant*; lights ever burning as those vestall virgins, *Pythoniſſa* maintained heretofore, with many such, of which read *Toſtatus* in 2 *Reg.* cap. 6. *quest.* 43. *Thyrenus* cap. 57. 58. 62. &c. de *locis infestis*, *Pi-ſtorius* *Isagog. de demonibus*, &c. see more in them. *Cardan* would have the partie affected winke altogether in such a case, if he see ought that offends him; or cut the aire with a sword in such places they walke &

† Antiqui soliti sunt hanc her-bam ponere in cœmeteriis ideo quod, &c.

† Non desunt
nostra etate
sacrificuli, qui
tale quid atten-
tant, sed a ca-
code mone irrisi
pudore suffecti
sunt, et re infe-
sta abjerunt.
* Done into
English by W.
B. 16. 13.

abide, *gladiis enim & lanceis terrentur*, shoot a pistoll at them, for being aeriall bodies, (as *Celius Rhodiginus lib. 1. cap. 29.* *Tertulian*, *Origen*, *Psellus*, and many hold) if stroken, they feele paine. Papists commonly injoyne and apply crosses, holy water, sanctified beades, Amulets, musicke, ringing of bells, for to that end are they consecrated, and by them baptized, Characters, counterfeit reliques, so many Masses, peregrinations, oblations, adjurations, and what not? *Alexander Albertinus à Rocha*, *Petrus Thyreus*, and *Hieronimus Mengus* with many other Pontificall writers, prescribe and set downe severall formes of exorcismes, aswell to houses possessed with divels, as to daemonicall persons; but I am of † *Lemnius* mind, 'tis but *damnosa adjuratio*, aut *potius ludificatio*, a meere mockage, a counterfeit charme, to no purpose, they are fopperies and fictions, as that absurd * story is amongst the rest, of a penitent woman seduced by a Magitian in France, at S. Bayne, exorcised by *Domphius*, *Michaelis*, and a company of circumventing Friars. If any man (saith *Lemnius*) will attempt such a thing, without all those juggling circumstances, Astrologicall elections, of time, place, prodigious habits, fustian, big, sesquipedal words, spels, crosses, characters, which exorcists ordinarily use, let him follow the example of *Peter* and *John*, that without any ambitious swelling tearmes, cured a lame man, *Acts 3.* In the name of *Christ Iesus* rise and walke. His Name alone is the best and only charme against all such diabolical illusions, so doth *Origen* advise: and so *Chrysostome*, *Hæc erit tibi baculus, hæc turris inexpugnabilis, hæc armatura. Nos quid ad hæc dicemus, plures fortasse expectabunt*, saith S. *Austin*. Many men will desire my counsel and opinion what's to be done in this behalfe, I can say no more, *quam ut verâ fide, quæ per dilectionem operatur ad Deum unum fugiamus*, let them fly to God alone for help. *Athanasius* in his booke, *De variis quest.* prescribes as a present charme against divels, the beginning of the 67. Ps. *Exurgat Deus, dissipentur inimici, &c.* But the best remedy is to flye to God, to call on him, hope, pray, trust, rely on him, to commit our selves wholly to him. What the practise of the primitive Church was in this behalfe, *Et quis demonia eiciendi modus*, read *Wierus* at large, *lib. 5. de Curat. Lam. meles. cap. 38. & deinceps.*

Last of all: If the party affected shall certainly know this malady to have proceeded from too much fasting, meditation, precise life, contemplation of Gods judgements, (for the Diavel deceives many by such meanes) in that other extreme he circumvents Melancholy it selfe, reading some books, Treatises, hearing rigid preachers, &c. If he shall perceive that it hath begunne first from some great losse, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedily remove the cause, which to the cure of this disease, *Navarrus* so much commends, *avertat cogitationem à re scrupulosa*, by all opposite meanes, art, and industry, let him *laxare animum*, by all honest recreations, refresh and recreate his distressed soul; let him direct his thoughts, by himselfe, and other of his friends. Let him read no more such tracts or subjects, hear no more such fearfull tones, avoid such companies; and by all meanes open himselfe, submit him-

selfe

Tom. 2. cap. 27.
num. 282.

felte to the advice of good Physitians and Divines; which is *contraven-*
tio scrupulorum, as hee calls it; heare them speake to whom the Lord 723
 hath given the tongue of the learned, to be able to minister a word to *Navarrus.*
 him that is weary; whose words are as flagons of wine. Let him not *Is. 50. 4.*
 be obstinate, head-strong, peevish, willfull, selfe-conceited (as in this
 malady they are) but give ear to good advice, be ruled and perswaded;
 and no doubt but such good counsell may prove as prosperous to his
 soule, as the Angel was to *Peter*, that opened the iron gates, loosed his
 bands, brought him out of prison, and delivered him from bodily
 thraldome; they may ease his afflicted minde, relieve his wounded
 soule, and take him out of the jawes of Hell it selfe. I can say no more,
 or give better advice to such as are any way distressed in this kind, then
 what I have given and said. Only take this for a corollary and conclu-
 sion, as thou tenderest thine owne welfare in this, and all other melan-
 choly, thy good health of body and mind, observe this short precept;
 give not way to solitarinesse and idlenesse. *Be not solitary, be not idle.*

SPERATE MISERI,
 CAVETE FÆLICES.

*Vis à dubio liberari, vis quod incertum est evadere? Age
 pœnitentiam dum sanus es; sic agens, dico tibi quod securus es,
 quod pœnitentiam egisti eo tempore quo peccare potuisti. Austin.*

FINIS.

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